

# ADVENT



# HERALD

Luke 9: 28-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY. WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. IX.

BOSTON, SATURDAY, APRIL 3, 1852.

NO. 14. WHOLE NO. 568

## THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY  
AT NO. 8 CHARDON-STREET, BOSTON,  
(Nearly opposite the Revere House.)

JOSHUA V. HIMES,  
PROPRIETOR AND EDITOR.

ALL communications, orders, or remittances, for this office, should be directed to J. V. HIMES, Boston, Mass. (post paid.) Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.

\* For terms, &c., see last page.



### DELIGHT IN GOD ONLY.

BY FRANCES QUARLES.

I love (and have some cause to love) the earth;  
She is my Mother, for she gave me birth;  
She is my tender nurse, she gave me food;  
But what's a creature, Lord, compared with thee?

I love the air; her dainty sweets refresh  
My drooping soul, and to new sweets invite me;  
Her shrill-mouthed choir sustains me with their flesh,  
And with their polyphonic notes delight me;  
But what's the air, or all the sweets that she  
Can bless my soul withal, compared to thee?

I love the sea; she is my fellow creature,  
My careful purveyor; she provides me store;  
She waits me round; she makes my diet greater;  
She waits my treasure from a foreign shore;  
But Lord of oceans, when compared with thee,  
What is the ocean, or her wealth to me?

To heaven's high city \* I direct my journey,  
Whose spangled suburbs entertain mine eye;  
Mine eye by contemplation's great attorney,  
Transcends the crystal pavement of the sky;  
But what is heaven, great God, compared to thee?  
Without thy presence heaven's no heaven for me.

Without Thy presence earth gives no reflection;  
Without Thy presence sea affords no treasure;  
Without Thy presence air is rank infection;  
Without Thy presence heaven itself's no pleasure;  
If not possessed, if not enjoyed in thee,  
What's earth, or sea, or air, or heaven to me?

\* The new Jerusalem which descends from heaven on to the reformed earth.—Rev. 22:10.

### Present Dispensation—its Course.

There is no dispute among Christians as to the fact, that a very holy and blessed state of things is yet to exist upon this earth. This is commonly called the Millennium, from its being destined to last a thousand years. In Scripture, however, it is generally known by the name of the Kingdom, from its being the blessed state in which the great Messiah, "the one King," "the blessed and only Potentate," shall bear rule, and realize all that God hath spoken concerning his blessed empire, "by the mouth of all his holy prophets ever since the world began." All Christians are agreed in expecting that such a state of purity and blessedness will yet exist in the earth. But what is to be its proper nature; when it will be introduced and how; whether it will precede or follow Christ's second and glorious advent; and whether he will preside in and rule over it in person, or merely by his Spirit and word? these are points about which Christians greatly differ. Now on these disputed points—interesting to all, happily engaging the thoughts of many minds at present, and rising in importance every day,—we would like to be of service in the hands of God in conducting any candid, inquiring minds, willing to be guided by the word of God alone, to a satisfactory, because scriptural decision. In attempting this, however, we must advert, first of all, to the nature, course, and issue of the dispensation under which we are now living, that of the Gospel; for there is reason to think that it is in mistaken conceptions on this point that almost all erroneous views relating to the kingdom have had their origin.

As to the course and issue of the present dispensation, there exist these two widely different—nay, entirely opposite opinions. The first is, that the Gospel is gradually to extend and widen its influence more and more; that, amid partial and temporary declensions, it is to be, on the whole and throughout, of a progressive and advancing nature; and that, without any material change in its own nature, or the agency employed in it, it is, in the latter days of its history, to acquire a universal and supreme dominion, extending its conquests and deepening its influence till it embrace the whole earth in

its sway, and set up throughout all its borders "the kingdom of righteousness, and peace and joy in the Holy Ghost." This is the first opinion, and it prevails among the great majority of Christians now, though it did not do so during the first three centuries of the Church. The second stands directly opposed to this, and is in substance as follows: That the Gospel, from first to last, is to have not a steadily progressive, but an extremely chequered course; that, while employed by God "to take out of the Gentiles a people for his name," it is never to obtain universal dominion and predominant influence; that, on the contrary, there is to be one grand apostacy, rising at the beginning, extending throughout its whole course, and lasting till its very end; that its sphere is by this apostacy to be contracted, and its influence diminished more and more as it approaches its close; that its last days are to be its darkest, not its brightest days; and that, instead of shining wider and clearer, till it overspread the earth with meridian glory, it will, so to speak, set in night, in the darkest night this world ever saw; it will end and be removed by the judgments of God, and, not merging into, be entirely supplanted by, and give place to, another and different order of things—that of the kingdom, Christ's personal advent, and personal reign.

The question is, Which of these two opposite opinions is the correct and scriptural one? In seeking for an answer to this question in God's own word, we shall endeavor to show that the second opinion is most agreeable to all its statements. And though it be scarcely possible to consider the course and the close of this dispensation entirely apart, and as two separate subjects, the rest of this paper shall relate chiefly to the former point—its course.

There are many passages which very distinctly intimate what is to be the course of this present dispensation. Some of these give us a sketch of its whole career from its rise to its close. But in none of them do we find any hint or trace of a Millennial state between these extreme points. The kingdom is placed out of and beyond this dispensation altogether. And in it, there is not only a mixture, but a preponderance, and a progressive increase, of evil, from the beginning to its very end.

Take, for example, the parable of the tares, a passage designed by our Lord to illustrate "the kingdom of heaven"—that is, the reign of heavenly principles—in its first or rudimental state; in other words, the Gospel dispensation. Matt. 13:24-30, 36-43.

On this parable we would submit the following remarks:

1. It spans the whole economy under which we are now living. It begins at its very beginning, and goes down to its very end. It commences with Christ's personal ministry on earth; it closes with his personal coming to judgment at the end of the world, *vs.* 37, 41. It is, therefore, a brief abstract, a kind of miniature view, of all that lies between the first and the second coming of our Lord. The history of our whole economy is here.

2. Between these extreme limits we find no trace nor hint of any millennium. After and beyond the second coming of the Son of man, and his gathering out of his kingdom "all things that offend, and casting them into a furnace of fire;" we do find some notice of that blessed state: "Then shall the righteous shine forth as the sun in the kingdom of their Father." But not before this ultimate period—not between the first and second advents. Now, if a state of things so very peculiar and blessed in its nature as the millennium, and of such long duration, had been to occur between these two points, would it have been entirely omitted in the picture? Suppose its place, in point of fact, to be there; would not its omission in this picture of the whole be somewhat like a history of our race without the Fall, and of our recovery without the Cross—the very capital feature omitted?

3. The best of the dispensation is first, not last. It begins well, grows worse, and ends worst of all. The Son of man first sows his

field. His are good seed—"the children of the kingdom." Then "men slept!" a mark of degeneracy on the part of the Church; and taking advantage of this, its careless and slumbering state, his enemy, the devil, came and "sowed tares among the wheat." Here it is not the good that is progressive, but the very reverse. The good retrogrades, the evil enters and prevails. The progress is not from good to worse; but from good to bad, and from bad to worse.

4. The dispensation thus becoming a mixture of good and evil, this mixture continues, not for a while merely, but down to the very end. There is no amendment; no rectifying of the evil; no re-sowing of the field; no pulling up of the tares; no changing of the tares into wheat; that is, no conversion of the world.—The design of the parable is to teach the very reverse of this. It is to teach that there is to be no rectifying of this mixed estate, which the devil was to introduce, and which now prevails around us, by any agency that now exists, nor during any period of this current dispensation. The character of the whole dispensation was to be that of commingled good and evil; the evil contending with and injuring the good. It was to be a mixed economy down to its very close. The mixture, introduced by Satan, was to continue to the very end of all things, "to the harvest of the world," to the second advent of the Son of man, the ultimate reaper as well as the original sower of the field. Nay, it is this very mixture, or rather the increase of the evil ingredient in it, "the tares," which calls for and brings on the harvest; for you observe it is a harvest of wrath. And then this mixture continuing, increasing to the very end; the rectifying which comes at last is not by mercy but by judgment—not by the sowing of grace, but the sickle of vengeance—not by an extension of the gospel, the labors of ministers, or any gracious instrumentality whatsoever, now at work, but by the angels of God, who are to accompany the Son of man at his second advent, and are to be the reapers of his field. The rectifying of all our evils will be then, not till then; then it will be by angels, not by men; and it will consist not in re-sowing but in reaping the field—not in changing the tares into wheat, but in gathering these tares together, and blinding them into bundles and burning them.

5. The termination of this economy, therefore, is in judgment, not mercy; judgment on the children of the evil one, the tares; and mercy only upon this judgment—mercy "to the children of the kingdom" after and in consequence of the wicked being gathered out and consumed. Judgment first; then mercy—mercy, however, not by an extension and enlargement of the economy of grace, but in a new economy altogether; for in it the evil shall be purged out by consummate judgment on the wicked. The present economy, according to this sketch of its course, does not terminate by an enlarged exercise of grace, in the common meaning of the word; nor by the use and success of any agency now in operation—the Gospel, the ministry, the Spirit. It is ended by an agency and an act entirely new and different—by the immediate intervention of the Son of man, and by the immediate instrumentality of his angels; by the Son of man himself sending forth his angels into the field, the world, and by their hands "gathering out of his kingdom all things that offend, and them which do iniquity, and casting them into a furnace of fire, where there shall be wailing and gnashing of teeth." This is the end of the economy; for the second personal coming of the Son of man and this act of judgment are allowed by all to end it. This is most obviously the end of all things,—the end of the world, or age,—the last and awful reaping. Then the evil terminates, never till then; then, and not till then, the reign of unmingled good begins,—the "righteous shine forth as the sun in the kingdom of their Father." But this act which ends the evil and begins the unmingled good—which terminates the economy of grace and introduces the kingdom in its place—is different from everything which has hitherto

happened, or which is now in use. It is an act of power, not of grace. It is the work of judgment, not mercy. It is the doing, not of missionaries and ministers, but of angels,—the effect not of an extended gospel, but of the personal intervention of the Son of man. Not the golden sceptre, but the iron rod.

6. We may add, that the kingdom in its perfect state,—the reign of unmingled good, thus introduced by power and judgment,—has its seat in the very same world where the evil existed, and whence it is now cast. The scene is not changed from the beginning to the end of this parable. The field throughout is the world. In this world is the kingdom, imperfect at first and mixed with evil, afterwards made perfect by the Son of man and his angels, and entirely unmingled. And it is in this kingdom, whose seat from first to last is in this world, that the righteous, when the moral atmosphere has been cleared by the last act of judgment, shine out as the sun without a cloud. The state of things is widely altered; the theatre on which they pass remains the same—the present earth.—"One generation cometh and another goeth, but the earth abideth forever." On the whole, in this one parable, as in a picture, we have the whole of this present economy; which begins in the first coming and ends in the second; no millennium between these two periods; the mixture of good and evil throughout; the evil continuing, nay, increasing, till the very end, the end in judgment, not in mercy, by the Son of man and his holy angels; then the perfect state, the kingdom alone; and all in this one world of ours, which has hitherto been, and is still to be, the scene of all God's greatest wonders.—(To be continued.)

From the London "Quarterly Journal of Prophecy."

### The Church's Pole-Star.

When David Hume was groping his bewildered way amongst the mazes of the Ideal Theory, he was ever and anon startled back again out of his aberrations by the force of a faithful, unerring instinct. It might sound very well, and might savor of great profundity, among his fellow-savans, that matter has no real existence, and that the vulgar imagination of its reality is unworthy the belief of grown men. But no sooner did the philosophic sceptic hear the dinner-bell, or feel a twitch of pain, than forth stalked his ideal spectre, clothed with all the substantial attributes of our common humanity,—instinct triumphed over reason (his reason), and proved the better logician of the two.

Somewhat analogous, as it appears to us, is the attitude of not a few Christians at the present day on the subject of "the blessed hope" of "the Lord's appearing." Following the clue of a favorite theory, the theological dialectician is found reckoning as only a vulgar delusion,—a devout imagination, the desire and expectation of the Lord's speedy return. But lo! the Christian suddenly awakes within him: the instincts of the "new creature" put forth their unmistakable behests: the behest which of all others, is at such a moment felt to be most urgent and irresistible, is the affectionate yearning of his bowels over his absent Lord. Dr. Chalmers used to say of the Wesleyan Methodists, that they were better preachers than theologians. May it not be affirmed of such a man, that he is a better Christian, a better liver, than theologian or dialectician? His heart is truer than his intellect,—the spiritual instinct is a sounder logician than the theological theorist.

In the one case, we appeal from Hume, the disputant, to Hume the man. In the other case, we appeal from our brother, the dialectician, to our brother, the Christian. What are the decisions of this alone rightful arbiter we proceed briefly to inquire.

The hope of the Lord's speedy return is an essential characteristic of a soul that loves the Lord. That is our first position.

The principle is announced thus, at the close of "the Song":—"Make haste, my Beloved." Here we have a cause and an effect, linked in



indissoluble sequence. What is the cause? A realized, felt, conscious union of heart to the Lord Jesus. That is set forth briefly, but emphatically, in the words, "My beloved." And the effect? A longing desire for His personal presence, and for all the Christ-glorifying developments which His advent shall introduce. This is set forth in the not less pregnant words, "Make haste."

Of course, the effect depends, for its actual intensity in the soul, upon the actual intensity of the cause. The longing is in the exact ratio of the love.

This position we regard as an axiom, needing no demonstration.

Our second position is, that *hope is one of the mightiest motive powers in the dynamics of the Christian life.*

On this scarcely less axiomatic decision of the instinct or common sense of the "new creature," we are content to quote the weighty words of Dr. Owen:—"Hope," says he, "is a glorious grace, whereunto blessed effects are ascribed in the Scripture, and an effectual operation unto the supportment and consolation of believers. By it we are purified, sanctified, saved. And to sum up the whole of its excellency and efficacy, it is a principal way of the working of Christ as inhabiting us: 'Christ in you is the hope of glory.'"—Col. 1:27.

"But," says a well-meaning disciple, "the cross is enough for me. I look into the word for what concerns Christ's sufferings, and I seek to live upon that."

Let Owen again be heard: "From a mistake of its nature it is," he continues, exposing this weak fallacy, "that few Christians labor after it, exercise themselves in it, or have the benefit of it. For to live by hope, they suppose, infers a state not only beneath the life of faith and all assurance in believing, but also exclusive of them. They think to hope to be saved is a condition of men who have no grounds of faith or assurance. But this is to turn a blessed fruit of the Spirit into a common affection of nature. Gospel hope is a fruit of faith, trust, and confidence. Yea, the height of the actings of all graces issues in a well-grounded hope, nor can it rise any higher." (Rom. 5:25.)

Our third position is the following:—*As faith is influential according to the measure in which it abides in the contemplation of the proper object of faith, so hope is influential according to the measure in which it abides in the contemplation of the proper object of hope.*

The rationale of this not less axiomatic truth,—axiomatic, we mean, in the view of the exercised soul,—we cannot better expound than by another quotation from Owen. "Suppose," says he, "sundry persons engaged in a voyage unto a most remote country, wherein all of them have an apprehension that there is a place of rest and an inheritance provided for them. Under this apprehension, they all put themselves upon their voyage, to possess what is so prepared. Howbeit, some of them have only a general notion of these things, they know not distinctly concerning them, and are so busied about other affairs, that they have no leisure to inquire into them, or do suppose that they cannot come unto any satisfactory knowledge of them in particular, and so are content to go on with general hopes and expectations. Others there are, who, by all possible means, acquaint themselves particularly with the nature of the climate whither they are going. Those of the first sort will be very apt to despond and faint; their general hopes will not be able to relieve them. But those who have a distinct notion and apprehension of the state of things whither they are going, and of their incomparable excellency, have always in a readiness wherewith to cheer their minds and support themselves."

We now concentrate into a focus these three separate rays. What is that focus?

Take the *post-millennial* hypothesis. In a season of deepening gloom, like that which is brooding over the world now, what has the Post-millennialist to cheer him? His millennium precedes the advent of his Lord. And the growing rebuke and deadness of these last days seem to postpone, indefinitely, even that heralding time. Manifestly, therefore, he cannot lift up his head at such a season, believing that his redemption (*i. e.*, the Church's redemption as a whole) "draweth nigh." The expectation of his Lord's speedy return to take the kingdom can have no influential place in his spiritual dynamics.

But take the *pre-millennial* hypothesis, and the focus is obtained at once. The Pre-millennialist is not hindered by the thickening darkness from cherishing the hope that the Lord "cometh quickly." His initiative of the "day," when the Son of man shall come in the clouds of heaven, and the saints of the Most High shall take the kingdom (Dan. 7:13, 18), is not an indefinite millennium,—itself indefinitely distant, but the very culminating point of the abounding iniquity. And, therefore, he has before him the requisite object on which to fix his hope.

We once passed a night in the open air on the rugged mountains overhanging the Dead

Sea. Darker and chiller grew each successive hour. Suddenly, about five in the morning, when the gloom and the cold were at their height, the sun rose over the mountains of Moab; and, in less than half an hour, we were rejoicing in the full blaze of an eastern sun. The initiative of the day was the night's darkest and coldest hour.

We thought that morning of a scene which had once, at the same hour, been witnessed on the Sea of Galilee. There were "toiling in rowing," amidst its tempest-tossed billows, the little company of anxious disciples. The Master was alone upon the mountain, praying. He "saw them," through the darkness, "toiling in rowing." He watched them from the mountain hour after hour, as they pulled the unwilling oar "about five-and-twenty or thirty furlongs." At length, "in the fourth watch of the night,"—at the darkest hour, and whilst the ship was laboring more and more heavily, and the energies of the rowers waxed feebler and feebler,—who but the Lord in person appears at their side,—"Jesus went unto them," walking upon the sea." And what followed? "Immediately the ship was at the land whither they went."

And we thought of another scene, not buried in the depths of the distant past, but hastening to its development in the not distant future. The Lord is now on "the mountain of myrrh," presenting before the throne the sweet savor of His finished work. We, the little flock, are "toiling in rowing" across the wild waves of this world's "tribulation," and encompassed by the shadows of a darkening night. The eye of our Beloved is even now upon us from the mountain; we know it, and that is well. But ere long—who shall say how quickly?—He will be at our side, whispering, "It is I;" the day shall then break, the shadows shall flee away; the Lord shall enter the Church's bark, and shall pilot it at once to its haven. We know this also, and that is better. "My Beloved is mine," says the Church, during the night's thickest darkness, "and I am His; He feedeth among the lilies, until the day break, and the shadows flee away." And, anticipating the day-break as possibly just at hand, she hopefully, expectingly, cries,— "Turn, my Beloved, and be thou like a roe or a young hart upon the mountains of Bether."

"But faith," says a brother in the heat of an argumentative aberration, "defies dates; hope is not meanly dependent on mere chronology." Ah! brother, confer with thy heart here. True, as regards the past, chronology has no place in quickening thy faith. It matters not to thee whether the date be ten centuries by-past, or twenty, or a hundred, when thy Substitute died on Calvary. But as regards the future, chronology, in spite of all thy reasonings, has a place in quickening thy hope. It is a poor spirituality which affects to humanize a man,—to reverse all the laws of his affections, instead of only fixing these affections on new objects.—Blessed be the Lord, He does not demand a transcendentalism so ethereal and unapproachable. "Surely, I come quickly," are His hope-inspiring words. Not the certainty only of the coming glory, but the speediness of its advent, does He announce to his afflicted people. He does not despise chronology in ministering to their peace and joy. It is blessed to be assured that He shall come; but it is doubly blessed to be assured that He cometh quickly. So felt the loved and loving John; and so must feel every leal heart which is not warped by earth-born theories. "Even so," was the responsive cry, "come, Lord Jesus."

And it is no barren tree which the Lord has thus planted. Like that tree of Life, on either side of the river, which "bare twelve manner of fruits, and yielded her fruit every month," the "blessed hope" has borne its twelve manner of fruits, and yielded it every month, and its leaves have been for the healing of the tried believer's wounds.

We devote the sequel of our article to a brief resume of the leading passages in the Bible where the "blessed hope" is urged by the Spirit as a motive to holy living and to calm enduring. It will be for the reader to decide, whether that motive occupy as large a placenow in the Church's eye and heart, as it did in the days to which the examples given belong.

1. Take Tit. 2:11-15: "The grace of God, which bringeth salvation, hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world: looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us," &c.

Here is a brief, but comprehensive sketch of living Christianity. The sketch is a peculiarly important one; for it is drawn by Paul to instruct the evangelist what ought to constitute the great theme of his ministry. And what are the grand lineaments? (1.) Christ's dying love in "giving himself for us;" (2.) Christ's design in this,—that, sin having no longer dominion over us, we should live soberly, righteously, and godly,—a peculiar people, zealous of good works;

and (3.) the attitude in which alone we can duly fulfil this design.—"Looking for that blessed hope, even the glorious appearing of the great God and our Saviour Jesus Christ." This, he informs his "son in the faith," is to preach Christ, and to live Christ. "These things," adds the apostle emphatically (ver. 15), "speak and exhort." And "these things," not other things,—not a human dilution of these things, but "these things," and in the relative proportion here assigned to each, does it not become us also to speak, and exhort, and live?—(To be continued.)

(For the Herald.)

## Sketches of Travel.

### No. XI.—PARIS TO LYONS.

The traveller on "the continent" soon finds that he cannot leave the place of his sojourn on the instant. In England or in the United States, if we wish to go anywhere, we may take the first conveyance within our reach, and start the next moment if we please. But in Europe your movements are under the control of the public authorities. You must consult them in order to obtain permission both to enter a place and leave it. Your passport as well as yourself, must be in travelling order. This will often subject you to a detention of several hours, and oblige you to postpone your departure to the morrow. First, you must have the "visa" of the American Consul or Secretary of Legation; next that of the civil functionaries; and then of the Consuls of those countries which you expect to enter. As a general rule, it is best not to obtain any more "vises" than necessary for your next principal stopping place; otherwise you may be obliged to obtain them all over again before reaching the country for which they are given. I was told in Paris that I must get the "visa" of the Papal Nuncio there, as I was going to Rome, and the "visa" of the Sardinian Minister, as I was going to Sardinia, &c., &c. Had I done so, I should have had to get them all over again. Instead of that, I simply obtained what was requisite for my journey to Lyons and Marseilles, viz., the "visa" of the American Secretary of Legation, of the Minister of the Interior, and of the Prefect of the Police.

There are several different routes from Paris to Lyons. The one which I took was by rail to Orleans and Nevers, and thence by diligence. We left Paris at 7 45 A. M., passing on our right the walls of the Hospice de la Salpêtrière, an immense poor-house, (formerly a saltpetre manufactory), through a pleasant country bordering the left bank of the Seine, with occasional views of the river, past many handsome villas and country-seats, through Choisy—a thriving manufacturing town—sometimes called Choisy-le-Roi, from a chateau which Louis XV. built here for himself and Madam de Pompadour—now demolished except a fragment which has been turned into a china manufactory; Juvisy—whose bridge over the Orge was anciently the boundary between the kingdoms of Paris and Orleans; Savigny with its handsome castle; Epiny; St. Michel, where you see one tower remaining of an ancient castle built by a forester of King Robert in 1012, which was the terror of the kings of France in feudal times; Etampes—where you have a fine view of a ruined tower on your right called *Guinette*, the only remains of the royal castle and palace built in the eleventh century, by King Robert, and dismantled by Henri IV.; Artenay—where an English detachment of 2000 men under Sir John Falstaff, escorting a convoy of provisions to the army besieging Orleans, defeated a force, 4000 strong, of French and Scotch under Du Bois and the Count of Clermont, who endeavored to intercept them—called "the Battle of Herrings," from the salt fish for Lent, which formed the bulk of the provisions intended for the English; Chevilly—where fossil remains of gigantic quadrupeds have been discovered—to Orleans, seventy-five miles south-west of Paris, where we arrived at 11 45.

ORLEANS (the Roman Genabum, mentioned by Cæsar in his Commentaries) is a city of about 50,000 inhabitants, and the capital of the Department of the Loire. Among the prominent objects of interest are the Cathedral of St. Croix, one of the finest Gothic edifices in France, having two elegant towers, each two hundred and eighty feet high; a bronze statue of Joan of Arc, "the Maid of Orleans," and various memorials of her exploits.

From Orleans we travelled by rail through a barren, flat, uninteresting country to Vierzon; thence through Mehun, where you see a fragment of the castle in which Charles VII. spent much of the early part of his reign in indolence, and where he at last allowed himself to die of starvation through fear of being poisoned by his son, afterward Louis XI.; through Bourges, a city of 20,000 inhabitants, with a fine Cathedral, and some historical monuments, the birth-place of Louis XI. and of the famous preacher Bourdaloue—to Neronides—an insignificant village where the railway terminated, and we were obliged to take the diligence.

The French diligence, or stage-coach, is altogether a novel affair to an American. Imagine a common coach body with two seats, facing each other, wide enough for three on a seat; this is called the *interieur*; in front of this another apartment with one seat, facing the horses, and having glass windows in front, and at the sides; this is called the *coupe*, and is considered the best seat; and back of the *interieur* a third apartment, with seats arranged lengthwise, facing each other, and a door behind; this is called the *rotonde* (from its semi-circular shape,) and is the worst part of the whole. The fare varies according to the seat. On the roof of the *coupe* is another seat, called the *banquette*, with a top like a gig, and in front of this is the driver's box. The *coupe* will usually contain three persons; the *interieur* six, the *rotonde* six, and the *banquette* three, including the conductor, a sort of guard, who attends to the passengers, the luggage, the way-bill, and the brake upon the wheels, which is regulated by a crank at his side. The seats in the diligence are all numbered, and the passengers are not allowed to take their seats until the conductor calls the roll, and assigns each one his proper place.

On looking around in search of the diligence, as we left the railway, I was surprised to see the cumbersome machine swinging in the air from the end of an iron crane, in process of removal from a truck in the railway train! Yes! sure enough! we had brought it along with us all the way from Paris! For, in France, when stage-coaches connect with railways, instead of the passengers changing carriages at the points of connection, the carriages change their mode of travelling. The diligence is loaded at the office in Paris, passengers, baggage, and all, driven to the railway, where it is lifted off its wheels and deposited on a rail-truck and, on arriving at the end of the railway, lifted off and set a-going upon its wheels again!

Not being aware of this arrangement, I had not secured a seat in the diligence at Paris, and was therefore obliged to take the only place left, viz., upon the roof back of the *banquette*, where the luggage is stowed under a huge leather cover. This cover came down so low as not to admit of a sitting posture; behind me was a great pile of trunks and boxes; and in front of me the three occupants of the *banquette*, between whose shoulders I could catch occasional glimpses of the outside, and a breath of fresh air, when they were not smoking.

I shall never forget that night's ride. We started an hour before sunset. My elevated and cramped position gave me a lively interest in every motion of the lumbering vehicle. I could not help thinking, if we should upset, how utterly impossible it would be for me to extricate myself from the wreck.

The occupants of the seat in front of me were profuse in their expressions of commiseration for my unfortunate situation, and consoled me with the probability of a vacancy in the course of the journey. One of them, who wore the ribbon of the Legion of Honor in his button-hole, was very polite and sociable, especially on learning that I was an American. All sorts of inquiries respecting our political institutions, were directed towards me, which I endeavored to satisfy as well as my imperfect knowledge of the language would admit. The chevalier seemed to prefer English as the medium of communication; but I thought that I could talk French better than he could English; at any rate I was determined to practice it. He gave me one piece of advice about the best way of acquiring the language, which I found of service. "Throw away your phrase-book," said he, "and stick to the *grammar and dictionary*."

We rumbled along through fields enclosed with hedgerows, over slight elevations crowned with trees, down in the valley again, and every few miles clattering, and thundering, and jolting over the rough pavement of some dirty little village, almost scraping the walls of the houses as we passed, and making the narrow street ring with the sharp crackling of the driver's lash. Wherever we stopped, the whole population generally turned out to receive us—men, women, children, babies, dogs, and all.—The conductor was evidently a great personage in their estimation. The favored individual whom he greeted with a word or nod of recognition, tilted his cap a notch higher in consequence, and seemed to think more of himself and less of his neighbors ever afterwards. I must do him the justice to say that he took very good care of us. He seemed to consider himself responsible for our safe delivery at the end of our journey, and all our grumblings and complaints met with a serious and respectful attention.

But such miserable villages and villagers I never saw before. How people can be satisfied to live in such dark, damp, filthy abodes, of timber, stone, and mortar, black with age, and clotted with dirt, looking out on gutters and pigsties, when the bright, clean, wide country is around them on every side, I cannot conceive. I would rather pitch a tent on a grassy slope under a



tree for the summer, and dig a hole in the bank for the winter.

We enter Nevers, (mentioned by Caesar in his Commentaries by the name of "Noviodunum," situated at the confluence of the Nievre and Loire, an ancient looking city, black with the smoke of its potteries and iron foundries. We leave it, and crossing the Loire by a heavy bridge of twenty stone arches, proceed up the valley of the Allier, its tributary. Darkness has spread over the landscape. My companions in front have made a requisition on the conductor for his match-box, and their pipes and cigars are in full blast. The conversation has changed to politics, and the strife of words waxed fiercer and fiercer. In the mean time a storm has arisen without, and the leathern apron in front is let down to keep out the driving wind and rain. Higher and higher rises the shrill nasal din of controversy, thicker and thicker grows the tobacco smoke; I can stand it no longer; I spread out a heap of overcoats under me, my head sinks upon my carpet bag, and I am away in far-distant regions across the sea, travelling the airy round of dreams.

A sudden jolt awakens me. All is still around me. The angry disputants are fast asleep. No sound is heard but the rumbling of the diligence, the steady jog of the horses, and the pattering of the rain. Now we begin to ascend a hill, through a tract of forest, for I can see the gleam of our lamps upon the tall trees. All is wild and desolate. It seems a strange place for me to be in. Where am I? What has brought me here? It seems but yesterday since I was at home! Far ahead I see two bright lights, like the eyes of some wild animal. They grow brighter and brighter, and now the twanging horn is heard, and the roll of wheels, and the *Malle poste* dashes past us, and then all is dark and desolate as before. Another pair of lights, and a heavy English carriage rolls by, with a glimpse of a portly old gentleman in night-cap and muffler, well wrapped up against the damp and chilly air.

We rattle through Moulins, a city of about 15,000 inhabitants, and a number of small villages, and the cold gray air of morning begins to dawn. We pass through Rounne, a town of 12,000 inhabitants, at the head of navigation on the Loire, cross the river by a fine stone bridge, and commence the ascent of the Montagne de Tarare. The road is wide and smooth, carried up in a series of zigzag terraces, sweeping around the shoulders of the hills, and crossing the gorges on handsome bridges of masonry, protected at the sides by stone studs, till we reach the summit of the Pass, 3000 feet above the sea, and then descend. At the foot of the descent we enter Tarare, a town of 8000 inhabitants, one long winding street in a narrow valley, famous for its fine *muslins*. It is said that in the town and surrounding country, 52,000 persons are employed in this manufacture. The weavers ply their trade in damp cellars, which are neither floored nor warmed by fire, in order to keep up the moisture necessary for weaving fine webs, and to prevent the breaking of the thread.

We soon leave this narrow valley; the country opens out before us, and about noon we have a fine view of the city of Lyons in the distance, extending along the banks of two large rivers, the Rhone and the Saone, at their confluence, and surrounded by an amphitheatre of hills. Handsome villas, and country seats, and gardens scattered over the landscape, betoken the approach to some great seat of wealth, and active industry. We enter by the quay of the Saone, are struck with the number of fine stone bridges spanning the river, and the great height of the houses along its rocky, precipitous sides, and finally succeeding, after a series of frantic attempts, in turning a very sharp corner into a very narrow street, by making the leaders almost turn into one of the houses opposite, we are drawn up at the *Messagerie*, i. e., stage-office—and discharged into a long narrow room, where we are at liberty to pick out our baggage, and disperse to our respective hotels.

S. J. M. M.

### Protestantism—its Progress.

Some of the heathen mythologists look back through a long line of gods and saints as connected with their peculiar dogmas, for thousands of years—the Jew dates the origin of his people from Abraham, and has an unbroken succession for some four thousand years—the Catholic talks of St. Peter as the head of Christ's church, and the first bishop of Rome; but we, Protestants, are of yesterday, without any miraculous advent or strange phenomena attending us since. Scarcely three centuries have elapsed since the voice and action of one man, as Macaulay calls him, "a pious monk, brother Martin Luther," broke the unity of the Christian world—the harmony of its belief, and taught new doctrines, out of which have sprung hundreds of new sects—fragmentary parts that no power has yet been able to combine into one harmonious whole, and which never can be thus

united, while its one fundamental principle is the right of private judgment—individual independence of the teachings of the fathers, the voice of the church, and the authority of ecclesiastical bodies.

In 1517 Protestantism began. Its advent was at a time when multitudes in the church and the state were prepared for, and seeking change. Protestantism did not more create the convulsions and confusions of its early days, than those revolutions with which the world was big before its birth, made it. Luther and his brethren must have been surprised at the reception of their new teachings, for though at times he was anathematized by the councils, proscribed by the governments, a fugitive, hiding in obscure German villages, or wandering on the mountains, yet Protestantism was propagated with a rapidity unparalleled in the annals of the world. From Wirtemberg it spread through Germany, and the light of its fire reached the mountains of Switzerland, and was reflected from their summits down upon northern Italy and France. It pervaded Prussia, and Holland, and Denmark;—it went north to Norway and Sweden;—it spread west, in England and Scotland, and was checked in that direction by the constancy and perseverance of the Irish nation, that clung to their old faith and cherished associations with Rome. In fifty years from the outset, it was triumphant in nearly all of Europe.

Protestantism, too, was wealthy and powerful from its earliest periods, as well as successful in numbers. Other religions have not only started in obscurity, but for a longer time have remained in weakness. Christ preached upon the mountains, by the sea-shore, and in the streets; and died without the erection of a temple to bear his name;—the Catholic church for three hundred years at Rome was with the poor and despised; but Protestantism underwent none of these long sufferings, when weakness and poverty bowed her down. As she conquered kings, she absorbed their kingdoms, directed their armies, governed their senates, used their treasures, taught in their schools and universities, and marched into their provinces. She literally reaped where she had not sown. There were the splendid old churches which great people had built in magnificence, and decorated and enriched from age to age with all their endowments, that passed quietly into her hands, to be used for her benefit.

Thus stood Protestantism at the end of fifty years, in the zenith of her power, divided into three great bodies; the Lutherans in Germany, the Calvinists of Geneva, and the Anglicans of Britain. They not only covered the principal parts of the civilized world, but as early as 1735 projected missions for the conversion of the heathen to the same belief. So quick had they grown to all this greatness, that the old men were living, who remembered Luther from childhood, and who might readily have believed from past progress, that if the millennium was not at hand, the reformation was at least to envelope the world.

How strange is the fact, that all at once, like one struck down with the palsy in the hurry of life, this whole matter was stopped, so that from that day, in nine generations of men, Protestantism has not converted one nation from heathenism, or even retained the power it then had. It has sent its missionaries in all directions, most of them pious men, many of them brave men;—it has sent its Bibles in all the languages to the ends of the earth, and its tracts have come down upon the nations like snow flakes in the winter; and though much has been gained to trade and commerce—much for science and the arts, yet no one people, save it might be the remnant of some Indian tribe, has been brought to the Christian faith. If the sun should stop in mid-heavens and scattering in fragments, lose itself in mellow twilight, it could not be more wonderful.

Not only has it failed thus far to diffuse itself over the earth, but it has absolutely declined in the places where it was once established.—Northern Italy, France, some of the Swiss cantons, and the more eastern kingdoms, have returned to the dominion of Rome; and the zeal and purity of other parts have abated. What to-day is the produce of the German mind but rationalism, transcendental philosophy, infidelity, which are rife over the very graves of Luther and Melancthon? We go to the home of John Calvin, and Rousseau is the patron saint of Geneva, and on the very spot where Calvin preached, the doctrines which he taught are denied. If we pass into England, we find a church rent by questions not likely soon to be settled, where the bishop excommunicates the archbishop, and the civil authorities have to settle their disputes, while the people agree with neither party.

In this country the high tone of our Puritan fathers is being lost—the schools have acquired other ideas—the atheism of the old world takes root in the new—society is inundated with isms, and even among those who minister at the altar and claim to be orthodox, are such as be-

lieve that Christ wrought his miracles by mesmerism and pantheism.

However much we might wish it otherwise, it were vain to deny these facts; and yet we can hardly believe that mankind will sink to infidelity. It is contrary to the instincts of their natures. They crave immortality—they must believe. They will not go back to heathenism—more and more do they outgrow it, with the advancement of the ages. It is not probable that Catholicism will ever regain her absolute power. Men yet cling to Rome, because she is rich in historic renown—has been the fountain-head of civilization and religion—is attractive in her usages, and presents something for the soul to feed on; but her power is broken.

The future to the mass of considerate men must seem extremely dark and doubtful. Some may hope that the morrow will give life and vital action to present organizations, and the means now in use for the regeneration of the world will be more prospered in three centuries to come, than in the three past; and others there are, who more rationally, perhaps, look upon the breaking up of the Catholic church in Luther's day, like the breaking up of the fountains of the great deep in the days of Noah, which should close one state and begin another. The signs around them tell of a *second advent*, more glorious than the first, which being fully realized shall, as in the first creation, in void and chaos re-organize a new and spiritual world, when the omnipotent voice shall say, Let there be light, and it shall beam into every heart, bursting the veil that separates man from the spiritual sphere around him, and opening to his eyes the real and substantial, that never fades. Whichever way it may turn, we will notice more minutely hereafter, the means and efforts that have been made to extend the Protestant religion.

Newburyport "Daily Evening Union."

### Italian Independence.

Ever since the noble, but through the base interference of the traitor President of France, the unsuccessful revolution of '48, the political state of Italy has been an object of profound interest to all intelligent freemen. The fires of freedom have been partially smothered, but they are not extinct, and will yet blaze forth into a glorious and, we earnestly hope, a triumphant vindication of the rights of humanity, to the confusion both of civil and religious despotism.

To keep our readers apprised of the movements of the Italian patriots, we give the following striking extract from a recent speech of Mazzini, delivered in London. He is one of the revolutionary exiles of 1848, and we learn, is a Roman Catholic, but still a person who knows the value of liberty. His speech will be read with great interest. The extracts are from the English correspondence of the North American:

Joseph Mazzini, the Italian patriot, commenced his political campaign in England by delivering a lecture at the Freemasons' Tavern, in London, on Wednesday evening, Feb. 11th. The high fame of Mazzini attracted an immense audience, although the price of tickets was from one shilling to half a crown each. Mazzini stated that three duties were incumbent upon any man who rises in a foreign land to claim sympathy for his own country—to state candidly his own case, his objects, his aims; what he struggles for, from whence his right, or the right of his country, is derived; to prove that his aim is possible, practical, and not a dream. Mazzini made an apology for his imperfect English, and proceeded in a most eloquent strain to read from a manuscript. In the first portion of his brilliant essay, Mazzini referred to the ancient history of Italy, and then stated the aims and views of the Italian national party. That party, he said, were not anarchists, destroyers of all authority, followers of Proudhon—they thirst for authority, but where is it? Is it with the Pope? with the Emperor? with the ferocious or idiotic princes now keeping Italy dismembered into foreign viceroyalties? These repress, organize ignorance, trample and persecute—they have jesuits, spies, prisons and scaffolds. The Italian party want authority—they want religion, but not idolatry—they want the hero, but not the tyrant—their problem is an educational one—they spurn despotism and anarchy, for the first cancels liberty, and the second society.

Mazzini gave a sketch of the last Italian campaign for national independence, when the people proclaimed the Republic with one voice, and there is at this moment, he said, a grand social thought pervading Europe, influencing the thinking minds of all countries, hanging like an unavoidable Damocles' sword over all monopolizing, selfish, privileged classes or interests, and providentially breathing through all popular manifestations. Revolutions, to be legitimate, must mark a step in the ascending career of humanity. Association is the watchword of the epoch. Liberty is its basis, and equality its safeguard. Every man must be a temple of the living God. What past revolutions have done

for the *bourgeoisie*, for the middle class, for the men of capital, the forthcoming revolution must do for the *proletaire*, for the popular classes—for the man of labor. Work for all—fairly apportioned reward to all—education for all—idleness or starvation for none—this is the Italian creed.

The wild, absurd, immoral dream of communism—the abolition of property—the abolition of liberty by systems of social organization, suddenly, forcibly, and universally applied—the suppression of capital—the establishment of equal rewards, that is, the oblivion of the moral worth of the worker—the exclusive worship of material interests—the Fourierist theory of the legitimacy of all passions—the crude Proudhonian negations of all government or authority—all those reactionary, impotent conceptions which have cancelled in France all bond of moral unity, all power of self-sacrifice, and have led to the cowardly acceptance of the most degraded despotism that ever was—these never can be accepted by the Italians. The Italian National party will ask the nation to think, to feel, to legislate for herself, under the concise but comprehensive formula, "God and the people."

The great question now is this—are twenty-five millions of Italians entitled to a national life—to a national compact—to a national flag? Mazzini, in a most earnest manner, exclaimed—"We shall struggle—struggle to the last—help us if you can—for, with my hand on my heart, and a serene yet bold look meeting yours, I can tell you ours is a holy struggle, commanded to us by Providence, and meant for good. Yes, we shall struggle, and this is the mind—the unconquerable decision of the millions. We are ripe for liberty and independence." Mazzini continued in the same impassioned strain, and said that the Italians had proved to all Europe that liberty is with them the watchword of a whole people, and that that people could fight, and bleed, and fall, and not despair. Mazzini stated, that although almost all the revolutionary generation of '48 and 49 has been swept away, by being imprisoned, or wanderers in foreign lands, yet the present secret (and secret it must be) organization throughout the land is so powerful that loan notes, clandestine publications, and messengers are despatched from town to town with nearly the same degree of security as prevails in England. And thousands belonging to the popular classes in Italy are at present involved in this mysterious underground propaganda, and the secret lies unrevealed, and few struggling nations can exhibit similar proofs of a constant unanimity.

These remarks caused a profound sensation amongst the audience, who gazed at each other with astonishment. Mazzini concluded his long and eloquent lecture by appealing to England and Englishmen for assistance—for moral and pecuniary aid—for strong public opinion in favor of the Italian cause—and he called upon every Englishman to collect facts, positive data, concerning the wants, rights, struggles, and sufferings of the Italians, and not to allow base calumnies to circulate unanswered against the National Party. When Mazzini resumed his seat, the whole audience rose, and the hall echoed for some time with hearty applause and cheers for Mazzini and the Italian cause.

### Praying for Show.

"They love to pray, that they may be seen of men," is part of our Lord's description of religious hypocrites. Their sin was an ambition to be thought devout. It was the fact, not the manner of their praying, that the Pharisees wished to be noticed. But we may love to pray to be heard of men. Our style of performance may be a subject of vanity. We may affect eloquence, fine words, pathetic tones, so that we may hope that the congregation will be inwardly saying, "What a prayer!"

Prayer is to God, not to man. This is true of public, as well as closet prayer. The more that the human presence is absorbed and forgotten in the consciousness of the Divine presence, the more humble, simple, unadorned will the language be. The moment one who leads in public prayer begins to deal in figures and poetry, or to use the language of narration instead of address; the moment the voice assumes artificial tones, high or low, tremulous or soft; the moment when plain English is abandoned for tropes and elegant phrases, the suspicion begins to whisper, "They love to pray, that they may be heard of men."

A flowery sermon may find excuses. Young preachers are easily forgiven, who, in their first years of trial, serve up their college compositions in sermon form, reproducing the fine language which they have not yet learned was common-place before it came to their hands. Time shows a sensible man that such flowers are weeds, and that they provoke more smiles than admiration. But a flowery prayer can hardly be excused in one whose first lessons of Christian experience are supposed to have taught him that when he prays he addresses an awful God, whose presence should make him afraid to trifle.



One of the best means of avoiding prayers for man's hearing, is to follow the scriptural model of prayer in its characteristic of *directness*. Let every expression be directed to the divine Object. Let it also be a direct act of supplication, or confession, or praise. This rule would exclude argumentative, narrative, hortatory sentences in prayer. Ask for specific gifts; give thanks for specific mercies; plead specific promises; adore specific attributes and works. When the mind is fixed on definite subjects, there is less temptation to fly away with mere words. When the heart is most truly engaged, the language is most unstudied.

Presbyterian.



## The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, APRIL 3, 1852.

All readers of the HERALD are most earnestly besought to give vent in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disposition.

### PAUL'S EPISTLE TO THE HEBREWS.

#### CHAPTER VII.

(Continued from our last.)

Vs. 4-10—"Now consider how great this man was, to whom even Abraham the patriarch gave the tenth of the spoils. And those indeed of the sons of Levi, who receive the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they have sprung from the loins of Abraham; but he, whose genealogy is not from them, received tithes of Abraham, and blessed him, who had the promises. And without any contradiction, the inferior is blessed by the superior. And here indeed men, who die, receive tithes; but there, he receiveth them, of whom it is testified, that he liveth. And so to speak, Levi also, who receiveth tithes, paid tithes through Abraham. For he was yet in the loins of his father, when Melchisedec met him."

Had MELCHISEDEC been a petty Canaanitish king, ABRAHAM would no more have given tithes to him, than to the other kings. But he was so great, that the patriarch ABRAHAM who was also a kind of king, and the father of all the faithful, paid tithes to him of all the spoils he had taken—in accordance with the ancient custom, to give a tenth to the king. As MELCHISEDEC was confessedly superior to ABRAHAM, and as no one but SHEM, of those then living in all that region, could have been thus superior, the inference is that MELCHISEDEC was SHEM.

God said to AARON: "Behold, I have given the children of LEVI all the tenth in Israel, for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation."—Num. 18:21.

Those who paid tithes to the sons of AARON, did so because it was divinely appointed; but ABRAHAM pays tithes to one to whom they belong by virtue of his superiority. The sons of AARON, being descendants of ABRAHAM, they paid tithes in him. By ABRAHAM's receiving a blessing from MELCHISEDEC, the superiority of the latter is placed beyond all contradiction. As it is predicted of CHRIST, (Psa. 110:4) that he is "a priest after the order of MELCHISEDEC," it is an affirmation that "he liveth." So CHRIST affirms of himself: "I am he that liveth, and was dead; and behold I am alive for evermore, Amen; and have the keys of hell and of death."—Rev. 1:18.

Vs. 11, 12—"If therefore perfection were through the Levitical priesthood, (for under it the people had received the law,) what further need was there that another priest should be raised up according to the order of Melchisedec, and who was not called according to the order of Aaron? For the priesthood being changed, there is of necessity a change made also of the law."

If righteousness could have come by the law, there would have been no necessity for a priest of an order different from that of AARON; but as prophecy, in the 110th Psalm, had made known an eternal priesthood, which was to be after the order of MELCHISEDEC; it follows that the law, which needed the official services of the Aaronic priesthood, was imperfect; for a change in the priesthood requires a corresponding change in the law. The imperfection of the law is also shown in several passages: "For as many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith."—Gal. 3:10, 11. "I do not frustrate the grace of God: for if righteousness come by the law, then CHRIST is dead in vain."—Gal. 2:21. "For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God."—Heb. 7:19. "For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the LORD, when I will make a new covenant with the house of Israel and with the house of Judah."—Heb. 8:7, 8. That there was to be a change of the priesthood, re-

quiring a corresponding change of the law, PAUL next proves.

Vs. 13, 14—"For he of whom these things are spoken belongeth to another tribe, of which no one attended at the altar. For it is evident that our Lord sprung from Judah; of which tribe Moses spoke nothing concerning a priesthood."

The prediction in DAVID, respecting the eternal priesthood "after the order of MELCHISEDEC," as before shown, was understood by the Jews to have respect to their coming MESSIAH. Other scriptures proved that the MESSIAH was not to come of the tribe of LEVI, to which pertained the priesthood, but of the tribe of JUDAH, of which no priest ever ministered at a Jewish altar, or could minister according to the law. For "the LORD said to AARON, Thou and thy sons, and thy father's house with thee, shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood. And thy brethren also of the tribe of LEVI, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and minister unto thee: but thou and thy sons with thee shall minister before the tabernacle of witness. And they shall keep thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also die. And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a stranger shall not come nigh unto you. And ye shall keep the charge of the sanctuary, and the charge of the altar; that there be no wrath any more upon the children of Israel. And I, behold I, have taken your brethren the Levites from among the children of Israel: to you they are given as a gift for the LORD, to do the service of the tabernacle of the congregation. Therefore thou and thy sons with thee shall keep your priest's office for every thing of the altar, and within the veil; and ye shall serve: I have given your priest's office unto you as a service of gift: and the stranger that cometh nigh shall be put to death. And the LORD spake unto AARON, Behold, I also have given thee the charge of mine heave-offerings of all the hallowed things of the children of Israel; unto thee have I given them, by reason of the anointing, and to thy sons, by an ordinance for ever."—Num. 18:1-8.

That the MESSIAH was to be a descendant of JUDAH was predicted by JACOB. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until SHILOH come: and unto him shall the gathering of the people be."—Gen. 49:10. That he was to be of the family of DAVID was shown by ISAIAH: "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots: and the Spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; and shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked."—Isa. 11:1-4. And speaking of DAVID, PAUL asserts that "of this man's seed hath God, according to his promise, raised up Israel a Saviour, JESUS."—Acts 13:23. The genealogy of CHRIST is proved to be of the house of DAVID, and of the tribe of JUDAH, by the genealogical tables of Matt. 1st, and Luke 3d, the necessity of which, is shown by this reference, that there may be no dispute respecting the pedigree of "THE LION OF THE TRIBE OF JUDAH, THE ROOT OF DAVID."—Rev. 5:5. Consequently, the coming of the MESSIAH would produce a change in the order of the priesthood from the tribe of LEVI to that of JUDAH, of which tribe nothing is said by MOSES respecting the priesthood as connected with the rites of the ceremonial law. But this is not the most conclusive argument PAUL has to this point. He adds:

Vs. 15-17—"And it is yet far more evident; if there arise another priest like Melchisedec, who became so, not according to the law of a fleshly commandment, but according to the power of an enduring life. For he testifieth, Thou art a priest for ever, according to the order of Melchisedec."

The order of MELCHISEDEC was not only one of endless life, but was an order in which the kingly and priestly offices existed in the same person.—CHRIST is not only "alive for evermore"—ever living "to make intercession for us," but he is our KING. JACOB when dying predicted that "the sceptre shall not depart from JUDAH, nor a lawgiver from between his feet, until SHILOH come: and unto him shall the gathering of the people be."—Gen. 49:10. When God made DAVID king he said: "I have found DAVID my servant; with my holy oil have I anointed him: with whom my hand shall be established: mine arm also shall strengthen him. The enemy shall not exact upon him; nor the son of wickedness afflict him. And I will beat down his foes before his face, and plague them that hate him. But my faithfulness and my mercy shall be with him: and in my name shall his horn be exalted. I will set his hand also in the sea, and his right hand in the

rivers. He shall cry unto me, Thou art my Father, my God, and the Rock of my salvation. Also I will make my first-born, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless, my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto DAVID. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven."—Psa. 89:20-37. When the children of DAVID forsook the law of the LORD, he said to ZEDEKIAH—the last of DAVID's seed who ruled Israel: "Because ye have made your iniquity to be remembered... ye shall be taken with the hand. And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him."—Ezek. 21:24-27. He whose right it was, was to come out of Judah; for when HEROD was troubled by the rumors of the birth of the King he "gathered all the chief priests and scribes of the people together, he demanded of them where CHRIST should be born. And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel."—Matt. 2:4-6. "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father DAVID. And he shall reign over the house of JACOB for ever; and of his kingdom there shall be no end."—Luke 1:32, 33. DANIEL saw in the distant future the kingdom given to CHRIST, when he "saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed."—Dan. 7:13, 14. And he begins his reign at the sounding of the seventh trumpet, when there will be "great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our LORD and of his CHRIST, and he shall reign for ever ever. Saying, We give thee thanks, O LORD God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth."—Rev. 11:15, 17, 18.

As none of the Levitical priests ever did, or ever could sustain the two-fold office of king and priest; and as the MESSIAH was to be both king and priest, and to live forever, his coming would produce such a change in the priesthood as would require a corresponding change in the law—a change equivalent to its abolition—it being superseded by better ordinances. For he is made a priest, i. e., appointed to his office by God—not succeeding a priest that was disabled and dead, but of the similitude of one that abideth for ever.—(To be continued.)

### DR. SPRING ON THE MILLENNIUM.

That our readers may understand fully, all that can be advanced in the support of a *spiritual* reign of CHRIST, we give the *N. Y. Observer's* synopsis of another discourse of Dr. SPRING on this question. We find very little in the article to comment on.—He does not sustain his position by scriptural argument, but gives the millennium of popular expectation, the *scriptures* to be adduced in support of which, are usually exhausted at a *very early* stage of the argument! The *third* paragraph of this synopsis is a graphic and very just view of the present condition of things which is anything but indicative of the *speedy* evangelization of the world.

We are not so sanguine as Dr. SPRING is in the fifth paragraph, that God regards with any peculiar complacency our nation. The good men in it, in common with those in all lands, are the objects of his peculiar love, but the nation as such has many national sins to answer for. Three millions of human beings held in the most hated form of slavish

servitude; the blood-shed, and the dis-memberment of a neighboring nation effected by its hand; the intemperance, Sabbath-breaking, profanity, covetousness, thirst for gold, and pleasure which everywhere abound, all deserve judgments of no small magnitude; and therefore the country may be no more secure in the indulgence of thoughts of peace and safety, than other impenitent nations.

What we are waiting for Dr. SPRING to do, is for him to take the scriptures which, he and we admit, point to the commencement of the millennium, and demonstrate, from the inspired language, the nature of their import. Can we hope that he will do this? Says the *Observer*:

"On the morning of the last Sabbath, the Rev. Dr. Spring proceeded to present some practical deductions from the Scriptural doctrine of the millennium. His *first* remark related to the importance of having our minds deeply imbued with the fact that brighter days are yet to dawn upon this lost world. Be the previous darkness never so great, the judgments severe, the pure light of heaven will yet dawn without a cloud. In that blessed day, the miseries of the past shall be forgotten in scenes which earth and heaven behold with transport.

"The second remark was that no other agencies are necessary in order to secure this glorious consummation than those which the church of God already enjoys. The truths of the Gospel, and the presence of Christ, who has promised to be with those who preach the Gospel, are pledged to accomplish the great work. We hear much of the law of progress; and we believe in progress: not merely of nature, intellect, legislation, for without Christianity all these would not make the world better. Modern philanthropy is powerless without the Gospel.—Christianity advancing, overthrowing every form of error, in Church and State, will introduce and perpetuate the reign of Christ. All permanent reform must therefore be based on the Gospel. God is wiser than men, and he knows the best way to the human heart. Moral virtues are the fruit of the Spirit, and all attempts to make men virtuous without the Spirit of God, will fail. So the great political and public evils of society are to be corrected only by the prevalence and power of the Gospel. Despotism may well dread the Bible. The Church of Rome declares war against freedom when she proscribes the word of God.

"Thirdly, the friends of God are urged to vigorous efforts for the introduction of that promised day of the Redeemer's glory. The millennium will not come while good men are asleep. And in the present disjointed and jarring state of Christendom the time is not far distant when the sun will shine upon such a scene as this. The importance given to party shibboleths, and the intolerance with which they are sustained, the mutual jealousies and apprehensions which find their way even into the more evangelical churches, the suspicions which are fostered against institutions that are based upon the broad basis of a common Christianity, the isolated and almost monastic habits of the Christian ministry, and the reluctance of private Christians to co-operate in advancing the kingdom of their Master, the zeal and extravagance of good men exhausted in pushing some juvenile measure of ultra reform to the neglect of the divinely instituted method by God's truth and Spirit, the diminution in numbers and spirituality of men devoted to the sacred office; the thirst for novelty in the pulpit to the neglect of the solid truths; worldliness in the church, all these things indicate that the spirit of fervent prayer, and the stimulus to united effort for the glorious presence of Christ, are really wanting in the age in which we live. There must be another spirit before Zion will become a light to the world.

"The Doctor's next remark related to the signs of the times, and the indications they furnish of the approach of the latter day glory. Under this head he traced the rise and progress of the Christian religion; its power in developing the resources of a nation: showed the progressive career of Great Britain, the great bulwark of Protestant Christianity; and the other countries of Europe which are distinguished for intelligence and happiness, in proportion to the diffusion of religion. It is an interesting fact that no one nation is now strong enough to dictate laws to all other nations. Infidelity has been struck down, and will scarcely be resuscitated. The rapid progress of Christianity during the last half century, is one of the brightest signs of the times. The Bible is now published in 170 languages. Great Britain has fourteen Foreign Missionary Societies; Germany seven; the United States fourteen, and many others in other nations, besides numberless societies for the publication of Bibles, and religious books and tracts; all these are working together for the advancement of the gospel in the earth. The great cause of religious and civil liberty has been making gradual advances during the last fifty years. The revolutions of modern times are all to be overruled for the furtherance of human freedom, however unpropitious they may now appear. These points were exhibited with great vividness, of which this sketch gives no adequate idea.

"In the next place, he considered the prospects and the duty of the American people, in the present interesting period of the world. God has always had a favorable eye toward this people. And here it is worth remarking that this has never been a persecuting nation, and therefore it is safe against those judgments which impend over those nations which have drunk the blood of saints. Even the Jews have never been persecuted here. The English language is gradually reducing the thirty millions of our people to a uniform character, and thus preparing it for a great work. The Bible is brought to the minds of the millions that come to us from Europe, and they are moulded under its influence. Pure religion has taken deep root in the minds of the people. Revivals of religion have been multiplied, all our social and religious institutions strengthened at the very time when all the nations of Europe have been convulsed. These blessings have been granted to fit this people for their duty in giving the gospel to the world. To



do this, let us convert and save the heathen at our own doors.

"After having urged this point with much beauty and force, Dr. Spring closed by remarking that we are under great obligations to God, for the period of the world in which we have been permitted to live. Events so wonderful have marked our days that the man must be an atheist who does not perceive that the hand of God is in them. They are opening the era of millennial glory. The preacher drew a bold and glowing picture of the moving masses on the stage of time; he heard the tramp of jubilee even now sounding; the nations are receiving the glad tidings of great joy, and the morn of the world's deliverance dawns. And thou, my country, the preacher exclaimed, the burying place of my fathers and my children, be not thou unmindful of thy birthright, nor profanely barter it for a mess of pottage! Hail, ye blood-bought churches, whether planted on the sea-beaten cliff, or the verdant plain! Hail ye, her consecrated ministers! her colleges! her schools of the prophets! her Christian statesmen! destined to fulfil such wondrous councils of love more wondrous! Hail ye, her increasing millions! who stand in full view of this coming age of millennial glory! And thou, poor, lost, but redeemed earth, all hail, under whose opening heavens the Son of man is to descend, proclaim his triumphs, and receive his reward.

"The Rev. Dr. Spring continues his course of lectures."

The succeeding number of the *Observer* contains no further report of them.

#### THE SIGNS OF CHRIST'S SECOND COMING.

The lecture of Mr. DICKSON, on the subject of the signs that may be expected immediately to precede and foreshadow the second coming of Christ, was briefly noticed in our last. His remarks in relation to the rapid spread and general diffusion of knowledge, mentioned by the prophet DANIEL as a characteristic feature of the time of the end, are doubtless in the main correct. We have been accustomed, however, to refer the running to and fro of many, and the increase of knowledge, not so much to the augmentation of commercial intercourse and travel, and the accelerated progress of science and art, as to the grand missionary movement that has been witnessed during the last sixty years. Viewed in this light, the passage seems to be in agreement with other scriptures. To some of these we shall advert, for the purpose of showing that they harmonize in representing the general proclamation of the gospel as emphatically the sign of Christ's second coming.

Perhaps we cannot do better than to begin with the explicit and decisive declaration to this effect of our Lord himself, in reply to the inquiry of his disciples, "What shall be the sign of thy coming, and of the end of the world?" These two events,—the second coming of Christ, and the end of the world, age, or dispensation,—they rightly supposed would be simultaneous; but they were wrong in connecting both, as they did, with the destruction of the buildings of the temple, which he had just foretold. He perceived their mistake, and at once corrected an error which would have rendered them specially liable to be imposed upon by false pretenders. He taught them that they were not to look for his coming and the end of the world simultaneously with the overthrow of the temple and city of Jerusalem. The frightful civil convulsions and public calamities that should subsequently occur in connection with the decline of the Roman empire, were to be as the beginning of sorrows,—the introduction of a period of persecution, apostasy and overspreading corruption, which the faithful disciples of Jesus must continue to endure for ages, even to the end. Having thus warned his people of the tribulation they must expect in the world, he answers the question that had been proposed. As the sign of his coming and of the end of the world, he points distinctly to a mighty missionary movement.—"This gospel of the kingdom," he says, "shall be preached in all the world, for a witness unto all nations; AND THEN SHALL THE END COME." We are here taught, that in the evangelistic effort referred to, the gospel shall be so generally diffused that no nation shall be left without this testimony, token or sign, that the world's great catastrophe is impending; and whenever this object shall be accomplished, the event shall take place. See Matt. 24:1-14.

We notice next that instructive vision recorded by the prophet of Patmos, in Rev. 14:6, 7. "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to him, for the hour of his judgment is come," &c. This language, though figurative, is not obscure or difficult. It evidently points, like that of our Lord above quoted, to a great missionary movement,—not a fearful and hesitating effort, shrinking from observation, and seeking security in concealment; but a movement of grand and imposing aspect, challenging by its boldness the attention of all, and announcing its object to be nothing less than the entire evangelization of the world; and the movement thus indicated is represented as standing in close connection with the hour of God's judgment,—as, in fact, heralding its near approach.

The angel having the everlasting gospel to preach, is intent upon proclaiming it everywhere. It is his business, as he speeds his flight through heaven, from continent to continent, and from island to island, to make it known to every nation, kindred, tongue, and people,—and never to pause, until his work shall be arrested by the voice of the archangel and the trump of God, responding to his own cry, "The hour of his judgment is come." We need not insist upon the identity of the hour of judgment with that of Christ's second coming. See Tim. 4:1.

A third passage of similar import is found in the commencement of the 50th Psalm. The writer seems to have been transported in prophetic vision to the point of time immediately preceding the end, and to have surveyed thence the past and the future.—Looking backward, he describes the same great missionary movement predicted by Christ and John. "The mighty God," he exclaims, "even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof." It was in his word, published and preached, that Jehovah had thus spoken; it was by the agency of his people that he had thus called all the nations of the earth; for it is added, "Out of Zion, the perfection of beauty, God hath shined." Then, looking forward, the prophet declares, "Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people."

We return to the passage in DANIEL's prediction of events to be realized at the time of the end. "At that time MICHAEL shall stand up,"—a figurative expression, implying that he will take the dominion. The passage doubtless contemplates the time when "the God of heaven shall set up a kingdom, which shall never be destroyed,"—when the Son of man shall come in the clouds of heaven, and there shall be given him dominion, and glory, and a kingdom, that all people, nations, and languages shall serve him. It will be at a time of unprecedented trouble to his enemies, but to as many as are found written in the book of life, a time of joyful deliverance. The prophet is instructed to shut up the words, and seal the book, even to the time of the end; and as the distinguishing characteristic of that time, the token by which it should be known that it had actually come, he is assured that "many shall run to and fro, and knowledge shall be increased." Here, again, evidently, the same great missionary movement referred to in other texts, is given as the sign of impending judgment.

We will not pursue the theme. The passages already noticed are sufficient to establish our position. Let the reader judge for himself, in view of the extensive system of missionary operations which has sprung into being almost entirely within the last sixty years, and which now fills the eye of the world, whether the predicted sign has been given.

"American Baptist," Utica.

#### To Correspondents.

S. J.—Generally, those who refuse to inform themselves of the true state of the case, yield their support to the guilty parties, and thus sanction the "secret workings," and all the trials and deception of their authors. In some instances, what is more strange, they regard our exposure of the wicked plots, as a persecution against the guilty parties! In this way they sympathize with and justify the wicked. Those who have candidly read our "Defence," have changed, or modified their opinions, as to the merits of the case. From such we expect justice.

Just before the prosecution was commenced last summer, the leaders in the crusade expounded Matt. 24:48-50 so as to make it refer to a single individual. And no one was at a loss to know who the "President" and his learned associates meant by the "evil servant." At that time we were challenged in aggravated forms by our accusers to prosecute them! If they had succeeded in provoking us to do so, the correctness of their wonderful exposition (!) would have been confirmed. But alas for them, all their insults were endured with Christian patience; they were compelled, in order to accomplish their ends, to commence a prosecution against the "evil servant!" As a matter of necessity, we must stand on the defensive. We do not believe that any Adventist could institute such a suit, or aid in prosecuting it.

Φιλοθεος, to have had his article receive any attention should have accompanied it with his name. He is entirely mistaken in his interpretation, and expressly contradicts the apostle. But we cannot reply to unknown correspondents.

BRO. HIMES:—What are the rules of scriptural interpretation and "Laws of Symbols," of which Mr. Lord speaks so much in the *Theological Journal*, and do you consider them correct? INQUIRER.

They are the laws which he published some time since in the *Journal*. We think they are worthy of consideration. Bible students have derived much advantage from them.

#### PROTESTANTISM IN IRELAND.

Owing to the superior wealth, industry, and forecast of the Protestants, it was on the Roman Catholics that the weight of the famine principally fell; and the scarcity which decimated the people redressed the inequality of the numbers of the professors of the two religions, and while it made the Romanists absolutely weaker, rendered the Protestants relatively stronger. National education had also done its work in diffusing among the community those rudiments of knowledge which have ever been found fatal to the domination of the Roman Catholic priesthood. The support of that priesthood pressed heavily upon the people in the days of famine, and was exacted with a rigor as cruel as it was impolitic. Superstition exhausted herself in ceremonies and offerings to arrest the progress of calamity, and the priests, whom the ignorant people believed to be all-powerful with Heaven, were found unable, or believed unwilling, to protect them. The people fled from their desolated homes, and cared not to carry with them the heavy incubus under which they had long groaned in secret.

In the fiery school of adversity, the clergy of the Protestant Church of Ireland have unlearned the indolence of happier days, and applied themselves to the work of charity and instruction with a spirit worthy of their high calling. In many cases they were the channel through which the government relief was distributed; in many others they generously supplied the wants of the people from their own attenuated means. The extreme pretensions of the Ultramontane party, and their avowed hostility to secular education, have disgusted a lively and intelligent nation, at length made aware of the value of knowledge, and possessing peculiar facilities for its acquisition. The result of these concurrent causes, and probably of some others which time and investigation may yet bring to light, has been the weakening of priestly influence precisely at the moment when it assumed to be most powerful, and the humiliating discovery that those who are boasting of the return of Catholic England within the sphere of Papal or planetary influence are not only unable to make any impression here, but cannot even retain the hold which they have for centuries possessed over the popular mind in Ireland.

It seems now pretty clear that something like a new reformation is taking place in the province of Connaught. We were unwilling hastily to give credence to the numerous statements which reached us on this subject, because we are well aware how readily mankind mistake their hopes for their accomplishment, upon what slight evidence such assertions are often made, and how easy it is for those unacquainted by practical experience with the Irish character to obtain information apparently trustworthy, but really concocted for the purpose of meeting the views which they are believed to entertain. Neither did it escape us that, in a time of general calamity, relief, however trifling, might be sufficient to procure apparent proselytes, whose counterfeit zeal might readily be mistaken for real conviction. Still, however, due allowance having been made for all these things, quite enough remains to convince us that the Irish mind is at this moment undergoing a change of incalculable importance, and shaking off, at any rate in some degree, the fetters of its ancient faith.

It is impossible, without the slightest reference to polemical or controversial feelings, not to view the change which is taking place as highly salutary and desirable. Without entering into the abstract merits of Romanism and Protestantism, it is abundantly clear that the one tends to form a retrograde and the other a progressive state of society; that the one is the cause, or, at least, the concomitant of indolence and misery, the other of activity, enterprise, and prosperity. A Roman Catholic population starves on the richest land in Ireland, while Protestants thrive on her inferior soils. Not only are the Celtic race quitting her shores by thousands, but those who remain seem likely to unlearn their distinguishing characteristics, and to assimilate themselves more closely to the Teutonic element of the population. In the missions of the Irish Protestant Church, which have achieved such signal success, we recognize a just and fair reprisal for the arrogant aggressions of the Pope. In answer to his bulls, they have published the Scriptures; and while he is threatening our crown and hierarchy, they sap the foundations of his power by disseminating the Word of God among his people. We trust that those who have undertaken this great work, will not lack public sympathy and support. Much Ireland is at this moment doing for herself by exporting at private expense the population she has so long been unable to feed. Surely no little will be gained for the philanthropist and the statesman, if while the Roman Catholic clergy are organizing new schemes of organization, we recall them to their duties by withdrawing from their control those masses whose ignorance and superstition have hitherto placed them only too completely at their disposal, and thus deliver them from blind guides, who have secured the orthodoxy of their flocks by keep-

ing them in a state of darkness one degree lower than their own. *London Times.*

#### Dignified!

The N. Y. *Observer* thus speaks of certain would be reformers, who expect to bring in a millennium in time. We have no more confidence in their objects, than has the *Observer*, but satire is hardly the weapon for religious editors to substitute for argument.

"AMERICAN CONSERVATISM.—From the noise made by a few orators-errant, and a few garretteers editors, one might think that the world was coming to an end, at least in its present form; and that universal equality, pillage, and polygamy, or agamy, was about to dawn. But the fool's paradise is still delayed.—Houses are still bought and sold; people still marry and are given in marriage; industrious men still retain their savings, and felons still sometimes hang. The Titans of reform still fall back from the heavens. Little waspish editors and garrulous spinners, amidst their piles of exchange papers and dip candle conveniences, send forth fury enough, they think, to annihilate all existing distinctions of society; spiking all the cannons of war, and voting little farms to each and every of their benevolent adherents.

"Public meetings take up the work; re-pronounce the editorials *ore tenus*, and inhale the bravos of herds from the Tabernacle and other Smithfields, with groups as pious as Jacob's. You are ready to think, while looking at these Amazons in Quaker bonnets, sheep-faced agitators with beards like Constantine, Paganatus, and inspired ex-blacksmiths; and while listening to the ululations of Vermont pythionissæ, and the cheers of Shem, Ham, and Japhet, that the time of social reprobation is arrived. Not so. You go out into the living stream. Broadway and Wall-street are unchanged. Church-towers show no tendency to totter. The sympathizers in the Tombs still gnash and clank in vain. What seemed a deluge is only a fresh; and reform has not reached further into the commonwealth than a spring tunnel does into the solid earth. Coming to one's senses is sometimes mortifying."

#### Doing Penance.

Rather a novel scene transpired in our city one day last week. We say novel, for if such scenes are of frequent occurrence, they are seldom made so public. On the day afore mentioned, a lusty masculine looking biped, was seen laying the lash on a frail, care-worn female, with a heavy hand. We say the lash—it was an instrument of torture with three lusty thongs. They were applied seemingly without mercy to the person of the female. The patience manifested by the victim under the lash, as she stood in the open yard, attracted the attention of a number of spectators, ready to fly to the rescue. They mistook the patient endurance of the female for abject fear of the monster, who applied the scourge with such a merciless hand. But as the spectators drew near, their good intentions were at once thwarted, when one of the inmates of the establishment informed them that nothing wrong was transpiring—that it was a religious ceremony, that the female, the supposed victim, was a Sister of Charity, and the supposed monster incarnate, who applied the lash, was a priest. The Sister of Charity was doing penance. This scene transpired in open day-light in our city, and in view of numerous spectators.

Who can wonder at the semi-barbarism of Mexico, and the abject condition of Ireland, when the mind can be so enslaved in a free country? These are some of the "tender mercies" of Popery, as administered among us. What must their enormity be, where popular feeling favors the cruel and merciless rites practised by the Catholic Church.

*Western Recorder.*

#### A Rich Poor Man.

One windy afternoon, I went with a friend into a country alms-house. There was sitting before a feeble fire a very aged man, who was deaf, and so shaken with the palsy that one wooden shoe constantly paltered on the brick floor. But deaf, sick, and helpless, it turned out that he was happy. "What are you doing, Wisby?" said my friend. "Waiting, sir." "And for what?" "For the appearing of my Lord." "And what makes you wish for his appearing?" "Because, sir, I expect great things then. He has promised a crown of righteousness to all that love his appearing." And to see whether it was a right foundation on which he rested that glorious hope, we asked old Wisby what it was. By degrees he got on his spectacles, and opening the great Bible beside him, pointed to the text, "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God."

Though you possess untold wealth, if you have not old Wisby's faith, you are a poor man; if you have that faith, and "rich towards God," count it all joy if you are as poor as LAZARUS or WISBY in worldly goods. Your inheritance is as sure as God's promise, and as glorious as a throne and a crown can make it. Better have Wisby's hope than VICTORIA's sceptre, LAZARUS' rags than DIVES' purple. Better is poverty with piety, than riches with perdition.

*Heber.*



## CORRESPONDENCE.



## THE HARVEST LABORERS.

Every designation of the servants of God and the church bring them to view, not as gentlemen at ease, but as men of hard, active, daily employment. "Laborers in his vineyard"—"workers together with him"—"planting"—"building"—"running"—"fighting"—as "watchmen"—"shepherds," and "stewards";—who have much care, labor, and responsibility. And who, that has any idea of man's condition, Christ's cause, or the examples of God's prophets and ministers, or the magnitude of the office, and results of this ministry, does not see in it great care and trial?

1st. He must *study* to show himself a *workman*. There are many who undertake to work in every employment, and to live and get along after a fashion, who are no workmen, and the people know it, and they do, or ought to. To be a "workman," implies a full knowledge of the calling and business, and a capacity to perform, with requisite skill, all parts of the work belonging to it. So in the ministry.—There are those who undertake it, who are "novices," and understand not, or have not the skill and ability to do it properly. Now, all should "study" to be "workmen," thoroughly furnished to all good works, and rightly dividing the word of truth, be able to give to each his portion in season. As no man, however great, can be long edifying and useful if he will not study, he should especially study the Bible, in all its parts—in its history, doctrines, experience, and duties; its threatenings, prophecies, and promises, and be able to "bring forth from his treasures things new and old." Some don't "study," and the result is, they grow uninteresting to the churches—they become a burden—a trial to themselves, and then wonder why they are not sustained and heard as well as others! Be ever growing "in grace and the knowledge of our Lord and Saviour," and you will come laden with fresh blessings for the flock.

2d. They should "preach the word, *instant in season and out of season*;"—not simply on the Sabbath. Many seem to think that is enough, and yet they expect the church to support them, and their families, for two sermons a week. They know of no other laborers getting along so easily. The Saviour and his apostles, the martyrs and reformers, and revivalists, always have taught *daily*, in houses and in high-ways and bye-ways, lifting up the voice, and "crying aloud and sparing not." O for this "in season and out of season" preaching—*all at, and always at it*!

3d. They should *visit* "from house to house," as Paul did. Many do not do it;—some say they have no gift, or taste for it;—some say they *won't* do it; others labor hard at it, like shepherds over a flock. The difference is obvious to all. More can be done by a wise, willing, and diligent minister in six days visiting, and attending social meetings, than by two or three sermons on the Sabbath. I know several who run the church down, and themselves out of the place, just by the neglect of this duty. The sick and the poor, the tried and the penitent, all need visiting, instructing, and comforting. The cold and the backslidden need it, to be reproved and exhorted, and stirred up, that they may be saved. All feel the lack of it when it is not done, and all prize and profit by it when it is, and feel they have a friend and pastor in their minister. Especially should we do it in these days, when all has to be gained and held by dint of labor.

4th. They should attend to the ordinances, and not let churches go months and years without baptism and the Lord's supper—those affecting and expressive symbols of our faith and hope—being administered among them.

5th. They should attend to discipline and gospel order. The elders, as the permanent officers of the church, are specially charged with "the oversight of the flock," and are enjoined to "rule well" and "be ensamples of the flock," and not "lord over it;" to do it "willingly, and not by constraint," and to "watch as those that must give account. Where those officers are *not*, the "evangelists" who travel are charged to "set in order the things that are wanting," and "ordain elders in every city."

Here, then, are the leading duties of the minister, as laid down in the word of God for the church; and to this end he should "give himself continually to prayer and the ministry of the word," and like a soldier, not "entangle himself in the affairs of this life, that he may please him who hath chosen him to be

a soldier." However, when he has done all this, and he is not supported, he may, like Paul, "work with his own hands, to supply his wants, and those with him."

O, how we need such laborers! How the churches suffer for the want of them. Come, brethren, let us rally, one and all, to these scriptural duties, and "make full proof of our ministry, that our profiting may appear to all." Some do them now, and some overdo, to supply the lack of others. O for unity, zeal, patience, and co-operation in all, and may God, while we "plant and water," give the increase,—and enable us to "gather fruit unto life eternal." What is done must be done quickly. "Arise and work, and the Lord be with thee." The fruit will be "stars in your crowns or rejoicing in the day of the Lord Jesus." Much may be done in a little while, if have *one* aim, and put forth every effort, and do it scripturally, in faith and prayer.

D. I. ROBINSON.

## THE COMING OF THE LORD.

At the presence of the Lord the mountains will quake, and the earth will be moved exceedingly. The heavens will be covered with his glory, and gleaming lightnings will indicate to every eye that the Lord is come. Unearthly voices, waxing louder and louder, shout after shout from the brightening heavens, will silence the songs of mirth, and the loudest boast of mortal courage. The strife of unbridled tongues, and the confused noise of embattled hosts, will in that awful moment be hushed. The cruel net-work of the crafty politician will be rent asunder, and the false hope of the hypocrite, with all the "air built castles" of a "good time coming," in this mortal state, will at once be laid in the dust. A dreaming world will then awake, and instead of fulness find, to their unutterable consternation, famine. The infidel steward, the "false shepherds," who have witholden from God's "little flock" the seasonable meat, and have scattered them through the wide earth, will swell the universal cry of despair. No place in which to hide, no way of escape, no garment to hide their shame; the blood of the poor is in their skirts; the hand that held the bribe is palsied now, and the tongue that flattered, gaining empty plaudits of the worldly throng, is dumb. All kindreds and tribes of earth lament and "mourn because of Him." "All glory is darkened," and the flush of beauty forsakes the cheek. The wine cup drops from the inebriate's trembling hand, and the gay seducer and his victim behold their doom. The daring scoffer stands quaking, or falls in agony to the reeling earth, still involuntarily gazing towards the flashing sky, with deathly paleness on his haggard face, awaiting the fearful bolt of vengeance to crush his soul. The loud notes of the trumpet of God becomes more and more deafening to the ear, "with no sinking cadence or rising swell, but an infinite sound rising in its power," and attracts the most distant listener. A cloud of intense brightness begins rapidly to dazzle the eye, and the heaving earth and nodding mountains seem burthened with the approaching Divine Majesty!

Now, behold the terror-stricken kings and princes of the world leaving their bloody thrones, the blood of untold millions dribbling from their skirts! Their "times" are at an end. The Nazarene is King of kings! He laughs at their distress! Before his burning wheels, beneath his derisive eye, they bow with shame; their tongues confess that he is Lord, and then to "dens and caves" they fly, to hide themselves from his glorious face, and from the wrath of God. All the scarlet mantled host of the world know that their day of doom has come!

But hark! amid this wild despair—these dying, mourning, pale, and God-forsaken throngs, listen to voices of innocence, confidence, and joy. In tones of angelic sweetness methinks I hear the words, "Lo! this is our God; we have waited for him, He *will* save us! This is the Lord! we have waited for him, we will be glad and rejoice in his salvation!" Their eyes beam with expectation, while their faces shine like the face of Moses with the sun-beams of "the excellent glory!"

Louder yet sounds the trumpet's voice, brighter and brighter grows the vision of the awfully resplendent pageantry of heaven, till in distinct tones of sweetest welcome is heard, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Enter my joy." A shout of victory, such as creation never heard before, now rises from every land and sea,—from the arctic snows, from the burning deserts' depths,—from the smiling valleys, and the rock-bound oceans' shores,—from its vast and hoary bosom,—from island and continent,—the host of God's elect arise to meet their Saviour in the air! The Lord hath saved His people! O listen to that song of praise! I will not attempt to transcribe or repeat the thrilling sentiment—read it in the book of Revelation to John.

May we be found of Him in peace, and join the

redeemed of God in that song of praise and victory! That coming, dear reader, is at the very door. O prepare!

G. W. BURNHAM.

## CHRISTIAN EXPERIENCE.

*Beloved brethren and sisters, believers in the speedy coming of the Lord:*—As we all are anxious for the promotion of the cause we love, and need the interchange of thought in the pursuance of this object, I venture a few ideas for the consideration of us all.

We have oft read, pondered, and admitted the various precepts and injunctions concerning simplicity of heart and life, and have many times felt in our own souls the blessedness of any degree of this heaven-commended grace. Now how shall we cultivate it, so that this, with other graces, may abound among us to the glory of God?

We look back in our experience, to those sweet seasons when, with confiding hearts, we bowed before the mercy seat, and poured forth the desires of our souls into the ear of Him who never lacks for sympathy or means of succor. We remember too when we felt the blessedness of sweet Christian converse, and the social prayer-meeting; but has there ever been anything that has made us feel so much like children, in the scripture sense, and children of one family, as speaking often to each other of the dealings of the Lord with us? of His mercy in leading us to see our lost condition? His pardoning love to our souls? the many gracious deliverances from temptations and dangers, and those delightful seasons of refreshing, when we could catch the inspiring feeling of the poet as he exclaimed,

"Bless'd Jesus, what delicious fare!

How sweet thine entertainments are!

Never did angels taste above,

Redeeming grace, and dying love."

Also those seasons when we have found ourselves in the condition of some to whom Paul wrote, "in heaviness through manifold temptations;" and learned to the joy of our souls that "the Lord knoweth how to deliver." And when we have wandered from Him, how kindly has He drawn us back to Himself, speaking to us by the still small voice, in the stillness of the night, reminding us so gently of our wanderings, and bringing to our remembrance such sweet words as these, "Return unto me, and I will return unto you." Oh how have our hearts burned within us, when we have talked with each other of these things, and how has it drawn us nearer to each other in sympathy, and tended to promote that brotherly love, so much commended by our Saviour.

As I write, my thoughts are carried back to the time when I first tasted the sweets of forgiveness, through the mercy of Jesus; when I felt to speak to all around of the love of God in rescuing me, and putting a new song in my mouth. Some have gone down to the grave, full of glorious hope in Jesus, whose hearts were first melted by the mercy of God in bringing to Himself such a self-righteous sinner as me.

Several years ago in the place where I then lived, the social meetings were becoming neglected, when it was suggested to relate the dealings of the Lord with us individually. The result was an increase of members and interest. Doubtless we have all admired the successful efforts of the Washingtonians, especially in the early part of the movement. Have we forgotten the instrumentality? Oh no—we can never forget if we ever listened to the personal experience of those who went about to rescue others from the dread power of intemperance, and snatch them from the drunkard's grave. Have we not often been asked the reason of our hope, by those who knew nothing of its blessedness? and when thus privileged to tell of the mercy of the Lord to us, have we not sometimes, at least, witnessed its softening influence?

Beloved friends, I feel quite inadequate to the setting forth of this important subject, but was induced to write a few scattered thoughts, in hope of calling forth something more to the purpose from an abler pen. I know in some places the cause is prospering, sinners are converted, and wanderers reclaimed—and I long to be there; but 'tis not so in all places. Oh for more of that gospel simplicity among us, which was one of the chief characteristics of the early Christians, and of the Adventists a few years ago. H.

## LETTER FROM GEORGE BUNGER.

DEAR BRO. HIMES:—I feel that I have need to acknowledge that I have too long neglected to communicate to the saints scattered abroad, that the Lord is building up his cause in Shipton. We are walking in his word, and are established in the faith once delivered to the saints. This neglect on my part, may have prevented many a song of praise and thanksgiving that might otherwise have been offered up to the great God by his devoted servants. The heart of the pilgrim and stranger is always cheered to hear of success attending those of like precious faith.

The last I wrote you upon this subject, was to give account of the meeting in June last, conducted by Bro. Thorber. The effect of that meeting is still seen, and felt to the advantage of the cause of truth. In July last, Elder John Porter removed from Waterloo, C. E., to this place. He was commended to us by Dr. Hutchinson as a man of purity and of talent, and a regularly "ordained elder." We recognized him as such, and invited him to labor with us as our pastor. He has since labored with us in "word and doctrine." A meeting of brethren and sisters was held (according to notice) in August, when it was thought we should come into church order, by subscribing to an agreement to take the word of God as the "rule of our faith and duty," and to watch over and admonish each other in accordance with that word. Twenty-seven subscribed, on the day of the meeting, and several others since then. One of the number was chosen to the office of deacon. Since then the brethren have moved in perfect harmony and concord. We walk in love, each esteeming his brother better than himself, and all are striving to come to the knowledge of the mysteries of the kingdom of God. We feel that we are a highly favored people, that by the providence of God, we are privileged with the ministerial labors of our excellent Bro. Porter. He is deeply read in the Scriptures, a scribe well instructed unto the kingdom of heaven; and trusting in Joshua's God, is bold to deliver the King's message, and to wield fearlessly the sword of the Spirit.

We had a four days' meeting in the tent September last, Bro. Orrock preaching the most of the time, Bro. Sornberger being necessarily called away. The word of the kingdom was presented in great clearness, and the practical duties urged upon the brethren and people, with a powerful appeal to the conscience, urging the necessity of a holy life, and entire consecration to the service of God. Much good was done. One expressed a determination to set out for the kingdom, several desired the prayers of God's people in their behalf, and at the close of the meeting three were baptized by Bro. Porter, a congregation of four or five hundred witnessing the solemnities of the occasion.

We have decided to commence immediately to build a meeting-house, as we have no convenient place for worship, and think the prospect fair that we shall have one in a few months. If the trump should sound we would like to be found in the Master's work. Our immediate village appears pent up in moral darkness, and in almost a hopeless state. Our congregations therefore are made up mostly of surrounding community, who appear anxious to know the truth, that they may obtain life. The light of truth, has been shining more and more clearly upon the mind of the honest thinker, since the word of the kingdom was first proclaimed to us by Bro. Burnham and Shipman. And we feel that we owe a debt of gratitude to God, that he so mercifully directed their steps this way with the message of the King at hand to bring deliverance to his people, and to give them possession of the kingdom redeemed, and made glorious for an everlasting possession. We are waiting with anxious looks, and earnest expectations, but with patient endurance, unto the end.

And now, brethren, ye that look for the blessed hope, and glorious appearing of the great God, and our Saviour Jesus Christ, let me exhort you to trim your lamps, keep close to the light of revelation, and store your vessels largely with the oil of faith: for in such an hour as ye think not, the Son of man cometh. "At midnight there was a cry heard, Behold, the bridegroom cometh, go ye out to meet him." Let not your faith become dull, or your minds dark upon this grand subject.

Yours truly, ever rejoicing in the hope of Israel, and looking for eternal life to be brought at the revelation of Jesus Christ.

[We are much gratified to learn that Elder Porter and his beloved flock are prospering in the Lord. It shows what may be done by a faithful, scripture, and prudent course, in building up the cause of Christ.—Ed.]

Shipton (C. E.), March 17th, 1852.

## LETTER FROM S. JUDSON.

DEAR BRO. HIMES:—Since we left Mayfield in 1850, we have been wandering about, not knowing whither we should go. We made our first location at Clinton, where the Lord blessed us, although we remained there but a few months. We next went to Homer, where we had the pleasure of meeting with the brethren a year. We now reside in Lincklaen, Chenango county, N. Y., where we expect to stay as long as we need a home on this earth. In most of the past, we can see the hand of the Lord. What will be the result of our present location we know not, but hope it will be for the advancement of truth. Our nearest meeting is at Homer, eighteen miles distant. We go out now and then and get a crumb, and sometimes a feast. We understand that Bro. S. Chapman has labored some here; but most of those



who came out then have gone into the shut-door or seventh-day notions. No wonder that we see division. But when we follow Christ we become united, and grow up into him who is the head of the body. The more the members are persecuted, the more closely they become united. We read that we are one in Christ, but different members; the life of the body depends upon their union to Christ. I have thought much of this of late. How can one of these members wage war with another, and endeavor to destroy it, and yet be in union with Christ? If one member suffers, all suffer with it. And now the question arises, When one member suffers, can another be innocent who feels no interest in it, not enough even to inquire after the right, and to take a stand for it, and condemn the wrong? I honestly think none can be innocent in such a position; for they thereby strengthen the hands of the wicked. Better that a mill-stone were hanged about their neck than that they should remain thus unconcerned. If you are really the servant of Christ, Bro. Himes, the wicked "prosecution" of which you are the object is not against you, but against Christ and his truth. May the Lord keep you in that state of mind, where you may continue to heap coals of fire on the heads of your enemies, is my prayer.

#### Letter from Levi Dudley.

DEAR BRO. HIMES:—The glorious cause of truth which we believe and advocate—that is, the personal appearing of our glorious Redeemer and King, the literal resurrection of the righteous dead, the changing of the righteous living, and the establishment of God's eternal kingdom on the earth, when it is renewed and restored to its Eden state,—is gaining ground in this section, and many, very many, who a few months ago were in total darkness on these great truths, are now rejoicing in the bright hope of soon possessing the land promised to Abraham and his seed forever.

I would say for the satisfaction of Bro. Gates, and the encouragement of all God's faithful servants, that the Advent converts in Odletown and vicinity, are leaving the first principles of the doctrine of Christ, and are going on to perfection. They keep up prayer-meetings almost every evening in the week. I meet with them as often as I can, but they want a better shepherd than I am, to feed them with the bread of life. I am very thankful to the Lord for bringing Bro. Harper and Capren into the Advent faith; they are pillars in the church of Christ, and a great help to the converts. May the Lord bless their untiring efforts to do good. Your brother in tribulation, but looking for deliverance soon.

Perry Mills, March 23d, 1852.

#### EXTRACTS FROM LETTERS.

Bro. JOHN NOCAKE writes from Penedale, South Kingston, (R. I.), March 23d, 1852.

DEAR BRO. HIMES:—Seeing that you are drawn into a law-suit by your persecutors, it becomes your duty to defend yourself against their designs. I am well aware that Satan desires to sift you as wheat, and you need not therefore expect anything from him but the worst he can do. You have been an instrument in the hand of God of much good, and it seems to me as if Satan is much displeased with it. My prayer to God is, that he may support you to the end.

I see that some are sending in donations to assist you in defending yourself. I hope that others, who have not yet contributed, and who appear to be waiting to see whether you will sink or swim, will no longer withhold their aid. I have not so learned Christ, as to look on and see a brother crushed to death before I put forth a hand to help him. Satan is still doing all that he can to destroy the Advent cause by his subtle arts. He has the power to transform himself into an angel of light, and can preach and pray, sing and exhort, and go through all the external forms of religion; but he cannot love God, nor his truth, for in that he reads his own condemnation. Therefore, dear Bro. Himes, let us try ourselves by the declaration of the apostle,—"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Let us be persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Bro. R. SCHELLHOUS writes from Chili, Hancock county, (Ill.), March, 1852.

DEAR BRO. HIMES:—Since Bro. Chapman commenced his labors in this vicinity, last fall, there has been quite an awakening on the part of many who have searched the Scriptures to see if our faith was well grounded. The result has been, that many have embraced the truth, confessing that the arguments

were too strong to be resisted by any honest Christian, and sinners have been humbled before God, as they were led to see that Jesus was about to leave his mediatorial seat and come to judge the world.

There are two or three little bands, united in love, within a few miles of this place, who meet two or three times a week to pray, and sing, and talk of their blessed hope. I think your heart would glow with joy were you present to hear their expressions of faith and love.

Bro. Chapman, who has been absent from us about two months, is now laboring with good success thirty or forty miles south-east of here. We expect him here soon, to stay a short time before he returns to the East.

There is a vast field of labor here, the highways and hedges of which are to be searched, in order that God's house may be filled. I believe there are many in this county who would receive the truth were it presented to them. Bro. Chapman has had many calls to which he could not attend. If there are any messengers in the East, bearing the right credentials, who would venture to come this way, they would be met with open arms and hearts, and I think would be sustained. We have a hope that Bro. Chapman will return after he visits his friends at the East, if time continues. In the meantime, my prayer is, that when Jesus shall appear we may appear with him in glory.

Bro. SAMUEL NUTT writes from Upper Gilmanton, (N. H.), March 22d, 1852.

DEAR BRO. HIMES:—For two things I address you at this time: first, to acknowledge the receipt of the pamphlet, (the *Crisis*), for which I feel truly thankful, and to thank to God for having put it in your heart to send it, for the reading of it has proved a rich blessing to me. I have taken much satisfaction and comfort in perusing the *Advent Herald*, and I hope that our Father in heaven will reward him who has supplied you with funds to send it to poor preachers, and that he will richly recompense you for the trouble in sending it. I think the benefit is not lost on me, dear brother, for I am looking for the return of the Nobleman, and that speedily, too.

Please say that my Post-office address is Franklin, N. H.

Bro. H. L. SMITH writes from Auburn, (New York), March 22d, 1852.

RESPECTED BRO. HIMES:—The glad tidings concerning the establishment of the kingdom of God "under the whole heaven"—in all the new earth—has been presented to us recently, much to the increase of our faith, joy, love, and peace, by our beloved Gross, whose labors among us have always left a blessing; like other brethren who have preached to us for a few years past, maintaining "the unity of the Spirit in the bond of peace," not violating "first principles," and leading to "confusion," but "leaving them, and going on to perfection." I wish at least personally to speak to the praise of those who do well, for the glory of God requires that we esteem such highly in love for their works' sake. The prophetic expositions of Bro. G. have been such a blessing to me, and have such a practical bearing, that I am led to ask him to give them in the *Herald*, when he shall find time, and it may be agreeable to you. Yours in that same "blessed hope."

Bro. EZRA K. GOODSSELL writes from Newark, (New Jersey), March 15th, 1852.

BRO. HIMES:—In relation to the Advent cause in this city I would remark, that I have not seen it in as good a state for a number of years as at the present time. Since we in reality took the Bible for our rule of faith, and the order of the church, we have been greatly blessed, and our number has increased. About thirty of us have given our names, agreeing to be governed by the word of God. If we had done years ago what we have done now, we should not have suffered so much from those who like disorder. Yours in hope of the soon coming kingdom of Christ.

Bro. N. BROWN writes from Kingston, (N. H.), under date of March 22d, 1852.

DEAR BROTHER:—The little flock of Adventists in this place have had recently some accession to their number. All my own children, seven in number, are rejoicing in the prospect of eternal life. Within a year, quite a number in East Kingston have found joy and peace in believing. I hope we shall keep humble, and preserve the unity of the Spirit in the bond of peace. Yours truly.

Bro. GEORGE W. BURNHAM writes from Seneca Falls, (N. Y.), March 23d, 1852.

BRO. HIMES:—The churches of Adventists in Buffalo and Lewiston are steadfast. I recently spent two Sabbaths in B., and one in L., agreeably, and I trust to some profit. They are very anxious that some one should locate in that section, who would feed them with timely and gospel truths. May the right man be sent them soon. Yours in the gospel.

#### OBITUARY.



"I am the RESURRECTION and the LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will NEVER die."—John 11: 25, 26.

FELL asleep in Jesus, March 19th, 1852, HELEN MARIA, youngest child of JOHN and MARY HIGGINS, of Portland, aged three years and three months. She was a child much beloved. Our brother, her father, being in the West India trade, was not at home when she died. May God sanctify the bereavement to each of the parents.

P. B. M.

DIED, in Concord, N. H., March 15th, 1852, Bro. JOHN C. GORDON, son of Bro. John Gordon, of New Hampshire, aged 24 years. The subject of this notice professed religion in 1844, under the Advent preaching, and was baptized by Bro. Henry Eastman. He continued a devoted Christian for two or three years, but leaving home, and being surrounded with the youth and the influences of these last days, he wandered from the Saviour. In his sickness, however, which was about seven weeks in duration, he again called upon the Lord, and we trust found mercy. As he drew near the hour of his dissolution, he was resigned and willing to go. The night before he fell asleep, while a servant of Christ was engaged in prayer, he seemed to enjoy the season very much. His amiable disposition and even temper won for him the affection of those with whom he associated. On the 16th he was conveyed to his father's, and on the 18th his remains were interred, on which occasion some remarks were made from 1 Thess. 4: 18. He has left a father, two brothers, two sisters, and other friends, to mourn his loss; but they sorrow not as those who have no hope.

J. G. SMITH.

DIED, in Magog, C. E., Feb. 29th, 1852, ANNA C. ATWOOD, wife of Joseph Atwood, aged 58 years. She was born in Low Hampton, N. Y., in 1794. She experienced religion and united with the Baptist Church about thirty-six years ago, and pursued a consistent, Christian course till her death. She was among the first who listened to the proclamation that the Lord would come about 1843, her brother, William Miller, having written to her soon after he embraced the doctrine. She did not receive his message immediately, for the doctrine of the world's conversion had been so long sounded in her ears that it had become truth to her. But when she began to investigate the subject, light broke into her mind, and although she never embraced the specified time, yet she believed that that event was near, and rejoiced in the "blessed hope." The Adventists in this place having recently united together in church capacity, agreeing to use the Bible as their rule of faith and duty, as well as discipline, she united with them about five weeks before her death. She suffered considerable from bodily infirmity the most of her life. In her last sickness she often expressed her fears that she might lack for patience, but the Lord sustained her, and gave strength equal to her day. When she was first taken sick, she said she should never recover. This being her impression, she longed for the time to arrive when she should depart and be with Christ, and so be at rest. The morning before she died (although she had not been able to converse for a week previous) she sung in a clear, distinct tone of voice,

"Hallelujah, hallelujah, we'll praise him again  
When we pass over Jordan."

A short time before she breathed her last, she was asked if she did not feel that she was almost through. Her answer was, "Bless the Lord." She took much satisfaction during her sickness in hearing her children sing hymns like the following,

"There is an hour of peaceful rest,"

and,

"On Jordan's stormy banks I stand," &c. ;

and also in hearing the Bible read. A discourse was delivered on the occasion of the funeral by the writer, from 2 Cor. 1: 3, 4, to a large concourse of people, who came together to pay their last respects to one whom they loved, and to sympathize with the mourners in their sorrow. Elder Hutchinson was present and assisted in the services. She has left two children to mourn her loss, yet they sorrow not as others who have no hope, for they expect soon to see her again, decked, not in the habiliments of the grave, but in robes of unfading beauty. She has also left numerous acquaintances and relatives, who feel that by her death they have lost a friend. May the God of all consolation comfort the hearts of the bereaved ones, and preserve them blameless till the Conqueror of death shall cleave the starry plains, and descending to earth with the diadems of immortal beauty encircling his brow, he shall utter his voice, and it shall be heard in the depths of the ocean and the graves, and the saints will live again.

She slumbers, she slumbers, in yon narrow tomb,  
Awaiting the moment when Jesus will come,  
Pavilioned in splendor, encircled with might,  
To gather his children to live in his sight.

She slumbers, she slumbers, her trials are o'er,  
Doubts, fears, and temptations, distress her no more;  
Though sharp was the conflict, yet God was her stay,  
He led her in safety along the dark way.

She slumbers, she slumbers, but soon will arise,  
To hail her Redeemer, descending the skies;  
And we shall behold her, redeemed from the sod,  
When earth blooms again 'neath the smile of its God.

J. M. ORRICK.

ERRORS.—"The strongest pinion in wisdom's plume, is the memory of a fault."

#### BOOKS FOR SALE AT THIS OFFICE

NO. 8 CHARDON-STREET, BOSTON.

NOTE.—Under the present Postage Law, any book, bound or unbound, weighing less than two pounds, can be sent through the mail. This will be a great convenience for persons living at a distance who wish for a single copy of any work; as it may be sent without being defaced by the removal of its cover, as heretofore. As all books sent by mail must have the postage paid where they are mailed, those ordering books will need to add to their price, as given below, the amount of their postage. And that all may estimate the amount of postage to be added, we give the terms of postage, and the weight of each book.

TERMS OF POSTAGE.—For each ounce, or part of an ounce, that each book weighs, the postage is 1 cent for any distance under 500 miles; 2 cents if over that and under 1500; 3 cents if over that and under 2500; 4 cents if over that and under 3000; 5 cents if over that distance.

#### BOOKS PUBLISHED AT THIS OFFICE.

THE ADVENT HARP.—This book contains Hymns of the highest poetical merit, adapted to public and family worship, which every Adventist can use without disturbance to his sentiments. The "Harp" contains 434 pages, about half of which is set to choice and appropriate music.—Price, 60 cts. (9 ounces.)

DO do bound in gilt.—80 cts. (9 oz.)

POCKET HARP.—This contains all the hymns of the former, but the music is omitted, and the margin abridged, so that it can be carried in the pocket without encumbrance. Price, 37½ cts. (6 ounces.)

DO do gilt.—60 cts. (6 oz.)

WHITING'S TRANSLATION OF THE NEW TESTAMENT.—This is an excellent translation of the New Testament, and receives the warm commendations of all who read it.—Price, 75 cts. (12 oz.)

DO do gilt.—\$1. (12 oz.)

ANALYSIS OF SACRED CHRONOLOGY: with the Elements of Chronology; and the Numbers of the Hebrew text vindicated. By Sylvester Bliss.—228 pp. Price, 75 cts. (8 oz.)

DO do gilt.—50 cts.

FACTS ON ROMANISM.—This work is designed to show the nature of that vast system of iniquity, and to exhibit its countless evils and astonishing progress. A candid perusal of this book will convince the most incredulous, that Popery, instead of becoming weakened, is increasing in strength, and will continue to do so until it is destroyed by the brightness of Christ's coming. Price (bound), 25 cts. (5 oz.)

DO do in paper covers.—15 cts. (3 oz.)

THE RESTITUTION, Christ's Kingdom on Earth, the Return of Israel, together with their Political Emancipation, the Beast, his Image and Worship; also, the Fall of Babylon, and the Instruments of its overthrow. By J. Litch.—Price, 75 cts. (6 oz.)

DEFENCE OF ELDER J. V. HIMES: being a history of the fanaticism, puerilities, and secret workings of those who, under the garb of friendship, have proved the most deadly enemies of the Second Advent cause. Published by order of the Chardon-street Church, Boston.—283 pp. Price (thin covers), 25 cts. (4 oz.)

DO do thick covers.—37½ cts. (6 oz.)

ADAMANT TRACTS (bound).—Vol. I.—This contains thirteen small tracts, and is one of the most valuable collection of essays now published on the Second Coming of Christ. They are from the pens of both English and American writers, and cannot fail to produce good results wherever circulated.—Price, 25 cts. (5 oz.)

The first ten of the above series, viz. 1st, "Looking Forward," 2d, "Present Dispensation—Its Course," 3d, "Its End," 4th, "Paul's Teachings to the Thessalonians," 5th, "The Great Image," 6th, "If I will that he tarry till I come," 7th, "What shall be the sign of thy coming?" 8th, "The New Heavens and Earth," 9th, "Christ our King," 10th, "Behold He cometh with clouds,"—stitched, 12 cts. (2 oz.)

ADAMANT TRACTS (bound).—Vol. II. contains—"William Miller's Apology and Defence," "First Principles of the Advent Faith; with Scripture Proofs," by L. J. Fleming, "The World to come! The present Earth to be destroyed by Fire, and of the Gospel Age," "The Lord's coming a great practical doctrine," by the Rev. M. A. Brock, M. A., Chaplain to the Bath Penitentiary, "Glorification," by the same, "The Second Advent Introductory to the World's Jubilee: a Letter to the Rev. Dr. Raffles on the subject of his Jubilee Hymn," "The Duty of Prayer and Watchfulness in the Prospect of the Lord's coming." In these essays a full and clear view of the doctrine taught by Mr. Miller and his fellow-laborers may be found. They should find their way into every family.—Price, 34 cts. (6 oz.)

The articles in this vol. can be had singly, at 4 cts each. (Part of an ounce.)

KELSO TRACTS.—No. 1.—Do you go to the prayer-meeting?—50 cts. per hundred; No. 2.—Grace and Glory.—\$1 per hundred. No. 3.—Night, Day, or Night, and Clear Day.—\$1 50 per hundred.

#### BOOKS FOR CHILDREN.

THE BIBLE CLASS.—This is a pretty bound volume, designed for young persons, though older persons may read it with profit. It is in the form of four conversations between a teacher and his pupils. The topics discussed are—1. The Bible. 2. The Kingdom. 3. The Personal Advent of Christ. 4. Signs of Christ's coming near. Price, 25 cts. (4 oz.)

#### GREAT COUGH REMEDY!

Ayer's Cherry Pectoral,

FOR THE CURE OF

Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

THIS invaluable remedy for all diseases of the throat and lungs, has attained a celebrity from its remarkable cures, never before equalled by any other medicine. Other preparations have shown themselves palliatives, and sometimes effected notable cures, but none have ever so fully won the confidence of every community where it is known. After years of trial in every climate, the results have indisputably shown it to possess a mastery over this dangerous class of diseases, which could not fail to attract the attention of physicians, patients, and the public at large. See the statements, not of obscure individuals, and from far distant places, but of men who are known and respected throughout the country.

The widely celebrated Surgeon, Dr. Valentine Mott, of New York city, says:

"It gives me pleasure to certify the value and efficacy of Ayer's Cherry Pectoral, which I consider peculiarly adapted to cure diseases of the throat and lungs."

Dr. Perkins, the venerable President of the Vermont Medical College, one of the eminently learned physicians of this country, writes that the Cherry Pectoral is extensively used in this section, where it has shown unmistakable evidence of its happy effects upon pulmonary diseases.

The Rev. John D. Cochrane, a distinguished clergyman of the English Church, writes to the proprietor, Mr. J. C. Ayer, that "he has been cured of a severe asthmatic affection by Cherry Pectoral." His letter at full length, may be found in our Circular to be had of the Agent, and is worth the attention of asthmatic patients.

The following letter is from the well-known Druggist at Hillsdale, Mich., one of the largest dealers in the State, and this case is from his own observation:

"Dear Sir:—Immediately on receipt of your Cherry Pectoral, I carried a bottle to an acquaintance of mine who was thought to be near his end with quick consumption. He was then unable to rise from his bed, and was extremely feeble. His friends believed he must soon die, unless relief could be obtained for him, and I induced them to give your excellent medicine a trial. I immediately left town for three weeks, and you may judge of my surprise on my return, to meet him in the street on my way home from the care, and find he had entirely recovered. Four weeks from the day he commenced taking your medicine, he was at work at his arduous trade of a blacksmith."

"There are other cases within my knowledge, where the Cherry Pectoral has been singularly successful, but none so marked as this."

"Very truly yours, G. W. UNDERWOOD."

#### HEAR THE PATIENT.

"Dr. J. C. Ayer, Lowell.—Dear Sir:—Feeling under obligations to you for the restoration of my health, I send you a report of my case, which you are at liberty to publish for the benefit of others. Last autumn I took a bad cold, accompanied by a severe cough, and made use of many medicines without obtaining relief. I was obliged to give up business, frequently raised blood, and could get no sleep at night. A friend gave me a bottle of your Cherry Pectoral, the use of which I immediately commenced according to directions. I have just purchased the fifth bottle, and am nearly recovered. I now sleep well, my cough has ceased, and all by the use of your valuable medicine."

"Principal Mount Hope Seminary."

"Dear Sir:—I wish I could tell all that suffer with a cough, what your Cherry Pectoral has done for me. It does seem they might be benefited by the information. I had a lung fever, which left my lungs weak and inflamed. Being very feeble, and unable to gain strength at all, my friends thought I must soon sink in consumption. I had no appetite, and a dreadful cough was fast wearing me away. I began to take your beautiful medicine, by the advice of a clergyman, who had seen its effects before. It eased my cough at first, and gave me rest at night. In less than a fortnight I could eat well, and my cough had ceased to be troublesome. My appetite returned, and my food nourished me, which soon restored my strength. Now, after five weeks, I am well and strong, with no other help than your Cherry Pectoral. Yours with respect,

"JULIA DEAN."

"I hereby certify that the above statement of my wife is in conformity with my own views of her case, and her cure by Ayer's Cherry Pectoral."

"The above-named Joseph Dean, and Julia, his wife, are personally known to me, and implicit confidence may be placed in their statement."

SAMUEL E. VAN DERWENT,  
Pastor of the Baptist Church."

Prepared by JAMES C. AYER, Chemist, Lowell, Mass., and sold by S. W. Fowle, Boston; Brown & Putnam, Salem; W. P. Phillips, Newburyport; W. R. Preston, Portsmouth; Durbin & Co., Portland; Cushing & Black, Augusta; G. W. Emerson, Bangor; W. O. Poor, Belfast; Allen & Gault, Concord; J. A. Perry, Manchester; James Green, Worcester; H. Brewer, Springfield; Lee & Butler, Hartford; Lee & Osgood, Norwich; C. S. Gorham, New Haven; W. E. Peck, Newburgh; Balch & Son, Providence; E. Thornton, New Bedford; L. J. Peck, Portland; J. P. Hall, Plymouth; T. A. Bick, Burlington; S. K. Collins, Montpelier; J. M. Gardner, Windsor; and by all druggists everywhere. 47-2m



## FOREIGN NEWS.



The British steamship *Europa* arrived at New York on Thursday last. She brings no news of any importance.

## ENGLAND.

A telegraphic despatch from Plymouth, of the 12th, announces the arrival of the steamer *Bosphorus*, with the news of the termination of the war at the Cape, and the unconditional surrender of the Kaffirs.

It is understood that Lord Derby will anticipate, in the House of Lords, the steps being taken in the Commons to compel him to speak out, by giving a programme of the policy which his Government will pursue.

A meeting of the liberal members was held at the residence of Lord John Russell, for the purpose of uniting the various sections into which they are divided, so as to offer the most effective opposition to any retrograde measures that the new Ministry may bring forward.

Parliament opened on the 12th, and on the Reform Bill coming up for a second reading, Lord John Russell withdrew it, saying, that he could not think of proceeding, as a private member of the House, with a measure which he introduced as a Minister of the Crown.

## FRANCE.

M. Armand Marrast, who so distinguished himself after the revolution of February, is dead.

It is said that the opposition in the new Legislative body will number eighty members, who will be led by Montalembert and De Morny.

The *Moniteur* contained a notice, supposed to be made by authority, stating that if any one elected to the Legislative body refuses to swear allegiance to the Constitution, and fidelity to the President, such refusal will be regarded as a resignation of his office. This notice was given, it was thought, as a hint to Gen. Cavaignac, who it was supposed would seize the occasion, the first that offered, to refuse the oath, and at the same time protest against the usurpation of the President.

The new decree respecting the University of France is published, and has caused great commotion in the literary world. All the members of the Superior Councils, Inspectors General, Rectors, Professors, &c., are to be appointed by the President, and a new course of studies is to be arranged.

The arming of the fortifications of Paris is proceeding with activity.

## SPAIN.

Domestic differences between the Queen and her consort seem to be daily increasing. Discontent and distrust have existed between them for some time.

## SWITZERLAND.

The report of the settlement of the troubles with France is confirmed. It is understood that Switzerland substantially agrees to all that France demands, viz., the expulsion of the refugees.

## GREECE.

Accounts from Athens of Feb. 17th, state that all the Poles of distinction resident there have been ordered to leave the country.

## The New French System.

The wish of Louis Napoleon to replace the French Government upon the very same basis on which it rested before the fields of Leipzig and Waterloo, has some startling consequences. Not only is the preponderance claimed for the military arm of the body politic in France; but the preponderance of France in the politics of the Continent is boldly asserted, and may possibly be sustained. All that has happened since the abdication of Fontainebleau, is to be cancelled by a general act of oblivion. History is alone to preserve the record of the restoration, the revolution of July, the revolution of February. The Congress of Vienna is a myth. The system there originated, and consecrated subsequently at Verona and Laybach, is consigned to Lethe. There is nothing to stand between the aspirations of the nephew and the glory of his model uncle. The *Odyssey* of France is expunged; naught is left save the *Iliad*.

The more immediate and objectionable feature of the new rule is the claim to dictate the degree of observance due from the minor states to French dignity. The internal police of the Republic is to be extended wherever the President sees fit. The law of the Press, enacted at Paris, is enforced at Brussels. The able and scathing *Bulletin Francais* was not only confiscated, but a daring paper that ventured to print one or two of its articles has shared the same calamity. A show of justice is certainly preserved. There is to be a trial. It is understood that MM. Odillon Barrot and Berryer will appear for the defendants. But as the result involves a national contingency of war or peace, there can be little doubt about the verdict. Thus is Belgium effectually annexed to France; for there is no annexation more perfect than a subjection to the laws of a more potent neighbor, under penalty of ball and bayonet.

Switzerland has likewise submitted to have a Presidential decree, banishing his enemies, executed throughout the Federal territories. As no requirement of the French Government can be more offensive to national pride, it is perfectly safe to say, that the Republic has been practically annexed to France, since French law is the supreme law of political action, and the jurisdiction of the Council inferior to outside dictation. Never had the imperial authority a wider and more absolute Continental sway, than that of the President to-day.

Italy has experienced the benefits of French administration, ever since the occupation of Rome. The President has made himself the sovereign arbiter of Peninsular politics. His Holiness, the Pope, has farmed out to him his temporal authority. By reason of contiguity, Tuscany has experienced a taste of French intervention. Naples, it seems, is not to

escape. The King has been required to despatch his nephew, the Duke d'Anmale, beyond the frontiers. The requisition will, of course, be dishonored. With all his infamy, the Bourbon Ferdinand has never shown a lack of family devotedness; and the dismissal of a Bourbon prince, and that prince his sister's son, at the bidding of a Bonaparte, who has just busied himself in plundering the Bourbons of all their property, is a concession forbidden by every obligation of family, and justice, and honor. The refusal, we apprehend, will not involve an appeal to arms; but it provides a foretaste of what may surely be anticipated when the new empire has been consolidated, and its external machinery put in lively operation.

The war therefore is between the system of 1815, to which all Europe is pledged, and that of 1800, utterly conflicting with the interests of the Teutonic and Scandinavian powers. The provocation to an armed contest is daily augmenting. To suffer the open disregard of all international law, is to lose all political importance, and every national safeguard. The public law of Europe has now, in four different instances, been made to give way to the private will of Louis Bonaparte. How far will presumption carry the President, and how long will Europe submit to these deliberate violations of her political theory?—*N. Y. Daily Times*.

## Famine in Europe.

By late foreign papers, it appears that famine is threatening Germany in earnest. The accounts from Poland are most disheartening. In Prussia, the Government has directed the opening of the ports of the kingdom to the importation of corn free of duty until the next harvests have been got in. In the Carpathian mountains, people are literally starving. There is no bread at all. The inhabitants are said to be living on a soup of some kind, which they call "reitkamuka," a compound of fat and milk; or they cook a sort of thick oatmeal pap, something in appearance like the Italian polenta, which they call "kulasha," and eat in the place of bread. As in all times of great want, crime and dissipation of all kinds come to swell the list of horrors, it is not surprising to learn that something very like anarchy is raging in the districts most affected by the famine. The men, callous and desperate, get at the fiery Brantwein of the country, and murders and robberies of the weak and defenceless naturally succeed. In consideration of the high price of potatoes, concurrently with the general dearth of provisions, the Government of the Grand Duchy of Hesse has forbidden the consumption of potatoes in the distillation of spirits. Troubles and bad government have superinduced these afflictions. The humble classes being deprived of all heart and energy, have left their fields uncultivated for miles, lest the rude hands of some hateful soldiery should seize or destroy the fruits of their labor. The consequence of this is something very like a famine in many parts of Europe. Yet in the face of these facts, the prices of corn on the continent are either stationary, or have received a check. Speculators, however, do not regard a fall as lasting. They are looking with interest to Germany, whose wants, they think, will regulate the future demand and consequent rates.

## THE ADVENT HERALD.

BOSTON, APRIL 3, 1852.

## THIRTEENTH ANNUAL MEETING OF Adventists in General Conference.

This meeting will be held in Chardon-street Chapel, Boston, commencing on Thursday, May —, [date will be given next week]—and continue over the following Sabbath.

During the Conference, discourses on important questions connected with our faith and duties, may be expected. Also, information of the state of the cause in different parts of the country, will be communicated by the brethren in attendance.

The coming Conference promises to be one of much interest. The deep feeling manifested by the brethren from whom we have heard, in view of the vast work spread out before the servants of Christ, is encouraging. The "harvest truly is plentiful," but the laborers are few. The Macedonian cry comes from every direction. Help is needed,—called for,—prayed for; and yet many of God's servants, whose energies are already wholly employed, are compelled to turn away from the cries that continually reach them. What can—what shall be done, to furnish the destitute with the bread of life? A wise and harmonious consideration of this subject, involving a cordial and active co-operation between pastors and evangelists in building up the churches in the faith and holiness of the gospel, would prove a great blessing to the churches themselves, and enable them in turn to extend more widely the knowledge of the truth to the destitute.

In the meantime we express the hope, that brethren will give the subject that close and serious attention which it demands, and that there will be a general representation from all parts of the country.

**POETRY.**—We receive many articles which the writers suppose are poetry, but which published would do discredit to those over whose signatures they are given, and to the judgment and taste of the conductor of the paper in which they are published. The partiality of writers for their own effusions, often disqualifies them to judge of the merits of their own productions. And the desire of an editor to gratify those who write, tempts him to do violence to his own judgment and to insert what is afterwards a subject of regret. It is therefore necessary to reject much that is called poetry. And writers should always feel that it is not rejected when it is even passable, and be willing to submit to the taste and judgment of him whose taste and judgment will most suffer by its publication.

## The Suit.

**Beloved Brethren:**—The time draws near when the trial of our beloved Bro. Himes will come on. It is expected that it will take place before the Supreme Court at its present term in this city. It behooves us to be unceasingly earnest in our prayers to our kind Father in heaven, who turned the "counsels of Ahithophel" into foolishness, that he would sustain our dear brother under this painfully perplexing trial, brought upon him, as it is, by an unjust prosecution, or persecution.

Prompt action in reference to raising the funds to meet the expenses of the suit, becomes us also. Only a small part of what is needed has yet been raised. We know that many have delayed to contribute because they have been supposing the case would be withdrawn by the prosecutors. But of this there is now no probability; nor has there ever been, judging from the zealous activity of the parties. They have employed no less than five lawyers—three in this city, one of whom stands at the head of the bar, and two in Boston, while George Needham appears to be incessantly active in collecting evidence, and aiding the lawyers in preparing the case. We who "rejoice in the truth," and in our religious liberty for the truth's sake, are desirous of "acquitting ourselves like men" in defence of our brother. Therefore, dear brethren, now that the necessity of the funds is certain, we trust you will respond to this call with that promptness which will at once do honor to our cause, and be cheering to the heart of our afflicted brother.

It may not be out of place here to add, in honor of our blessed Lord and Saviour Jesus Christ, that through all our harassing perplexities in relation to these painful things, He has continued to bless us as a church. We are overwhelmed with wonder, love, and praise, in view of his goodness. He is constantly adding to our number such as shall be saved in the day of his triumph. We cannot, dear brethren, construe the especial favor which He has shown towards us these past months, into disapproval of our course in relation to these painful matters, but the contrary, and we felt induced thus publicly to announce his merciful dealings towards us to His praise and honor.

We are, beloved brethren, your humble servants in the Lord.

CHESTER S. WOOD, Chairman,  
ARNOLD W. BROWN, Treas'r,  
CHARLES SISON,  
JOHN H. LONSDALE,  
JAMES WOLSTENHOLME,  
ANTHONY PEARCE.

Providence, March 29th, 1852.

[Remittances may be sent to A. W. BROWN, Treasurer, Providence, or to the office of the *Advent Herald*, Boston.]

"ANNUAL OF SCIENTIFIC DISCOVERY, or Year-book of Facts and Art for 1852. Edited by DAVID A. WELLS, A. M. Boston: Gould & Lincoln, 1852, 12 mo., pp. 408."

This book is a compendium of all the important improvements and discoveries, in the whole circle of the arts and sciences, during the year 1851. Consequently, it is the very book which is needed to keep the community "posted up" respecting the progress of the age. Have there been any new geographical or astronomical discoveries during the past year?—they are sure to be there recorded. Has any mechanic succeeded in any attempted improvement in machinery, or in anything important to his respective trade?—the result which he has made public, will be there seen. Have there been any new combinations of soil, or discoveries in the mode of fertilizing the earth?—the farmer will there find all the light which the labors of the year have aided to develop, &c. &c. &c. The editor has there brought into a focus the light which has emanated during the preceding twelve months from a multitude of minds. The knowledge which has been communicated through a multitude of books and papers has been carefully collected, and is here presented in a compact body. By his industry and discrimination the editor has enabled its possessor to avail himself of the various discoveries and improvements, which would otherwise be beyond his reach. It is the very book which is needed in all small libraries, and should be found in that of every thinking farmer and mechanic. Appearing yearly, it keeps up with the progress of the times, and will enable its possessor to know all that has been discovered in the various departments of industry and science.

**GENERAL CONFERENCE OF ADVENTISTS.**—To the notice published in the *Herald* the last two weeks, requesting brethren to express their opinion whether it was desirable to hold one or two conferences this year, and where they should be held, several responses have been received. The opinion is quite general in favor of one conference, and that it should be held in Boston. We have accordingly so announced it. See notice in a preceding column.

The *Portsmouth Journal* quotes the following extract from 2 Maccabees 5:2, 3, as an ancient description of the aurora borealis:—"And then it happened through all the city, for the space of almost forty days, there were seen horsemen running in the air, in cloth of gold, and armed with lances like a band of soldiers. And troops of horsemen in array encountering and running against each other with shaking of shields and multitudes of pikes, and drawing of swords and casting of darts, and glittering of golden ornaments and harness of all sorts."

We would call attention to the two articles commenced on the first page of to-day's paper—*The Present Dispensation—its Course, and The Church's Pole-Star*. They will amply repay a careful perusal.

**MARRIED**, on the 16th ult., by Rev. F. G. BROWN, at his residence in West Townsend, Rev. J. W. BENHAM, late of London, Eng., now of Worcester, Mass., and Miss ANNIE B. SHOCKLEY, of Middleboro', Mass.

Bro. Himes preached in Salem last Sunday, on Monday evening in New Bedford, and the remainder of the week in Chardon-street Chapel, where he will also preach next Sunday.

E. NYX has removed from Manchester, N. H., to Nashua, N. H. This notice was mislaid, or it would have been given before. We sympathize with Bro. N. in his afflictions.

"VOICE OF THE LORD." Tract for the Times. By W. KING, A. M. Utica: R. W. Roberts, Printer, 58 Genesee-street. 1847."

We have received at this office a few copies of this tract, noticed a few numbers since.

"THE APPROACHING CRISIS."—We are ready to supply all orders. Single copy, 12 cents; ten copies, \$1; fifty copies, \$4. Postage, under 500 miles, two cents; over that distance, four cents. Those ordering will remember, that the postage must be pre-paid; therefore it will be necessary to forward the amount of postage in addition. \$1 will pay for ten copies sent by express, or taken at the office; but if sent by mail, it will pay for nine copies and the postage under 500 miles, or for eight copies and postage, if over that distance and under 1500; but if over that distance for seven copies.

**TRACT FOR 1852.**—This tract, comprising sixteen pages, is now out. It contains—A Glance at Europe—The Project of European Democrats, for the establishment of a Confederacy of Free States, a Splendid Bubble, contrary to the Word of God—Warning to the Church—The Lord's Speedy Coming, the Motive to Christian Duty, and Preparation for the Last Conflict.

Of this work we will send (paying postage for the same,) ten copies for 25 cts., or forty copies for \$1; by express, 100 copies for \$2; 1000 copies for \$15. We hope that a united effort will be made to circulate this tract broadcast.

"THE REGISTER."—We are preparing a work which will contain, in addition to a brief history of the Advent cause, the names of Advent churches and ministers, obituaries of some brethren who "sleep in Jesus," an almanac, and many useful and instructive facts. We would thank any one for any interesting items suitable for such a work. We intend to get it out by next autumn.

"QUESTIONS ON THE PROPHECY OF DANIEL."—Owing to the numerous calls for this work, we have concluded to get out a new edition. The design of the work may be learnt from the preface, published last week.

Price, 10 cents single; \$1 per dozen; \$8 per hundred. Postage (to be pre-paid), under 500 miles, 3 cts.; over that distance, and under 1500, 6 cents.

## Appointments, &amp;c.

**NOTICE.**—As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening, or they cannot be inserted until the following week.

Bro. N. Billings will preach in Haverhill, April 9th—subject, Sacred Music—a full attendance is requested; Lawrence, Sabbath, 11th; Lowell, 13th (where Elder Sherwin may appoint)—subject, the Nature and Importance of Sacred Music, and its Relations to the Advent cause. Evening meetings at 7 o'clock.

Bro. T. Smith will preach in Westboro', Mass., the first and second Sabbaths in April: in Orrington, Me. (Mill Creek), the third, at which time we will commemorate the first and second advents; in Orrington, (Clewley school-house), the fourth.

Bro. G. W. Burnham will be with the church at Clarksville, N. Y., Sunday, April 18th; Albany, Sunday, May 2d; Hartford, Sundays, 9th and 16th; Providence, R. I., Sundays, 23d and 30th.

Bro. Edwin Burnham will preach in Newburyport (at Washington Hall), the first two Sabbaths in April.

Bro. F. H. Berick will preach in Lawrence, Mass., the first Sabbath in April.

## BUSINESS DEPARTMENT.

## Business Notes.

J. M. Orrock—It was charged to Bro. F., as you directed, and thence now. The books to which you refer will cost about six shillings sterling each. We can get them for you.

Geo. Bangs—Have credited you on acct. C. D. L. owes \$2 50.

J. B. Johnson—It was a typographical error. All right on book, to 612. Books sent.

A. Kudder—Sent you books to Pomfret the 24th by Cheney & Co. J. G. Hook—It was through the mistake of the Postmaster that you were published as a delinquent. All is now made right.

D. Whitney—You are credited on our books to \$60. It was a mistake in the figure.

J. Taylor, T. Bissell—Sent.

H. L. Smith—The money was received for N. W., and paid to No. 612. Have stopped the others.

M. W. Post, \$3—It pays the five C. H., 38 cts. of Mrs. P.'s papers, and \$1 17 on your own to No. 598.

## FOR THE DEFENCE.

Previous donations ..... 199 50  
A Friend ..... 1 00 John Nocke ..... 2 00  
A Friend in Dunham, C. ..... 63  
East ..... 1 00 John Cummings ..... 1 00

## The Advent Herald.

**TERMS.**—\$1 per volume, of twenty-six numbers, if paid in advance. If not paid till after three months from the commencement of the volume, the paper will be \$1 12 cts. per volume, or \$2 25 cts. per year. \$5 for six copies—to one person's address. \$10 for thirteen copies. Single copy, 5 cents. To those who receive of agents without expense of postage, \$1 25 for 26 Nos.

For Canada papers, when paid in advance, \$1 20 will pay for six months to Canada East, and \$1 20 to Canada West, or \$1 will pay for 22 Nos. to the former, or 20 Nos. to the latter.

Where we are paid in advance we can pay the postage in advance to the line—20 cents for six months to Canada East, and 30 cents for six months to Canada West. Where the postage is not paid in advance, it is cent on each paper to Canada East, and 2 cents to Canada West, which added to the price of the vol., \$1 12 at the end of six months, brings the *Herald* at \$1 38 to Canada East, and \$1 63 to Canada West.

**ENGLISH SUBSCRIBERS.**—The United States laws require the prepayment of two cents postage on each copy of all papers sent to Europe or to the English West Indies. This amounting to 52 cents for six months, or \$1 04 a year. It requires the addition of 24. for six, or 48. for twelve months, to the subscription price of the *Herald*. So that 6s. sterling for six months, and 12s. a year pays for the *Herald* and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., London.

## Receipts from March 23d to the 30th.

The No. appended to each name below, is the No. of the *Herald* to which the money credited pays. By comparing it with the present No. of the *Herald*, the sender will see how far he is in advance, or how far in arrears. No. 534 was the closing No. of last year. No. 580 is to the end of the first six months of the present year; and No. 606 is to the close of this year.

L. D. Chapel, 598; A. Higgins, 590; G. W. Allen, 592; Dr. R. Greene, 593; N. Vessey, 593; J. C. Forbush, 599; S. A. Bartholomew, 592; W. S. Miller, on acct.; J. Porter—books sent; U. P. Wentworth, 588; S. H. Hackett, 580; D. Prescott, 586; Lucy A. Fellows, 586; W. Clark, 593; S. Wood, 585; J. Roberts, 585; S. A. Fletcher, 606; J. G. Smith, 588; O. Wentworth, 584; D. Fozz, 588; B. Glidden, 593; L. Staples, 592; C. G. Wiley, 586; A. C. Brown, 580; S. B. Gleason, 580; L. F. Allen (and 25 cts. for tracts), 588; Davis Guild, 560 (David G. is credited to 580); J. L. Barker, 588; H. Harriman, (C. B. & Co.), 589; H. Hyde, 520—each \$1.  
D. Hayes (and tracts), 593; A. Pollard, 612; W. Brown, 580; C. Twombly, 619; S. C. Raymond, 619; S. R. Glum & J. P. Mallory, 619; L. W. Webster, 612; W. H. Kneeland, (and books, sent), 580; J. N. Andrews, 612; H. F. Hill, books, sent; S. Libby, 616; G. Bangs, 602—books sent; S. Daniels, 608; R. Schellings, 586; J. W. West, 528; J. Bostwick, 534; J. C. Leavitt, 567—\$1 04; J. Wiley, 592—\$1 20. Dr. Joseph Ford, (acct. cancelled)—\$1 37. R. Thordike, 547—\$1 50—50 cents due. J. Smith, 580; P. Dunorville, 554—each \$1 77.



# ADVENT



# HERALD

Luke 9: 28-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. IX.

BOSTON, SATURDAY, APRIL 10, 1853.

NO. 15. WHOLE NO. 569

## THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON-STREET, BOSTON,

(Nearly opposite the Revere House.)

JOSHUA V. HIMES,

PROPRIETOR AND EDITOR.

ALL communications, orders, or remittances for this office, should be directed (post paid) to J. V. HIMES, Boston, Mass. Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.

\* For terms, &c., see last page.



## THE REFUGE.

"Be of good comfort; rise, he calleth for thee."—Mark 10: 49.

Mortal, who sittest silent, dumb with woe,  
Know'st thou to whom the successful would go?  
Hast thou not heard of One who lived and died  
To bless mankind, Jesus, the crucified?  
Shake off thy lethargy, to Jesus flee:  
"Be of good comfort; rise, he calleth thee."

Oh, not in vain was the Redeemer sent,  
Nor vain the years of grief and toil he spent;  
It was to teach us how to bear the rod,  
To suffer and to do the will of God.  
Mortal, shake off thy gloom,—to Jesus flee:  
"Be of good comfort; rise, he calleth thee."

Our Saviour never shrank from duty's call,  
He gave for sinful man his life, his all;  
Mortal, he thought no pain too great for you,  
And is there nothing thou canst find to do?  
Ah, yield not to despair; to Jesus flee:  
"Be of good comfort; rise, he calleth thee."

Thou hast been creeping slowly o'er the road  
That leads to peace, to purity, to God;  
And now a hand is stretched to lead thee on,  
"Twill never forsake thee till the goal is won,  
Oh, thrust it not away; to Jesus flee:  
"Be of good comfort; rise, he calleth thee."

Thou hast been sitting by the way-side blind,  
And never any healer couldst thou find;  
But hearing now that Jesus passeth by,  
To him with earnest heart and voice you cry;  
And he has heard thee; then to Jesus flee:  
"Be of good comfort; rise, he calleth thee."  
Christian Witness & Advocate.

## "Tract for 1852."

The following article originally appeared in a Toronto paper, and now forms a part of the new tract which we have recently published for general circulation. Its views of coming events are interesting and scriptural.

## THE COMING CRISIS.

A Glance at Europe—The Project of European Democrats, for the Establishment of a Confederacy of Free States, a splendid bubble, contrary to the Word of God.

However indifferent to the common interests of man, and however imperfectly informed as to the general affairs of the world, it is impossible that one can fail to regard with apprehension the social condition of Europe. though England and America should abstain from all interference, and escape being embroiled, it remains a universally interesting question, What shall be the issue of the approaching crisis? The splendid dream of a European confederacy of free states, which intoxicates worldly theorists, harmonizes well with the more comprehensive and more splendid dream of a temporal millennium; and it is not surprising, that in pulpits where the latter dream is preached, Kossuth, Mazzini, and a host of infidel and communist associates, should be announced as the harbingers of the golden age. A dispassionate view of the populace of Europe and their leaders, and a candid estimate of the moral influence of the coming struggle, might well occasion some hesitation before this alliance between the clergy and the clubs is consummated. Nay, a fair estimate of the leaders, materials, resources, object, and spirit of the great movement might show in the future, instead of a heaven upon earth, the dreadful alternative of anarchy and despotism—a reign of terror, and a more rigorous tyranny.

But it is strange that professing Christians do not partake themselves to the word of Him who knows the end from the beginning, rather than to the speculations and theories of carnal men, for a knowledge of what lies before the church and the world! In an hour of such oppressive anxiety, when the whole social frame-work is loosened and totters to its fall, one might expect to find believers giving thanks to God that we have a "sure word of prophecy, as a light shining in a dark place."

Without waiting to discuss the doubts which some may honestly cherish as to the degree of certainty with which unfulfilled prophecy may be interpreted, we invite our readers to come honestly to the Divine oracles, and make the experiment, whether, with all their alleged obscurity, they will not assist us to a clear and satisfactory conclusion regarding the issue in question.

This would not be the proper occasion for any attempt to find the more detailed prophetic marks accomplished in the signs of our own times. But in the broad outlines of this world's history, sketched by anticipation in the Scriptures, we may, at least, find whether there be an allotted space for the realization of the splendid dream to which we have alluded. In order to give greater certainty to our conclusions, we select three broad and distinct lines of history, corroborating each other's testimony as to certain leading results, and then simply leave our readers to estimate their joint forces.

The leading forms in which the world's opposition to Christ has been organized are—1. Earthly Governments. 5. The Anti-Christian Confederacy. And 3. Jewish Unbelief. We might have mentioned others, but limited space renders it necessary to forego the support which the prophetic view of their course would afford. Of these three the prophets plainly speak, foreshadowing their course and their close. And we purpose to give a brief summary of what they teach regarding each.

I. OF EARTHLY DOMINION we have a graphic outline history in the second chapter of the book of Daniel, in the vision of Nebuchadnezzar, of a great and terrible human figure. There is first the head of gold, representing the Babylonian empire; then the breast and arms of silver, representing the empire of the Medes and Persians, which rose upon the ruins of the first; the belly and thighs of brass, representing the Macedonian empire, by which the second was subverted; the legs of iron, representing the Roman empire, which succeeded the third; and, lastly, the feet and toes, part of iron and part of clay, which represent the degenerate sovereignties into which the fourth and last universal monarchy has been divided. There is no doubt or debate as to this application of the several parts of the prophetic image. The last degenerate sovereignties are the existing kingdoms of Europe, whose destiny is in question in the impending struggle. And what is their destiny? Are they to be swallowed up by Russia, and comprehended in a fifth universal monarchy? or are they to be blotted out by successful revolution, and their place occupied by a grand European Confederacy of Free States, in which light and liberty are to compensate humanity for ages of darkness and oppression? The first, some timid men fear; the second, some sanguine men hope. But, how readest thou? "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and destroy all these kingdoms, and it shall stand forever."—v. 44.

Russian ambition may plot; inflated socialism may dream; but neither shall possess these kingdoms. They may undergo all changes; the scourge of revolutionary fury may chasten their iniquities; they may be degraded to an abject dependence on Russian protection; but they shall not be obliterated till they are supplanted by the kingdom of God. It shall break in pieces and consume them. "The dream is certain, and the interpretation thereof sure."

II. THE ANTI-CHRISTIAN CONFEDERACY. In the seventh chapter of Daniel we have a repetition of the history of these four monarchies under the figures of four beasts. What in the former vision was represented by the ten toes of the image is, in this, represented by the ten horns of the fourth beast. Among the ten horns, representing the degenerate sovereignties of Europe, there rises up a little horn, before which three horns are plucked up,—most graphically representing the Anti-Christian or Papal power. It, too, is involved in the approaching conflict;

and what is its destiny? Is it to be abolished by some heroic avenger of insulted humanity? and shall its superstitions melt away before the benign influence of an invigorated Protestantism? Again, "how readest thou?" "I beheld, and the same horn made war with the saints, and prevailed against them, until the Ancient of days came. . . . The judgment shall sit; and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High," &c.—vs. 21, 22, 26, 27.

In this, as in the former, we are led down to the same great closing event,—the establishment of the everlasting kingdom. And, spite of dreams and theories, whilst the temporal sovereignty of Popery may be removed, and its glory wasted, it shall remain to be consumed by the brightness of the Lord's coming.

Lastly, the JEWISH UNBELIEF.—This is a frequent theme of prophecy. We select the view presented of its consequence in Luke 21. We have there an intimation of the slaughter of the Jews, and their dispersion among all nations after the destruction of their city and temple. They are amongst us, a people peeled and scattered,—living witnesses of God's truth. Their city is now trodden under foot of the Gentiles. And what shall be the issue and end of their sore judgment? Shall Russia and England interpose; rid Immanuel's land of the oppressor now waiting in impotency for the word of doom, and restore the once-favored people to a place among the nations; use them as the tools of ambitious projects in the East; or make them a convenience in a new adjustment of the balance of a power? Or, shall the Jews, under the patronage of a European confederacy of freemen, establish an Oriental republic in the land of Israel? Jerusalem shall be delivered; but only when the times of the Gentiles are fulfilled; when Russia and England alike shall have filled up the measure of their iniquity, and when God's desolating judgments shall usher in "the Son of man coming in a cloud, with power and great glory."

By these three different paths we reach the same point; and the testimony of these prophecies regarding the dark future of the world, precisely harmonizes. The only bright and hopeful issue of earth's conflicts and sorrows is that which faith describes in Christ's coming the second time without sin unto salvation. For the world there is sorrow deepening to destruction, tribulation ripening into judgment, woe succeeding woe; each successive stroke the heavier, until He comes forth with the armies of heaven in his train, who bath upon his vesture, and on his thigh, a name written, "KING OF KINGS AND LORD OF LORDS."

And now, if these kings tremble on their thrones, and their enfeebled but despotic sway cannot longer be endured; if the abridged dominion, the shorn glory, and the abject dependence of the once proud Man of sin, forewarns us that the cry must soon be heard, "BABYLON THE GREAT IS FALLEN, IS FALLEN;" if the power which treads Jerusalem under foot exists only by sufferance of those who only wait the favorable moment; can we not discern the signs of the times? Instead of dreaming of carnal prosperity under free institutions, permanent as prosperous, and happy as free, we do discover in the commotion of the world the working of Him who has said, "Overturn, overturn, overturn, until he come whose right it is to reign." And we already hear the voice of warning, "Behold, the Bridegroom cometh!"

## Present Dispensation—Its Course.

(Continued from our last.)

Take another passage of like extent an import, Matt. 24:3-31, or Luke 21:5-36. This is another scripture which stretches from the beginning to the end of the Christian economy,—the Gentile dispensation. The question of the disciples leads our Lord to characterize the whole of it, from its commencement to its close.

That question took its rise from his conversation about the destruction of the Temple. They, fancying that event to be at the very end of the world, and his final coming, framed their question accordingly. And his answer is most obviously commensurate with their question,—is co-extensive with it, begins where it began, and goes down to the end of all things. It, of course, includes the destruction of the Temple and Jerusalem, which was one of the signs of his coming—a type or sample of what was to be accomplished then—the first act of judgment or earnest of that full judgment on the Gentile as well as Jewish Church, which is to usher in his coming, and the end of all things. But while the answer includes this typical and earnest judgment, it shoots far beyond it. It goes down to his second and glorious coming itself. And that coming was in no sense at the destruction of Jerusalem. In the passage, it is expressly distinguished from that destruction, and placed beyond it in point of time, v. 29, "Immediately after the tribulation of those days,"—i. e., "the days of Jacob's trouble;" commencing with their dispersion at the taking of Jerusalem, continuing still, and yet to increase into an awful crisis when Zech. 14:2-4 is fulfilled—"Immediately after the tribulation of these days,"—immediately after this full course of judgment,—shall all the signs of Christ's instant advent be displayed: vs. 29-31. Not before, not at, but after this course of destruction, shall this solemn scene be realized. And who can doubt that this is Christ's personal, second, ultimate coming? There is no such coming revealed in Scripture if it be not described in this passage, illustrated as it is by the dependent context, vs. 32-51. With the most absolute certainty, then, do we conclude, that the answer of our Lord embraces the whole dispensation. It begins with the initial tribulations on the Jews, and it ends with the consummate judgments both on them and on the Gentiles. The dispersion of the one stands at its beginning,—the judgment of the other, "when he shall come in the clouds of heaven, with power and great glory," stands at its close. And the very drift and design of the whole discourse is to give the prominent events which lie between as signs of the latter event—"his coming," and "the end of the world." It was to sketch the character and course of the whole dispensation down to this its eventful close, that those living under it might not be deceived.

Now, not to enter into a minute comment on the whole passage—(it may fall in our way hereafter)—there are these three general observations lying on its very surface. 1st. There is no trace of any millennium throughout the whole. From beginning to end, not a hint of any such thing. The scene is dark and troubled throughout—all shade and cloud together—not a ray of millennium light and blessedness in it all. Now, had the scriptural place of the millennium been really before the second advent of our Lord, which advent this passage takes in, is it conceivable that such a vast, peculiar, most glorious thing, would have been entirely omitted in a discourse expressly designed to state the signs and antecedents of that coming? Would Christ have given all the dark ones, and left out the only bright and blessed one,—surely the most pleasing to his benign eye? If such an era had really been antecedent to his coming,—had been especially where Christians commonly place it,—it is impossible to conceive anything which would have been so marked, so mighty, so equivocal, so surely determining a sign of his coming. A thousand years of heaven-like glory—Satan bound—peace and holiness reigning upon earth! Yet this, the most notable and easily determined of all signs, if one at all,—this alone omitted,—all the others carefully marked. The thing is not credible. In the discourse which traces the antecedent events and signs of Christ's second coming, no millennium state occurs. The reason is, and must be, because no such blessed state is, in point of fact, to precede his coming upon earth. The picture wants it. Why? Because the actual landscape does.



The second remark is, that while there is no millennium in our Lord's discourse, everything is on the contrary of a nature the reverse of millennial. The whole scene run over is filled with evils; evils in the church, evils in the world; inward and outward; physical, providential, spiritual; evils from the kingdoms of the earth, from professing Christians, from God's own hand. We hear "only of wars and rumors of wars,—nation rising against nation, kingdom against kingdom,—famines, pestilences, earthquakes," and "these but the beginning of sorrows,"—plainly noting that worse, not better, were to follow. Then come persecutions from the world, v. 9; and the natural consequences of these in an unsound corrupt church—"offences, stumblings, mutual betrayals, hatred of one another," v. 10; and, after these, false teachers with their fruits,—the deceiving of many—the abounding of iniquity—the decay of love—the coldness which marks old age, v. 11-13;—this to such an extent, that the endurance of any through such a course unto the end is marked as singular, and noted with a special blessing. From first to last all the signs are dark—all the features sable. Even what might seem at first as an exception to this is the very reverse—"the preaching of the gospel in the world." The preaching of the gospel; but for what end?—not for universal conversion, but only for a witness of God's grace, and of their guilt, in its all but universal rejection.

And then, thirdly, the evil which marks the whole dispensation, which is its characteristic feature, is progressive evil. In both its branches, moral and physical, it is progressive,—and progressive down to the very close. In this fearful description by a faithful hand, point to the period when the course of evil is arrested and turned back!—when it is even stayed or lessened! You cannot. On the contrary, there is a growing intensity in it from first to last. The moral evils become worse and worse; the natural evils, their outward accompaniment and shadow, become worse and worse also. Dark as the whole scene is, there is a deepening and ever deepening shade in its darkness. The clouds which arise, thick and gloomy enough at first, overspread the whole horizon. They are darker at noon than at dawn, and at night than noon; till at eventide they break in universal tempest. In the natural and moral evils, in the persecutions, in the errors, the deceptions, the apostasy, the ever-accompanying tribulation over all, the progress is all to maturity in each, to an awful crisis, as the ultimate issue and consummation of the whole. Compare v. 5 with vs. 23, 24; and vs. 7, 8 with vs. 21, 22. And to this whole dispensation, dark and evil throughout, and darkest and worst at the end, so bad at the end that its course needs to be abruptly terminated, lest no flesh should be saved—to such a downward course of things how appropriate a close, how suitable a finish to the whole! "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather his elect from the four winds, from one end of heaven to the other."—vs. 29-31. And has not the dispensation hitherto exactly corresponded with this anticipative account of it? Its prediction once, is it not its most exact and faithful history now? And if, heretofore, the one has answered to the other as face to face in a glass—why not henceforth, also, even to the end? And if to the end, then no amendment by human means—no spreading gospel—no converting lands—no dispersing of the clouds, and pouring in over all the earth of the light of a glorious day; but ever-deepening shades instead—the gathering night—the multiform evil, darker and more intense—till faith being almost fled, and hope about to die, the Son of man himself, this world's only hope, at last appears as a thief in the night, and by solemn judgment ends the scene.

There are many other passages exactly equivalent to these. In fact, we know not any which, when rightly understood, do not give a similar account of the present economy. There are none which even seem to give a contrary account—which even seem to mark its progress as one of good and not of evil. And the wonder is whence such a notion could have arisen—or how, with the Bible in our hands, it could have so long kept possession of so many minds. We must more briefly refer to other passages.

2 Thess. 2:1-10. On this, note these following things:—1. The coming of our Lord, mentioned both at the beginning and end of it, vs. 1 and 8, is one and the same; and it can be none other than his second, personal, glorious advent. See not only the expressions in v. 1, but especially in chap. 1:7-9, where the subject of this second chapter is first introduced. 2. The only

necessary pre-requisite to that coming,—the only antecedent mentioned by, and, from his way of mentioning it, we may say, known to, the apostle, as necessary before our Lord can so come—is not a spreading gospel, not a gathering church, not a state of growing spiritual prosperity. No. All this had already reached its height; and the only other precursor known to him was declension, apostasy, a falling away,—this fully developed and ripened into its head. 3. This apostasy,—"mystery of iniquity,"—was already, even in Paul's day, at work, though then only secretly and under ground. Just as the other and opposite mystery, "the great mystery of godliness," was also working for thousands of years before it appeared above ground in proper shape and form. This mystery of iniquity, discovered by an apostle's piercing eye even then, though only under ground, inchoate, not perfect, was to proceed in its progress, working upwards and upwards to the surface of things, till it should at last appear, like its antagonist mystery, in perfect form, under a visible head, and in the open light of day. And, first and last, inchoate and perfect, in scattered principles, and then in a compacted system, this mystery of iniquity was to trail its serpent length along the whole course of this dispensation. Young and almost indiscernible at the beginning, it was to grow and spread down to, and be only mature at its close. Arising almost at the very first coming of our Lord, it is to be found existing at his second, in the very zenith of its power, lifting its crested head to heaven. Then, not till then, is it to be destroyed,—crushed for ever. So, here again the black mark is on the dispensation. Its attribute is not light, but darkness,—not good, but evil,—not growing prosperity, but growing apostasy, of which "the last end is the worst." (To be continued.)

(For the Herald.)

### Sketches of Travel.

#### No. XII.—LYONS.

Murray advises the traveller to scale the heights of *Fourvières* the first thing after his arrival at Lyons, on account of the fine view it commands of the city and adjacent country.—Accordingly as soon as I had established myself at the Hotel du Parc, and sufficiently recovered from the fatigue of my journey, I sallied forth on the excursion. If the reader will accompany me, I will endeavor to give him a clear idea of the situation of the city of Lyons.

We cross one of the many bridges which span the Saone, pass between the Palais de Justice, (a handsome building faced with a colonnade of twenty-four pillars,) and the Cathedral of St. Jean Baptiste, with its four massive towers, and commence the ascent of the heights which rise from the banks of the river. The streets are steep, and narrow, and filthy, reeking with the most offensive odors. We pass behind the *Hospital of Antiquailles*, a clump of buildings assigned to the reception of six hundred patients of the worst description, such as are afflicted with madness, and incurable and loathsome diseases. It occupies the site of the *Roman Palace* in which the Emperors Claudius and Caligula were born. Still up through narrow and zig-zag lanes, steep as stairs in some places, past rows of shops displaying rosaries, and pictures, and medals, and candles, till we reach the church of *Notre Dame de Fourvières*, "our Lady of Fourvières," upon the summit.

This church is a small, gloomy building of stone, but a favorite resort of devout Romanists, on account of the wondrous miracle-working power supposed to reside in the figure of "our Lady" over the altar. The walls are covered with little pictures in frames, and medals, and crucifixes, and wax models of different parts of the body, hung up as votive offerings by those who have experienced her miraculous aid. Over the entrance is an inscription stating that Lyons was preserved from the cholera during its last visitation by her intercession.

The name *Fourvières* is said to be a corruption of "*Forum vetus*," i. e., "the ancient Forum," which was built by Trajan upon this spot. On these heights was the ancient Lyons, the Roman *Lugdunum*, founded B. C. 40. Here resided the Roman Emperors Augustus and Severus. Here still exist the traces of the vast aqueduct constructed by the soldiers of Mark Antony, when his legions were quartered here, to supply the town with water from the distant mountains of La Forez. It may still be traced for miles crossing the valleys on arches.

Near this church is a wooden tower, built for an observatory, the top of which is six-hundred and thirty feet above the Saone. We shall find a very civil attendant there with a large spy-glass to assist our vision.

We look eastward. The city is spread out like a map before us. At our feet the suburbs of *Fourvières*, through which we have just passed; at our left, farther up the river, the suburbs of *Vaise*, through which you enter Lyons from Paris; at our right, farther down the river, the suburbs of *St. George*, and behind us the

suburbs of *St. Irene*. Across the Saone is the dense mass of buildings which constitutes the main part of the city, and beyond that the river Rhone, coming in from the north-east, and uniting with the Saone a short distance below. The greater part of the city is on the tongue of land between these two rivers, extending from the populous suburbs of *La Croix Rousse* on the north, the residence of the silk-weavers, to the quarter of *Perrache* near the confluence. The names of the streets which run parallel with the two rivers are on black plates, those at right angles on yellow plates. On the farther side of the Rhone are the suburbs of *Les Brotteaux* and of *Guillotiere*. Still farther east stretch fields, and plains, and hills, dotted over with country-seats, and in clear weather the snowy peak of Mount Blanc may be seen at a distance of one hundred miles. More to the south are the Alps of Dauphine, the mountains of the Grande Chartreuse, and the Mont Pilas.

Lyons abounds in Roman and Christian antiquities. It was the central point from which radiated Agrippa's four great roads, viz., to the Pyrenees, to the Rhine, to the Ocean, and to Marseilles. Remains of an amphitheatre have been brought to light on the hill of *Fourvières*, and the Museum contains a "*Taurobole*," or square altar, on which bulls were sacrificed in honor of Cybele; the "*Bronze Tables*," on which is engraved the speech made by Claudius in the Roman Senate, on moving that the communities of this part of Gaul should be admitted to the privileges of Roman citizenship; several fine mosaic pavements, one representing the *games of the circus*, and many other interesting relics.

The Church of the Abbey of *Ainay* is a very remarkable monument both of Pagan and Christian antiquity. It is in the form of a cross, the centre of which is supported by four granite columns. These columns are supposed to have belonged to the altar erected at the confluence of the Rhone and Saone, (originally close to the church) by the sixty nations of Gaul, in honor of the Emperor Augustus, who resided three years in Lyons. The representations of this altar on ancient medals have only two pillars, one on each side of the altar, and each supporting a statue of Victory; but they were cut in two to form these four, as is shown by the measurement of the sections.

Beneath the sacristy of this church are the dungeons in which *Pothinus* bishop of Lyons, and *Blandina*, a converted slave, were immured during the persecution of Marcus Antoninus, A. D. 177. *Pothinus*, who was ninety years of age, expired after two days' confinement. *Blandina* was scourged and exposed to the fire in an iron chair, and then delivered over to the beasts in the amphitheatre. These dungeons are most gloomy cells, without light or air, below the bed of the adjoining river. You must creep upon hands and knees in order to enter them.

Mosheim remarks in a note to his "History of Christianity the first three centuries:—"Respecting this persecution of the Lyoneses, without question the most celebrated and in all probability the most bloody and cruel that took place in any part of the Roman empire during the reign of Marcus, there is extant an excellent epistle from the church of Lyons to the brethren in Asia and Phrygia, which I should not conceive it impossible for any one to read without emotion."

The name of this church, *Ainay*, is supposed to be the same with the Latin *Athenæum*, and so called because built upon the site of the *Athenæum* founded by Caligula, a school of debate and composition, in which pleaders competed for the prize.

The Church of *St. Irene* (in the suburb of that name, back of *Fourvières*), is also an interesting spot. It is said to have been erected on the grave of the martyr *Irenæus*, who succeeded *Pothinus* in the episcopate. In the subterranean vaults beneath, *Polycarp* preached at the age of eighty-six. Here too the early Christians met for prayer, and were afterwards massacred by order of Septimus Severus, A. D. 202. In the midst of this crypt is a sort of well, down which the bodies of the Christians were thrown until it was overflowed with the blood of 9000 martyrs.

In modern times also Lyons has been the scene of many acts of barbarous violence and bloodshed. No city in France suffered so severely under the "Reign of Terror" in 1793-4. The people of Lyons, roused to desperation by the tyranny and blood-thirsty cruelty of the club of Terrorists, had risen in arms against them, and tried and executed their President, the infamous Chabrier. The National Convention resolved to make them an example of its vengeance. Sixty thousand troops laid siege to the devoted city, and a shower of red-hot balls and shells was poured down upon it from the surrounding heights, till 30,000 persons had been destroyed, and the greater part of the buildings reduced to ruins. The stately houses of the *Place Bellacour*, (one of the largest squares in Europe) which had escaped, were afterwards

wantonly demolished under the direction of *Couthon*, who, borne in a litter from house to house on account of illness, gave the signal for destruction by striking on the door with a little hammer, and repeating the words, "I condemn you to be demolished in the name of the law." The expense of merely pulling down houses amounted to £700,000, (\$3,500,000).

The guillotine was erected in the *Place des Terreaux*, and kept at work until the square became so flooded with human blood, that the Terrorist chiefs, fearing an outbreak of the people, resolved on a more wholesale massacre. The prisoners were therefore conducted sixty at a time, under the escort of soldiers, to a field in the suburb of *Brotteaux* on the other side of the Rhine. With their hands tied behind their backs, they were fastened by ropes to a cable attached to a row of willows, and at the end of the line two cannons loaded with grape-shot were placed so as to enfilade the whole. At the first discharge few fell dead. A second and third directed against the poor wretches, mutilated and wounded a great number, but left the greater part still alive, rending the air with their agonizing shrieks; so that the soldiers were obliged to finish their work with their swords, or the butt-end of their muskets.—Some were found breathing twelve hours after, when their bodies were covered with quick-lime and thrown into a hole for burial. These heart-sickening massacres were repeated by the aid of grape-shot or musketry, fired by platoons of soldiers, until the number of victims amounted to 2100. *Collot d'Herbois* and *Fouche* looked on while these deeds were done; and the former, when informed on one occasion that the band about to be led forth to death exceeded by two the number condemned, replied, "What matter it? if they pass to-day, they will not pass to-morrow."

Such outrages were perpetrated in the name of liberty! The Montagne decreed that "Lyons should no longer exist;" that "even its name should be effaced," and that of "Commune Affranchie" substituted; and that a column should be erected on its ruins, to bear these words,

"Lyons made war against Liberty;  
Lyons is no more!"

We can hardly wonder that with such memories to look back upon, the populace of Lyons should be easily roused to acts of insurrection and violence. More than a thousand lives were destroyed in the riots of 1831 and 1834, and often since that time have its streets been wet with the blood of its citizens.

Lyons has however outlived the malice of its enemies, and risen to more than its former prosperity. It is the second city in France, having, with its suburbs, a population of 200,000. Silk is the staple manufacture. It was first established here in 1450 by the Italian refugees, and was nearly ruined by the Revocation of the Edict of Nantes in 1685, which dispersed many of its best workmen. There are no huge factories. The master buys the raw material, and gives it out to be manufactured by the weavers, dyers, &c., at their own houses by themselves and families. There are over 30,000 silk looms in and about Lyons. The silk weavers are bodily and physically an inferior race. Half the young men of age for military service are exempted on account of weakness or deformity. There are also other manufactures of cotton, woollen, shawls, crape, gold and silver lace, hardware, &c.

Lyons contains one of the finest libraries in France, amounting to nearly 100,000 volumes. It suffered greatly from the bombardment during the siege. The roof was beat down; large heaps of books covered with rubbish; some carried to Paris, and others stolen. But, worst of all, the library was turned into a barrack; the National Guard lighted their fires and boiled their coffee with the volumes, and one of the justices of the peace had a cart-load brought him every ten days for the same purpose.

S. J. M. M.

From the London "Quarterly Journal of Prophecy."

### The Church's Pole-Star.

3. In 1 Thess. 1:9, 10 we find, given in another form, a still briefer sketch of the living Christian. The people to whom Paul is writing are prosperous, heavenly Christians,—"en-samples to all that believe in Macedonia and Achaia" (v. 7),—the unceasing theme of the apostle's thanksgiving (v. 2). What are the leading features of their character? Look at vs. 9, 10. They had turned from idols to serve the living and true God,—in other words, having welcomed a crucified Saviour (as we learn from the close of v. 10), they had given themselves unreservedly to God's service. And their motive to struggle on amid the tribulation of this living martyrdom,—What is it? "Waiting for the Son from heaven."—v. 10.

It is noticeable that the phrase here used to describe the "blessed hope," admits of no possible misconstruction. "My death," we have heard it said, "is the coming of the Lord to me." Words have no meaning, if the apostle,



when he wrote of the Thessalonians "waiting for the Son from heaven," intended to affirm simply that they waited for their own death. They "waited for the Son from heaven," because His advent, they had been told, would set their Lord upon the throne. Such a consummation surely could not be effected by their death. There is in this idea not a little of spiritual selfishness.

As little can the words mean that they waited for a great outpouring of the Holy Ghost. It is expressly asserted that they waited for the return of the Son from heaven. The Son is not the Holy Ghost.

4. Sometimes men argue that because the Lord Jesus said, "Lo, I am with you always," such expressions cannot mean his personal advent. It is plain, however, that this objection, if it have any weight against His pre-millennial advent, is equally of weight against His advent at all. A person who is present cannot be said to arrive. It is contradiction in terms. No doubt the Lord is with us now, in a certain sense. He is with us by His Spirit. But the Lord Jesus, in his proper person as God-man, wearing human flesh—a glorified humanity, is at present "in the heavens," and the heavens must retain Him till the time of the renewing. (Acts 3:21.) Then He shall come in like manner as He went. (Acts 1:11.) It was for this that the Thessalonians waited.

3. Similar is the tone of this entire epistle. Scarcely a grace is inculcated, or a consolation offered, or a duty urged, but a like prominence is given to the same motive.

(1.) His own zeal and affection for their spiritual health,—how is this sustained and animated? Read 1 Thess 2:19:—"What is our hope, or joy, or crown of rejoicing? Are not ye in the presence of our Lord Jesus Christ at his coming?"

(2.) Their brotherly love towards one another,—their longings for the conversion of souls,—are these graces to be quickened? What is the motive? Read 1 Thess. 3:12, 13:—"And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end He may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints."

(3.) Is the bleeding heart of a bereaved parent, or child, or husband, or wife, or brother, or sister, to be bound up? The divine balm is the same blessed hope. "I would not have you to be ignorant, brethren (4:13-17), concerning them which are asleep (i. e., in Christ), that ye sorrow not, even as others who have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend," &c.; "and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together," &c. Words have lost their certainty if these words do not mean that during the lifetime of that generation the Lord *might* come; for it is to be observed, that the advent's possible nearness is the main element in the proffered consolation.

It is not revelant in answer to this, to refer to the warning given in the second epistle.—For the whole amount of that warning is, that the day of Christ was not (as some fancied) already set in, but that an event was still to intervene. That event, so far as any terms used in describing it necessarily interfered, might be developed and completed in the lifetime of that generation; and, after it should have transpired, the advent was immediately to occur.

Surely, if a millennium was to intervene betwixt the fall of that coming Antichrist and the Lord's advent, this was the place for stating it. The fact that no such thing is hinted at proves that the advent and the fall of Antichrist were to be synchronous. No ingenuity, we are persuaded, can ever touch this position. The form of the Antichrist may vary, but there is no millennium interposed betwixt his destruction and the coming of the Lord.

(4.) Or does he stimulate them to sleepless watching, in contrast with the ease and slothfulness of a darkened besotted world? The constraining motive is still the Lord's advent and its possible exceeding nearness. "Of the times and the seasons, brethren," are his words, "ye have no need that I write unto you." Why no need? Because it is a subject of little importance? No. "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. Therefore let us not sleep as do others, but let us watch and be sober."—How can this mean death? It is what Paul has just been urging as the counteracting motive to sustain the bereaved under the doings of death.

But how can this be, it is objected, seeing the event for which these men were told eighteen centuries ago to watch has not yet taken place?

If these people had known the prophetic future fully, they could not possibly "watch."

In answer to this rather plausible objection, we should almost deem it enough to say, whatever may be fancied about the "how it is," manifestly *so it is*. No one can doubt that the advent here intended is the personal advent of the Lord Jesus; for the language at the close of the preceding chapter admits only of one meaning. As little can any one doubt that the whole force of the admonition to watch depends on the uncertainty as to time, of the event there announced. Had the Thessalonians had such insight into the details of the future as to assure them that the event could not possibly occur till at least the lapse of eighteen centuries, the admonition to watch for it as something which should "so come as a thief in the night," would degenerate into inapt and pointless verbiage.

We have another reply, however, to add. It is plain that the men of that day could not possibly occupy the "standpoint," in regard to knowledge of the details of the prophetic future, which we now occupy. How, for example, could the "seals," the first four of which are generally admitted to have been fulfilled by a series of minute developments which emerged during the decline of the Roman empire, possibly be interpreted by the Thessalonians? It is enough that the language was such that, for aught they knew, all events which must precede the advent, *might* be fulfilled within a brief space.—And who shall affirm that the language is not of that description? We hold it to be an entire fallacy to shift the respective standpoints and to affirm that, because we, on our standpoint, now see that these events actually stretched over many centuries, therefore the Thessalonians, on their standpoint, must, or could, have discerned this. One event only was distinctly announced to them by Paul as necessarily anterior to the advent. That event, the rise of a special Antichrist,—special amongst the "many Antichrists" already on the scene,—might very speedily, for aught they knew, come. And then—what then? Why, the Lord should forthwith come.

Again, if the Christians of apostolic times were wrong in watching for the Lord's advent as an event which might transpire speedily, merely because *we* now know that it was not to occur for many generations, it seems to follow that the church never can in any age watch for the advent at all. "Watching" is a relative term; it depends, for its meaning and force, upon the uncertainty of the event watched for; and if apostolic Christians erred in watching for the advent because it now is seen to have been then still distant,—*we* may be in the same error in watching; and what is more, so must every succeeding generation, until that generation arise in whose day the event actually emerge. And what shall justify that generation in "watching?" According to the objector, the fact that they have gotten insight, through a right interpretation of the prophetic word, into the real time of the event. In that case, however, unfortunately for our objector's argument, the grace of watching ceases to be possible; for we have seen that its possibility depends on the uncertainty, as to time, of the event expected.

The alternative (according to our objector)—the only safety—appears to lie, either in being quite certain as to the prophetic time of the event before you can warrantably watch for it, or in not giving the event any place at all in the mind and heart till it occur. But it remains for him to show how, on either supposition, the apostolic injunction to watch could be fulfilled, or the motive thence arising have a place in the heart. This, we apprehend, is an impossibility.

(5.) So precious to Paul is the blessed hope,—so near does it lie to his heart, that, although already so prominently exhibited five times in the course of this brief letter, he cannot close without pointing their eye to it once more:—1 Thess. 5:23, 24—"The very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He who calleth you, who also will do it." What is the idea? The glories of the "first resurrection" rise before his eye; the holy ones are seen reigning with a holy Saviour,—the Lamb's wife, arrayed in fine linen, clean and white, sitting down with the Lamb to His marriage supper; then shall have been perfected that which concerneth them, Jesus being glorified in them, and God, the faithful God, whose will and promise was their entire sanctification, being glorified in Him. Shall not this animate to a willing mortification of every member,—to a humble, yet confiding, heartsome struggle to "follow the Lord fully?"

5. We turn for a moment to another of Paul's epistles, the First to the Corinthians,—and what place has the topic there? These also, like the Thessalonians, are prosperous Christians. "I thank my God," writes the apostle, (chap. 1:4), "always on your behalf, for the grace of God which is given you by Jesus Christ, that in everything ye are enriched, . . . so that ye come

behind in no gift." And what is the crowning grace? or, rather, that grace which intensifies all the others? "Waiting for the coming" (or unveiling) "of our Lord Jesus Christ."—vs. 7, 8. How stimulating the motive! Christ Jesus holding up and sanctifying His people in anticipation of "the day" (v. 8) when He shall present them blameless before His Father,—sitting as a refiner and purifier of silver, anxiously watching the refining process in each, and hastening to have all ready, with His own image reflected in each, against that day! Is not this, O my soul! consoling, spirit-stirring, sustaining?

Again, he writes, (chap. 4:5):—"Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God." The same era,—the Lord's advent,—held conspicuously up. And for what end? He is seeking (1.) a persuasive to charity in interpreting the motives of others; and (2.) a ground of comfort under a false construction of one's own. He finds both in the advent-era; it is pre-eminently a season of the revelation of the secrets of men. The hypocrite may be safely left in Christ's hand; He will sorely enough visit him on "that day." And the calumniated saint may calmly hasten on,—the day is not far distant when his motives shall be all transparent, and he shall receive praise of God. An example this, let it be remarked in passing,—and the remark is applicable to numberless other passages,—of the variety of aspects under which the era introduced by the advent is presented; the feature here in point being the feature of judgment—it alone is introduced.

A still more striking passage occurs in this epistle, chap. 11:26. Paul has been "delivering" the divine warrant for the supper "This do," are the Lord's affecting words, as each of the two emblems of His suffering is given, "in remembrance of me." For a while He is to be personally absent; but in "a little while" He comes again,—comes to receive them to His glory, not singly and piecemeal at their death, but collectively as a whole, when in the regeneration, or renewing time, He sits on the throne of His glory (His own throne,—at present He is on His Father's throne;—compare Rev. 3:21, with Matt. 19:28). Meanwhile He leaves this touching token of His unchanging love,—this silent remembrancer of a returning Lord. And this was well understood by the Church in those days. Each man who at the table handled and tasted the emblems had his eye upon the advent of the living and literal Saviour. "As often," is the apostle's remarkable commentary, "as ye eat this bread and drink this cup, ye do show the Lord's death till He come" (i. e., in the expectation of His coming). No wonder they sat so joyfully at the table in those days, and that they rose from it to "pay their vows" in the presence of a rebuked and astonished world. With one eye on Christ crucified ("His death"), they had on "the breast-plate of faith and love"; with the other on Christ glorified and on the hastening era of His reign ("till He come"), they had "for a helmet the hope of salvation." Such men must overcome. What a pattern for communion-seasons!

Or look at the remarkable fifteenth chapter. Under what aspect is the "blessed hope" presented? Resurrection glory for the saints who "are alive and remain;" and this introduced by the Lord's advent (v. 23), and followed by the millennial joy. (V. 54 compared with Isaiah 25:8.) And what are the graces which the Spirit designs shall thus be quickened? "Therefore, my beloved brethren" (are Paul's words, v. 58), "be ye steadfast, unmovable, always abounding in the work of the Lord." The very graces which of all others the earnest Christian feels daily to be in most urgent need of a new impulse. Let the eye, however, be fixed steadily on such a scene, and see it to be drawing near,—then is it possible that the hand shall grow weary in well-doing, or the heart be shrivelled into niggardliness?—(To be continued.)

### The Unforgiven Man.

The bread between his teeth, his daily banquetings, his sleep, and his toil, his study, and his pleasure, his home and his kin—all are accursed. Like the food of the murmurers, who perished with the quails for which they clamored, yet unchewed, we are, if impenitent and unpardoned, but feasting to fill our dishonored and hopeless places in Kibroth Hattaavah, the graves of lust. Like Dives the sumptuous fare but ushers in the torment of the parched tongue and the upward dartings of the quenchless and intolerable burning. Unpardoned, our prosperity is but like the glorying of Herod, when the acclaim of the mob was yet ringing in the ears, while the worms of vengeance were fastening on the heart; or like the feasting of Belshazzar, on whose revelling flashed the scyemtar of the Persian slaughter, and the riot lay crushed under sudden doom. Let God with-

hold what he may of earthly good—health, knowledge, freedom and honor—if he but grant the pardon of sins, the renewal of the heart, and acceptance in the day of the Lord Jesus—if he but forgive, though he give not—then all earthly losses, and crosses, however severe, however many, however long, are but the brief and salutary pain inflicted by the skillful oculist as he touches the cataract—a sharp pang, but soon past, and letting in at last on the sufferer's eye the flood of new-born day. But if, on the other hand, my grovelling and covetous heart choose earth and slight the skies, if I virtually say to God, Give, and only give, but I care not to have thee forgive, then all my treasures, and raptures, and achievements are but as the tuft of grass which the ox snatches by the road-side, as it is driven unconsciously to the shambles—a morsel whose sweetness is not long to be enjoyed, and that will not ward off the fatal death stroke, or lull the agonies of impending dissolution. With an Alexander's sway and an Alexander's fame given me, but my sins not, through Christ, forgiven me, better had it been for me that I had never been born.

Dr. W. R. Williams on the Lord's Prayer.

### Insanity of the Cæsars.

But, finally, what if, after all, the worst of the Cæsars, and these in particular (Caligula and Nero,) were entitled to the benefit of a still shorter and more conclusive apology? What if, in a true medical sense, they were insane? It is certain that a vein of madness ran in the family; and anecdotes are recorded of the three worst, which go far to establish it as a fact, and others which would imply it as symptoms—preceding or accompanying. As belonging to the former class, take the following story:—At midnight an elderly gentleman suddenly sends round a message to a select party of noblemen, rouses them out of bed, and summons them instantly to his palace. Trembling for their lives from the suddenness of the summons, and from the unseasonable hour, and scarcely doubting that by some anonymous *delator* they have been implicated as parties to a conspiracy, they hurry to the palace—are received in portentous silence by the ushers and pages in attendance—are conducted to a saloon, where (as in everywhere else) the silence of night prevails, united with the silence of fear and whispering expectation.

All are seated—all look at each other in ominous anxiety.—Which is the accuser? Which is the accused? On whom shall their suspicion settle? On whom their pity? All are silent—almost speechless—and even the current of their thoughts is frost-bound by fear. Suddenly the sound of a fiddle or a violin, is caught from a distance—it swells upon the ear—steps approach—and in another moment in rushes an elderly gentleman, grave and gloomy as his audience, but capering about in a frenzy of excitement. For half an hour he continues to perform all possible evolutions of cabrioles, pirouettes, and other extravagant feats of activity, accompanying himself on the fiddle; and, at length, not having once looked at his guests, the elderly gentleman whirls out of the room in the same transport of emotion with which he entered it; the panic-struck visitors are requested by a slave to consider themselves as dismissed; they retire, resume their couches; the nocturnal pageant has "dislimmed" and vanished, and on the following morning, were it not for their concurring testimonies, all would be disposed to take this interruption of their sleep for one of its most fantastic dreams. The elderly gentleman who figured in this delicious *pas seul*, who was he? He was Tiberius Cæsar, king of kings, and lord of the terraqueous globe. Would a British jury demand better evidence than this of a disturbed intellect in any formal process *de lunatico inquirendo*? For Caligula again, the evidence of symptoms is still plainer. He knew his own defect; and purposed going through a course of heliople. Sleeplessness, one of the commonest indications of lunacy, haunted him in an excess rarely recorded. The same, or similar facts might be brought forward in behalf of Nero.

Thomas De Quincy.

### Necromancy.

Necromancy, or consulting the spirits of the dead, otherwise termed "familiar spirits," was an old heathen practice and delusion, in which men who contemned the legitimate teachings of revelation, professed to give themselves up to instruction and guidance from the spirits of the departed. Not one of the abominations of heathenism is more solemnly and severely denounced by Jehovah than this. Those who have been chiefly instrumental in reviving and keeping up this foul delusion in our country, are of the same class, essentially, as that which God denounced of old, and for aught we can see, must be as obnoxious to his displeasure.—For the most part, those who have given themselves up to the guidance of pretended communications from the other world, as delivered by "mediums," and those who have acted the still



basest part of "mediums" themselves, were skeptics, or apostate professors, and in giving themselves up to these "unclean spirits," they have only taken to themselves "seven other spirits more wicked than themselves," rendering their last state worse than the first. Every infidel, or semi-infidel, has been loud and apparently confident in his predictions that a reign of spiritualism, i. e. diabolism, was at hand—that "communications" and "manifestations," through these silly, lying "mediums," were soon to lead to a universal discarding of the Bible, the closing of Christian churches, and a doing away with all the ordinary processes of Christian instruction. The only really marked effects of these spirits, as they have been wandering about from one "herd of swine" to another, through the country, have been just what they were in old times; namely, to make fools of some, and lunatics of others. The following item from the "Marshall Expounder," will serve for a class of thousands:

"Scarcely a week passes, that we do not have to record instances like the following, which we take from the 'Constantine Mercury.' How long is this miserable delusion to continue to infatuate and ruin its hundreds of victims in our land?

"A young lady employed in the family of Mr. Chipman, at Centerville, became insane on Sunday, the 22d of February. She had been a 'medium' of the spirits for some time past, as held by those who believe in the 'rappings.' This is the second instance of this kind that we record this week, arising from this late excitement."

Christian Herald.



## The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, APRIL 10, 1852.

All readers of the HERALD are most earnestly besought to give room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disposition.

### PAUL'S EPISTLE TO THE HEBREWS. CHAPTER VII.

(Continued from our last.)

Vs. 15, 19—"For indeed a annulling of the preceding commandment takes place, on account of its weakness and unprofitableness, (for the law made nothing perfect,) but there is a bringing in of a better hope, through which we draw near to God."

A annulling of the commandment, is a total abrogation of the law; which was never given as an abiding ordinance, but "was added because of transgression, till the SEED should come to whom the promise was made."—Gal. 3:19. The observance of the law, was a significant mode of teaching the great truths of CHRIST, which were typified by it—it being "our schoolmaster" till CHRIST should come, since which "we are no longer under a schoolmaster." The ceremonies of the law were a mere "figure" for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation."—Heb. 9:9, 10.

The "weakness" of the law, consisted in its inability to justify the guilty in the sight of God. For "by the deeds of the law, there shall no flesh be justified in his sight."—Rom. 3:20. But by CHRIST, "all that believe, are justified from all things, from which ye could not be justified by the law of Moses."—Acts 13:39. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."—Rom. 8:3, 4. For "CHRIST being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us."—Heb. 9:11, 12.

The "unprofitableness" of the law, is only relative, when compared with that of which it is typical. It was not absolutely unprofitable; for when PAUL asks, "What advantage hath the Jew? or what profit is there of circumcision?" (Rom. 3:1), he answers: "Much every way: chiefly, because that unto them were committed the oracles of God."—*Id.* v. 2. He also reckons it among the advantages possessed by "his kinsmen according to the flesh:

who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, CHRIST came, who is over all, God blessed for ever."—Rom. 9:3-5. Compared, however, with that of which the law was typical, its ceremonies were "weak and beggarly elements" (Gal. 4:9), and wholly unprofitable as a means of justification from the guilt of sin. Thus the apostle when he asks, "What then? are we [Jews] better than they" [Gentiles]?—testifies: "No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin."—Rom. 3:9.

"The law made nothing perfect:" "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect."—Heb. 10:1. But the bringing in of a better hope than that given by the law, enables us to draw nigh unto God. "Therefore being justified by faith, we have peace with God, through our Lord JESUS CHRIST: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."—Rom. 5:1, 2. "For through him we both have access by one Spirit unto the Father."—Eph. 2:18.

Vs. 20-22—"And inasmuch as it was not without an oath that he was made priest: (for they indeed became priests without an oath; but he with an oath, through him who said to him, The Lord swore, and will not repent, Thou art a priest for ever according to the order of Melchisedec:) by so much more Jesus became the author of a better covenant."

A preference is here given to those institutions which are founded on the oath of God. Those which are not immutable and are only calculated to serve a temporary purpose, to be changed at God's pleasure, are never thus introduced. A judicious writer remarks as follows:

"The apostle's reasoning here is founded on this, that God never interposed his oath, except to show the certainty and immutability of the thing sworn.—Thus he swore to Abraham, (Gen. 22:16-18), that in his Seed all the nations of the earth should be blessed; and to the rebellious Israelites, (Deut. 1:34, 35), that they should not enter into his rest; and to Moses, (Deut. 4:21), that he should not go into Canaan; and to David, (Psa. 89:4), that his seed should endure for ever, and his throne unto all generations. Wherefore, since Christ was made a priest, not without an oath that he should be a priest for ever after the similitude of Melchisedec, that circumstance showed God's immutable resolution never to change or abolish his priesthood, nor to change or abolish the covenant which was established on his priesthood; whereas the Levitical priesthood and the law of Moses, being established without an oath, were thereby declared to be changeable at God's pleasure."—*Dr. Macknight.*

The "better testament" of which CHRIST is "surety," is "a better covenant, which was established upon better promises" than those pertaining to the first covenant. As, "the priesthood being changed, there is made of necessity a change of the law" (v. 12), it follows that the new testament or covenant to be substituted for the one abrogated, will be as much superior or "better" than that, as the priesthood which is made the mediator of it, is superior to the Levitical priesthood which is displaced. The superiority of the new covenant will be more fully shown in the next chapter.

Vs. 23-25—"And they indeed became many priests, because they were hindered by death from continuing: but he, because he continueth for ever, hath the unchangeable priesthood. Hence he is able also to save to the uttermost those who come to God through him, since he ever liveth to intercede for them."

Here is an additional argument for the superiority of CHRIST's priesthood. One that is changeable and continually passing from one imperfect mortal to another, as the successive priests were taken away by death, must necessarily be of an imperfect order.—But that "which passeth not from one to another" (*mar. read.*), is sure and abiding, and liable to none of the interregnums to which the Levitical order was liable, on the death of the many priests who succeeded each other. CHRIST's is an unchangeable priesthood, as the LORD said unto ELI: "I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind: and I will build him a sure house; and he shall walk before mine Anointed for ever."—1 Sam. 2:35.

Seeing that CHRIST ever liveth to make intercession, he is able to save at all times and evermore. "It is CHRIST that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."—Rom. 8:34. So that "if any man sin, we have an Advocate with the Father, JESUS CHRIST the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."—1 John 2:1, 2. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our SAVIOUR, be glory and majesty, dominion and power, both now and ever."—Jude 24, 25.

Dr. MACKNIGHT remarks that "the nature of the apostle's argument requires that, by CHRIST's always living, we understand his always living in the body; for it is thus that he is an affectionate and sympathizing High Priest, who, in his intercession, pleads the

merit of his death to procure the salvation of all who come unto God through him."

Vs. 26, 27—"For such a high priest was proper for us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens: who needeth not daily, like those high priests, to offer up sacrifice, firstly for his own sins, and then for the people's: for this he did once for all, when he offered up himself."

A perfect High Priest must necessarily have those characteristics. The Jewish high priest wore upon his forehead "a plate of pure gold," on which was engraven, "like the engravings of a signet, HOLINESS TO THE LORD."—Ex. 28:36. Our SAVIOUR, though tempted in all points like as we are, was "yet without sin."—4:15. He "did no sin, neither was guile found in his mouth."—1 Pet. 2:22. He was free from sin himself, and was uncontaminated by the sins of those among whom he dwelt. And he is made higher than the heavens: for "He that descended is the same also that ascended up far above all heavens, that he might fill all things."—Eph. 4:10. "Seeing then that we have a High Priest, that is passed into the heavens, JESUS the Son of God, let us hold fast our profession."—Heb. 4:14.

In the Levitical ceremonies, the priest was required to make an atonement daily, first for himself, and then for the people (Lev. 9:7); but CHRIST being himself a perfect sacrifice, one offering of his own body was sufficient for all times.

Vs. 28—"For the law appointeth men high priests, who have infirmity: but the word of the oath, which was since the law, appointeth the Son, who is perfected for ever."

The Jewish high priest, being a mere man, and dwelling in the midst of a sinful people, was commanded "to make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the tabernacle of the congregation that remaineth among them in the midst of their uncleanness. And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar: and he shall make an atonement for the priests, and for all the people of the congregation."—Lev. 16:16, 33. And that he might be separate from sinners, it was required that there should "be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel."—*Id.* v. 17. But CHRIST, being consecrated for evermore, needs not a continual repetition of the sufferings, by which the "Captain of our salvation" was perfected in his office; and "after he had offered one sacrifice for sins, forever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified."—Heb. 10:12-14.—(To be continued.)

### "THE THEOLOGICAL AND LITERARY JOURNAL."

EDITED BY DAVID N. LORD. NO. XVI. APRIL, 1852.

The April number of this ably conducted Journal contains several articles of much interest, as will be gathered from the following table of its contents.

Art. 1.—*Genesis, and the Geological Theory of the Age of the Earth*—That theory contradicts the inspired representation of the period of the creation.—It is admitted by some geologists to be inconsistent with the Mosaic record.—The inadequacy of the hypothesis advanced to reconcile it to the history in Genesis.—Importance of the question whether the theory is true.—Geology not a demonstrative science.—Geologists not alone entitled to discuss the question.—Their theory of the age of the earth founded on an hypothesis, not on facts.—The principles of geology.—The theory of the vast age of the world in contradiction with the history of the creation of the heavens, earth, and light on the first day.—With the history of the creation of the atmosphere.—With the history of the formation of seas and dry land, and the creation of vegetables.—With the act by which the heavenly orbs were made to determine the days, seasons, and years.—With the creation of animals and man.—Unjustifiable endeavors to force the sacred narrative into harmony with their theory.—Their theory inconsistent with their own principles and the facts of the science.—Their theory inconsistent with the history of the deluge.—Conclusion.

Art. 2.—*The Sabbath and its Modern Assaults.* By R. W. Dickinson, D. D.

Art. 3.—*Progress of the Nineteenth Century.* By Rev. D. Inglis.

Art. 4.—*Metaphysical and Gospel Truth and Error.* By Rev. S. D. Clark.

Art. 5.—*The Figurative Character of the Sacred Writings.* By E. Pond, D. D.

Art. 6.—*Literary and Critical Notices.*—1. Episodes of Insect Life. 2. The Theology of the Puritans. 3. General History of the Christian Religion and Church. 4. Thankfulness, a Narrative. 5. Scenes in our Parish. 6. Spiritual Regeneration. 7. The New Testament from the Syriac. 8. Mosheim's Historical Commentaries.

The first article is one of great length and great interest. It is a most triumphant demonstration of the contradiction between prevailing Geological theories and the Mosaic record, and the folly of departing from positive declarations respecting the epoch and order of the earth's creation. It is not a mere superficial article; but exhibits great geological as well as philological research. In the preface to his argument, Mr. LORD says:

The assumption that the word day, in the narra-

tive of the successive acts of the creation, instead of signifying the time of a revolution of the earth on its axis, denotes a vast indefinite period of cycles, or centuries, is in direct contradiction to the passage itself, which defines each of the six days as consisting of an evening and morning; i. e., the period of a complete revolution of the earth on its axis. "And God divided the light from the darkness; and God called the light day, and the darkness he called night; and the evening and the morning"—which were the darkness and light of twenty-four hours—"were the first day."—Gen. 1:4, 5. This is confirmed also by the announcement at the institution of the law at Sinai, that "in six days the Lord made heaven and earth, and the sea, and all that in them is."—Ex. 20:11. As we have thus the explicit testimony of the Most High himself that the days of the creation were ordinary days, to assign to the word so totally different and unnatural a meaning, is to contravene his own definition and use of it. It is, in fact, nothing less than to impeach the veracity of his declaration in one passage, in order to save his word from a charge of falsehood in another. So self-confuting a device, instead of answering its purpose, could only serve to impress those who carefully scrutinized it with a profounder feeling of the contrariety of the two representations, and of their hopeless perplexity who could rely on such an expedient for their reconciliation. Accordingly, though advanced with much confidence, and for a time accepted by many, it was soon seen to be untenable, and is now, we believe, generally rejected by geologists.

The other expedient—the assumption that the creation of the heavens and earth in the beginning, announced in the first verse, was not included in the first of the six days' work, but took place at the distance of innumerable ages, and that, in the interval between that and the creation narrated by Moses, there was a series of creations and destructions of vegetable and animal races—is equally at variance with the representation in vs. 4, 5, that the darkness, which was divided from the day—which must have embraced that of the whole space between the first creative fiat and the production of light—was called night, and formed part of the first day. It is also in direct contradiction to the declaration of the Almighty at Sinai, that "in six days he made heaven and earth, the sea, and all that in them is;" in which the creation of the heavens and the earth is as specifically assigned to the six days, as the plants, fish, fowls, and beasts are, with which the earth and sea were peopled. It is, like the former, accordingly nothing else than an attempt to bring this passage into harmony with the theory of geology, by impeaching the veracity of the other; or to clear the word of God from the charge of falsehood by transferring that charge to himself!

Apart from this consideration, also, the supposition of such an omission is unnatural and improbable. It is such a vast interval, and occupied by such a stupendous series of creative acts, intervened between the fiat which called the heavens and earth into existence, and the six days of the Mosaic creation, why should the Most High, in professedly giving a history of his work, pass them in total silence, and frame the narrative so as necessarily to mislead his creatures in respect to the date and history of the earth? If, as geology asserts, the strata form an indubitable record of those creations, the recital of them in the history in Genesis, so far from unimportant, was obviously necessary, both to his vindication, and to the just instruction of his creatures. To exclude it, was to place them under an unavoidable necessity either of misconceiving or distrusting him, and prepare the way for their being betrayed into the most fatal errors. For as the sole creation in our system which he claims is that of the six days, including the fiat by which the heavens and the earth were called into existence, if there were other previous creations equally important, what could suggest itself so naturally as the reason that they were not claimed by him, as that they were not in fact his? But it is wholly unlike his procedure, and incompatible with his perfections, thus to place them under a seeming logical necessity of doubting that he is the author of his own works. The supposition of such an omission in the narrative he has given of the creation, is thus in every relation wholly improbable.

These considerations, then,—which are hereafter to be confirmed by others equally decisive and emphatic,—sufficiently show that the expedients by which it has been supposed that the narrative in Genesis is brought into harmony with the doctrines of geology, so far from answering that end, only serve to demonstrate that their reconciliation is impossible.

The theory of the existence of the earth and its races through innumerable ages, is thus in direct antagonism with that part of the Mosaic record which defines the period of the creation, and if held to be true, renders the conclusion natural and unavoidable, that that record is not. And such it is well known, is the result to which it carries great numbers of those to whom it is taught. Wherever advanced by a popular lecturer, and exhibited as a truth that is demonstrated by the strata of the earth, there it will be found it has left the impression very generally on the hearers that the Mosaic account of the creation is convicted of error; and thence cannot be regarded as having been written by inspiration. It has, indeed, been so boldly and speciously taught for many years in books, in laboratories, in lyceums, in popular lectures and sermons, that it has become a very common impression with the young that the first chapter of Genesis is mistaken and without authority.

But that inference, if adopted, cannot be restricted to that chapter. To pronounce the history there given a fiction, because of its representation that the heavens, the earth, and the sea, and all that in them is, were created in six days, is to make it logically necessary to deny the inspiration of every other part of the book, and of the law that is associated with it; as that representation was expressly re-affirmed by the Most High himself at Sinai, incorporated in the law of the Sabbath, and presented as the reason of the consecration of that day to rest, and was renewed again to Moses, on delivering to him the tables on which it was written. "Six days shalt thou labor and do all thy work; but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do



any work, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, and hallowed it."—Ex. 20:9-11. "Wherefore the children of Israel shall keep the sabbath to observe the sabbath throughout their generations, a perpetual covenant, a sign between me and the children of Israel for ever; for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed."—Ex. 31:16, 17. It is incredible that God should have thus with his own voice repeated that declaration on his revealing himself in glory to the Israelitish people at Sinai, and institution of the law, and graven it with his own finger on the tables of stone, if it was not true, if it were such a sheer and enormous error as modern geology represents. It was impossible from his rectitude. There would then have been no conceivable motive for founding the institution of the Sabbath on such a reason. As he had a perfect right to establish it, independently of the consideration whether he created the world and its vegetable and animal races in six days, or any other period, why should he offer his having accomplished it in six days, and rested the seventh, as the reason of his consecrating the seventh as a day of rest, unless he had actually wrought it in those six days? It is infinitely impossible that he should have renewed and ratified that declaration in so solemn a manner, and made it an element of his legislation that was for ever to be kept before the eyes of mankind, if, as geology teaches, it is confuted by his natural works, that are equally open to their inspection; if the strata of the earth which they were soon to explore and read, contain a record which shows that the date of the creation was innumerable ages earlier. It would have been to overthrow his authority, instead of establishing it. If, then, as geology contends, the record on the tables of the law is convicted of falsehood by another record which he has graven in ineffaceable characters on the strata of the earth, it is impossible that that law can have proceeded from him, and the whole system of legislation associated with it must, like the first chapter of Genesis, be rejected as a fiction. To suppose it can be otherwise, is to suppose that he has, in the most momentous act of his administration, proclaimed a falsehood which was soon to be detected by his creatures, and place them under an inevitable necessity of distrusting his truth, his uprightness, and his wisdom.

Nor does that conclusion terminate at this point. If that announcement from Sinai, and ratification of the history of the creation given in Genesis, is held to be a fiction, it must of necessity lead to the rejection of the whole Pentateuch as a fabrication. If, without any conceivable motive, and against every consideration that would govern a wise and holy being, a misrepresentation so stupendous, and so sure to be detected and exposed, is incorporated in the decalogue itself, both as it is represented to have been pronounced by the Almighty Lawgiver, and written by him on the tables of stone, what certainty can be felt that any of the other recitals or declarations are not equally false? If no trust is to be placed in the awful attestations which God is represented to have given to that part of the law, no other attestations which he is said to have given the other enactments and institutions can be entitled to reliance. Neither visible theophanies, audible voices, miracles, nor prophecies, which are declared to have attended the communication of commands, and to have shown that they were from him, can yield them any corroboration. Instead, it would be absolutely incredible that the whole was not in an equal measure a fabrication.

But the rejection of the Pentateuch as false in its claims to a divine origin and authority, would necessarily draw after it the rejection also of all the other books of the Old Testament; for they all recognize the truth of the Pentateuch, and proceed on its histories, enactments, and institutions, as verities. They exhibit the Israelitish nation as sustaining that relation to God which the Pentateuch represents; and the priesthood, the sacrifices, the covenants, the promises, and the whole system of laws, as instituted by God, as that record relates. If they are not his work, it is impossible that the other should be. But their rejection draws after it also as necessarily the rejection of the New Testament; for the latter ratifies, in the fullest manner, all the great historical statements, enactments, and religious institutions of the former, and it is on them that the work of redemption which it reveals is founded. If the Mosaic history of the creation and fall, the destruction of the ancient world, the adoption of the Israelites as a peculiar people, their deliverance from Egypt, the proclamation of the law at Sinai, institution of the priesthood sacrifices and rites of worship, and the interpositions, commands, and revelations that are recorded by the prophets that followed, are not from God, it is impossible that the New Testament can be, which everywhere recognizes them as realities, and is dependent on them for its truth and propriety.

The whole Bible, as a revelation, thus stands or falls with the first chapter of Genesis. This intimate connexion with other parts of the word of God, is, in a great degree, peculiar to that record of the creation. The histories, narratives, and even the enactments of many other chapters might be supposed to be supposititious, without necessarily destroying the credibility of the inspiration of the remainder. But the subversion of this, from its incorporation in the law of Sinai, necessarily carries with it the subversion of all that follows.

These considerations sufficiently show, that the contradiction which the modern theory of geology presents to the record of the creation by Moses, naturally leads those who assent to it, to regard that record as erroneous, and prepares the way for a distrust and rejection of the whole Bible. The scepticism which it is known to excite and foster, is not gratuitous and causeless, but the logical result of such an impeachment of that part of the word of God, which is the foundation of all the rest. The question, therefore, between the Bible and that theory, is one of the utmost interest. It is the question whether Christianity is credible and true, or whether it is contradicted and convicted of falsehood by the material works of the Creator. If it cannot be vin-

dicated from the impeachment offered by the geological theory, it cannot be vindicated at all; but scepticism is unavoidable, and nothing is left for those who would be consistent, but to adopt and propagate it. The subject is entitled, therefore, to the most serious consideration of all believers in revelation, and especially of the ministers of the gospel, whose office it is to teach and enforce the doctrines, laws, promises, and predictions of the Scriptures as communications from God. They cannot, rationally, satisfy themselves with mere presumptions, vague hopes, or undefined impressions, that the Bible is God's word, although it may be contradicted by his works. They cannot consistently act as ministers, unless they can defend it from this imputation, and show that it is entitled to be received as a divine revelation. They cannot fulfil their duty to those of their people who have been betrayed into scepticism, or in danger of becoming its victims, unless able to point out the fallacies and errors of the system which impeaches it, and show that the works of God, instead of confuting or contravening it, are both in perfect harmony with it, and offer it the most clear and ample corroboration.

Under the conviction that the theory which thus conflicts with it, is wholly mistaken, and may be easily refuted, and that its refutation and abandonment are demanded both by the interests of religion and the credit of geology, we shall proceed to point out the fallacy on which it rests, indicate proofs both from the record of Moses and from the earth, hitherto overlooked by geologists, which demonstrate it to be erroneous; and finally suggest the view of the subject, which seems to us to be required alike by the word of God and the facts of the science.—pp. 537-545.

Then follows the body of his argument, which is interesting and conclusive, but for which reference will have to be made to the *Journal*. After giving his proofs, he concludes as follows:

Such are the proofs that this great doctrine of modern speculative geology presents, at every step, the most direct and absolute contradiction to the history God has given us of the creation and deluge. If that doctrine be true, the record in Genesis cannot be. They are at an infinite distance from each other in respect to each of the acts by which God accomplished the six days' work. The sacred record ascribes the creation of the heavens and the earth to the first of the six days. The theory asserts that they had then existed through an immeasurable round of ages. The inspired history assigns the creation of light to the first day. The theory affirms that the sun had then existed, and shone on the earth through an incalculable series of years. The Bible testifies that God created the atmosphere on the second day. The theory asserts that it had before enveloped the globe through periods whose duration we cannot estimate. The sacred history relates that the seas were first formed, and dry land made to appear on the third day after the creation of the earth. The theory declares that they had existed through innumerable ages anterior to that epoch. The sacred history teaches that on the fourth day the earth received that adjustment to the sun, moon, and stars, by which they determine the succession of seasons and years, and the variations of the days and nights. The geological theory assigns that arrangement to an immeasurably earlier date. The inspired record refers the creation of plants to the third day, the creation of fish and fowls to the fifth day, and the creation of land animals to the sixth. The theory declares that record to be contradicted by the relics that lie buried in the strata of the earth, and affirms that they were created at an epoch incalculably earlier, and flourished through a vast tract of ages that intervened, to the time of the six days' creation. And finally, the Bible represents that at that deluge the whole earth was overspread by the ocean, which implies that the mountains and hills were depressed, and near a level produced between the bed of the ocean and the continents and islands. The geological theory controverts that representation, and maintains that the present mountains and hills were formed at an epoch immeasurably more remote. They are thus, on all those subjects, in the most open and undisguised antagonism. Had it been the object of its authors to devise a theory, in conflict in every element with the inspired history, they could not have formed one more conspicuously and absolutely of that character. Strauss's hypothesis respecting the facts of Christ's birth, ministry, miracles, death, and resurrection, is not more at antipodes with the gospel narrative, than this is with the record God has given of the creation and deluge. The great postulates on which it proceeds—that the earth anterior to the six days' creation was reduced to a "wreck," mountains and hills obliterated from its bosom, the light of the sun extinguished, the atmosphere annihilated, the earth deprived of its inclination to the ecliptic, and races of vegetables and animals that had inhabited it exterminated—are equally inconsistent with the axioms of the science. Like Buffon's hypothesis respecting the origin of the solar system, and Whiston's theory of the deluge, they are at war alike with the principles of geology and the laws of nature, and could never have been entertained, had their advocates duly considered the assumptions which they involve, and the embarrassments in which they entangle them.

The fancy, then, that the theory has been reconciled, or is reconcilable with the Mosaic record, must be abandoned. The verification of their postulates, which is necessary in order that they may proceed on them as facts, they can never accomplish.—They might as well attempt, by chemistry and mechanics, to bring the antipodes into our hemisphere, as to bring their fancied record of the rocks into unison with that of Genesis. They might as well undertake to compress the whole universe into the dimensions of the earth, as to attempt to shrink their fabulous ages into harmony with the six days of the creation.

There is no consistent medium, therefore, between the rejection of their theory and the rejection of the Bible. Geologists and their disciples must, indeed, on their principles, abandon the hypothesis on which they have proceeded, and discard the inference of a prior existence of vegetables and animals, which they

have mistaken for a scientific deduction—as they are as inconsistent with the maxims of geology as they are with allegiance to the volume of inspiration.

On the other hand, the believers in revelation, and expositors of the sacred word especially, must adhere, in the interpretation of the inspired history, to the laws of philology, and receive and maintain the narrative of the creation as of absolute truth and authority; and they surely cannot need more ample means than are furnished by the foregoing considerations to shield it from the imputations which have been cast on it by the geological theory.—pp. 612-614.

The article on the Sabbath is a very timely one.

This number closes the 4th volume of the *Journal*, so that it is a very good time to subscribe for it, to begin with a volume. The first number of the next volume, the July number, will contain the following:

1. An Article on the Theories of Geologists respecting the Formation of the Strata of the Earth, on which they found their inference of its vast age.  
2. A designation and exposition of the Figures of Isaiah, Chaps. 21 and 22, postponed from the present number. And several Reviews."

#### IRELAND IN AMERICA.

On Sunday last three thousand emigrants arrived at this port. On Monday there were over two thousand. On Tuesday over five thousand arrived. On Wednesday the number was over two thousand. Thus in four days twelve thousand persons were landed for the first time upon American shores. A population greater than that of some of the largest and most flourishing villages of this State, was thus added to the city of New York within ninety-six hours. Every setting sun has seen, thrown among us, men, women, and children enough to constitute a town. And every year brings to our shores, from foreign lands, more than three hundred thousand souls. A city almost as large as Philadelphia is annually emptied from ships upon the New York docks. More people than live in any two other cities of the United States—twice as many as Baltimore, Boston, New Orleans, or Cincinnati—and three times as many as are contained in any other American city, are added every year, by immigration, to the population of the United States.

These are striking facts,—and are well fitted to arrest attention, even in an age of startling events. The increase of American population by immigration, is now half as great as its natural increase. And everything indicates that this ratio will continue to advance,—that the number of immigrants will be greater every year, for an indefinite time to come. The whole tendency of political and social events in Europe, is to drive the inhabitants from the poverty, despotism, and wretchedness, which are their portion there, to the vast fertilities and free institutions of this Western world. When has the world ever before seen such gigantic strides of a nation towards power as this,—such vast additions to its strength,—such ceaseless and such rapid increments of its population,—such boundless expansion and augmentation of its wealth?

These facts are quite as important for Europe as for us. What one nation gains by increase of population, others must lose by its decrease. Most of these emigrants come hither from Ireland,—and the population of that part of the British Empire has fallen off a million and a half within the last ten years. The average increase in the population of England and Scotland during the same period has been fourteen per cent. That of Ireland, under similar circumstances, would have been still greater. But instead of that, it has largely diminished. It is computed by the best authorities, that one third of the population of Ireland either perished from famine, or to escape it were driven from their native land, within the last ten years.

The causes of so terrible a result will aggravate its effects. When men leave their homes for a foreign shore, merely because they hope to improve their condition, they retain grateful recollections of the land they have left. It is still home to them, and has strong ties upon their affection. But when men are driven away by unjust laws,—by starvation and the fear of death,—when they are forced to snatch their wives and children, and take them three thousand miles across the sea, to save them from the jaws of famine, while they see plenty and luxury all around them,—their memories of home become motives of hatred, and will feed the fires which time cannot quench. In 1847 alone three hundred thousand of the Irish people perished from starvation, or from diseases incident to the lack of food. And during that very year, 73,000 cattle, 43,143 pigs, and 26,599 crates of eggs were sent into England from the very districts where the famine raged with most severity. For although the Irishman had nothing for himself or his family to eat,—though doomed to stand by and see his wife and children perish day by day, from lack of food,—he must pay his rent. The landlord must receive his due. And now, in every part of Ireland, men, women, and children, are turned into the open air,—the roof is torn from above them, and the bare walls are levelled to the ground, that they may no

longer give them shelter, by the batons, or dukes, or earls, to whom rent is due for their occupation. Is it surprising that men, when they see such inhumanities practised in the name of order and vested rights, when they see the most heartless cruelties inflicted by grasping avarice, is it surprising that execrations against such laws should rise in the heart and to the lips of men compelled to see and to suffer such things?

N. Y. Daily Times.

#### The Audacity of Error.

Those who are acquainted with the writings of SWEDENBORG are aware that he presumes to lift the veil that hides from our view the condition of departed souls, and pretends to tell who is happy, and who is miserable, in the spiritual world. He represents LUTHER and CALVIN as lost beyond hope. Nor does he stop here. Knowing that the writings of the apostle PAUL give the lie to his pretended revelations, he attempts to invalidate their authority by saying that the condition of PAUL is also deplorably bad, "though he does not quite assert that his state is finally irrevocably hopeless!"

The wonder is, that such blasphemies should ever have found an abettor, or even a reader. Yet, strange as it may seem, there are persons in this land of Gospel light, who attempt to defend, and reiterate these abominable sentiments. A late number of the *New Church Repository*, in an article written by the editor, GEORGE BUSH, formerly a Professor in one or two theological seminaries, and, we believe, a Presbyterian, attempts to defend and confirm this Swedenborgian blasphemy, by saying that PAUL taught error, and therefore, as he "was so far not in genuine truth, and if not in genuine truth, he could not have been in genuine good!" The evidence that the apostle "was not in genuine truth," Prof. Bush finds in the fact that PAUL taught the "so termed 'doctrines of grace'—vicarious atonement—sovereign election—instantaneous regeneration—imputed righteousness—justification by faith alone—and the whole catalogue of kindred tenets." And he frankly adds:

"For ourselves we are free to acknowledge that we recognize in the Epistles of Paul the greatest of all obstacles to the spread of the New Church, nor until the authority attached, in the mind of Christendom, to those Epistles be weakened, do we see how the doctrines of that church are ever to accomplish their transforming work in the world."

Who can wish to know any thing more of Swedenborgianism, after such a confession from its chief expounder, in order to be convinced that it came from the father of lies? Let Prof. Bush set himself about the task of overthrowing the credit of the apostle PAUL's writings. He will find it "hard to kick against the pricks."

Western Watchman.

THE MYSTERY SOLVED.—A monster gray owl—one of the largest of its species—was shot by Mr. JOHN BARRY, of this city, on Monday evening, on the marsh near Alley's mills. He measured from the tip of one wing to the other, five feet two inches. The bird was brought to our office on Tuesday evening, and a large number of citizens had an opportunity of seeing one of the "bipeds" which have unquestionably "made the tracks" that have caused so much speculation in the newspapers. On its back and wings are light gray spots, while its breast is covered with beautiful snow white down. It has a very cat-like head and eye, with the bump of destructiveness fully developed. It has a large foot, covered with fine feathers or fur, walks with the claws turned under, and would naturally make just such "prints" in the snow as have been discovered in various places. The mystery is now solved, and the curious, scientific, and superstitious may "sleep o' nights."

Lynn Bay State.

AN "EVIL ANGEL."—The following incident occurred recently in Upper Silesia: "One night there appeared to a wealthy widow a messenger from St. PETER, surrounded by a supernatural glory, and holding in his hand a draft for 100 thalers, payable to the bearer, drawn on her by her lately deceased husband, to meet the fees and other expenses attendant on his entry into heaven. The affectionate widow, anxious to do all honor to her husband's signature, and to facilitate his entrance into paradise, hastened to look up the money; but, as she unfortunately had only seventy thalers by her, was compelled to request his angelship would call again to-morrow for the balance. The clergyman of the place, on being consulted the next day, prevailed on the widow to allow him and the magistrate to witness the payment, so that when the heavenly messenger appeared again according to appointment, he was roughly seized by profane hands and incarcerated; but the strangest part of all is, that next morning his prison was found empty, and his mode of escape remains a secret."

GEORGE ESTY, who lies at the point of death at the Hospital, in consequence of injuries received at the late fire in this city, was to have been married last Sunday had not the accident happened. His intended watches by his bedside with tender affection.



## CORRESPONDENCE.



## LETTER FROM S. CHAPMAN.

DEAR BRO. HIMES:—When I wrote you from St. Albans, Hancock county, November 25th, I little thought so long a time would elapse before I wrote again. But since then my whole time has been so completely occupied, that I have had in several instances neglected my private correspondence so as to grieve the friends. When writing that letter, I supposed that my labors in that section were nearly completed. But about the same time, Esq. M., a Presbyterian brother from "Bear Creek," (near Carthage, the county seat,) called on me, and said that himself and wife, and several of their friends, had attended our meetings, and having become interested, they desired that others of their neighborhood might have opportunity to hear on the same important subject. He therefore urged me to hold a series of meetings in that section, to which I readily responded, and on the 5th December we entered upon our work there. Our sanctuary was a large commodious building, designed for a house of worship and for schools. The people there having heard of the success attending our recent labors in St. Albans, (six miles south,) were all ready to hear the word. The house was well filled the first evening, and as still and solemn as the hour of death. We continued our labors there almost day and night till December 29th, and never since the passing of '44, have I spent four weeks in any place to better advantage. A large number of Presbyterians, Methodists, Christians, Baptists, and others heartily embraced the doctrines we advocate, and being men and women of independent minds, and strict integrity, they hesitated not to "confess with their mouth what their hearts believed." When this was done, sinners as a matter of course began to inquire, "What shall we do to be saved?" Many of the brethren and sisters followed me in speaking, so that our meetings were generally protracted to a late hour, (say ten o'clock.) After preaching it was not uncommon to hear from twenty to thirty testify in favor of the truth to which they had listened on that occasion. One evening a brother was particular to note down the number that spoke, and he reported forty. That was a season of peculiar interest. I had expected to leave the next day, but was constrained to abide there some time longer.—Never in any place did I hear the household speak out their faith with such perfect independence. When our meetings had been in progress some two weeks, converts began to ask for baptism, rather, to inquire with reference to the mode of baptism; and knowing of but one mode recorded in the Scriptures, at their request, I gave a discourse on that subject. On the 23d December, after cutting the ice nearly a foot thick, I had the pleasure of "burying with Christ in baptism" six happy souls. On Christmas day, (two days later,) I baptized two others. On the following Sabbath, I baptized eleven more, and on Monday, the following day, just before leaving that devoted people, I baptized nine others, making in all in that "Creek," twenty-eight willing disciples, truly beloved of the Lord. It was hard parting with those dear friends, and yet I was obliged to do so, to meet other engagements.

Before dismissing this part of the subject, permit me to relate a circumstance or two, which occurred during that excitement. About the time our meeting commenced, a brother from a neighboring settlement said to a Mr. F., on "Bear Creek," "Now I want you to promise me that you will attend all Mr. Chapman's meetings. If so, I am confident you will be interested, if not materially benefited." Mr. F. said, "I will do it, sir, but depend upon it, I am a hard case, and if Mr. C. will convert me, I will give him my rifle." (I knew nothing of the conversation at the time.) On his return home from his first meeting, he was heard to say, "I am not sure, after all, but I shall lose my rifle, for really I never heard preaching before that I could understand as I do this." In less than two weeks the same Mr. F. rose before a crowded assembly, and (being "little of stature") stood upon a low bench without speaking, till every eye was fastened on him, he then said, "It is Peter Fry, and strange as it may seem to you, God for Christ's sake has forgiven all his sins." After giving vent to his own feelings, and melting the hearts of many others, he related the conversation which had past between himself and his friend in (Bride settlement) with respect to the rifle, and he added, "Be assured, my friends, the work is done." He then turned to me and said, "Yes, and the rifle is yours, Mr. Chap-

man." The congregation could not refrain from laughing, although he himself appeared solemn.—After meeting he presented the friendly hand, and remarked, "That rifle is at your service, Mr. C." On being reminded that "our weapons were not carnal, but mighty through God to the pulling down of strong holds," &c., he handed me a bank note, which to me was of much more value than the rifle, saying, "This you must not refuse." He then united with a lot of the brethren, forming a club, as subscribers for the *Advent Herald*, placing payment in advance for the same in my hands (which I was happy to forward you in January last.) Bro. F. remarked, "If we cannot have the living preacher any longer, I must have that paper till the Lord comes." On another occasion he remarked before the congregation, "I was in Woodville to-day, and my old companions gathered around me as usual, and said, Come, Peter, we are waiting for you to treat us, and I replied, No sir, for I am now a Millerite, and shall neither drink, or ask others to drink, any more whiskey while the world stands." He then said to me, "Mr. Chapman, I want you to baptize me, that the world may know I am a Millerite, and that I intend to live a humble Christian till the Saviour comes." He and his wife were among the first baptized December 23d. This dear brother stands ready to convey his "Bro. C." to any field of labor within the State, as "Bro. C." may direct. The Lord bless and abundantly reward Bro. Peter Fry, is my sincere prayer.

By particular request of Bro. C. N. Ford, of Mendon, Adams county, I spent the first week in January there. He was the only decided Adventist in that section. Preached to small but respectable congregations seven times; a few intelligent minds received the word joyfully. Among the number was a Mr. Fowler, who has the ability as well as a disposition to defend the Advent cause. He pledged himself to Bro. F. and me, that he would preach the doctrine. Bro. Ford's wife until recently did not sympathize at all with him in his views, which was a source of extreme grief. She attended all our meetings, and listened to much conversation in the family, the result of which was, she heartily embraced the faith, and received baptism at my hands. While Bro. F. was cutting the ice for that object, he could not refrain from tears, giving glory to God. As "Philip left the Eunuch," so I left sister F. and her dear companion "on their way rejoicing." (This is the Bro. F. that came to Ripley last summer sixty miles, to receive baptism at my hands, noticed in my last.)

Returned to this place Jan. 12th, gave the brethren an account of my tour North, (had been absent two and a half months,) which together with the work itself served to comfort them. Since that I have visited the brethren in various parts of the country where I had formerly labored, and as a general thing, found them steadfast in the faith, "comforting one another with words" relating to the "blessed hope."

In "Walker's Neck," some five to eight miles west of here, where they gladly heard a little of the word last fall, I have recently preached twenty times.—Met with warm opposition from the Presbyterian, Methodist, and Freewill Baptist ministers. (It is due to the denomination however for me to say, that Freewill Baptist ministers have not generally treated us in that manner.) The Presbyterian "church," by vote of the trustees, being closed against us, we were enabled to make but little impression on the minds of that people, and yet a few of them attended with us, and were (as they confessed) materially benefited. Most of the Methodist church heartily embraced the faith. The whole Freewill Baptist church, with the exception of Elder S., their minister, and three members, received the doctrine in the love of it, and publicly confessed the same. Elder S. is now about to remove to another field of labor. The Advent brethren belonging to the different sects have solemnly covenanted hereafter to maintain meetings of worship by themselves, as a band of brethren expecting "redemption" soon. Until recently the Presbyterian church was not open to the Freewill Baptist ministers, but now they are made friends, and each can preach in the same desk.

In Versailles, a flourishing village ten miles south east of here, (where we were urged to go last fall, but could not,) I have recently preached to crowded assemblies four times. Bro. Penkake was present, and addressed the same people once from Matt. 24th. The word was well received, and they all seemed eager to hear more, but we had to leave to meet other engagements.

Visited the brethren at "Scott's Mills" and vicinity, eight or nine miles north, where the word was so favorably received last fall (as reported in my last.) Found the friends all alive and eager to hear still more on the all-important subject. Preached in two different districts to crowded assemblies seventeen times, and truly we enjoyed a refreshing season for the presence of the Lord. Quite a number of the Methodist, "Christian," Presbyterian, and Baptist members heartily embraced the "blessed hope," and openly confessed their faith. More than a score

of backsliders, and others, were converted to God. Besides several baptized by Elder R. before I returned (the fruits of our last fall's labor), I had the satisfaction of baptizing seven hearty believers, making in all during the cold winter, (or since November 1st,) about fifty precious souls. Before we separated, the Lord's supper was attended. Elders R. and C. were of course present, and so was Elder McP., of Ripley, and took a part in the services. The brethren were present from this place, from Walker's Neck, and almost every other direction. The season was delightful. Bro. Robbins and Campbell will, hereafter, I am confident, "feed the flock" there with "meat in due season." Being confident of this, I advise the converts unhesitatingly to unite with that "Christian church."

Last Sabbath, and several evenings before, I preached to a large and attentive congregation in Cooperstown, ten miles east of here, where we performed a little labor in October last, to good advantage. The little company that received the word joyfully at that time, remained steadfast in the faith, and were of material service to us in our late effort there. They are now exceedingly happy in witnessing an addition to their number, of such as we trust will be saved, the word having recently taken effect in many other hearts. Attended the weekly prayer meeting with the brethren here on Wednesday evening last, and had a refreshing season. This evening, the Lord permitting, I shall preach at the Court House here, which will close my labors in this section for the present, and very probably forever, having engaged to return to Hancock county within a few days. After completing my labors there, I intend to meet several pressing calls from Knox, Henry, and Rock Island counties, and then proceed as the Spirit and providence of God shall seem to direct.

Until recently, it had been my intention as soon as the rivers and lakes were open to return to Alleghany county, N. Y., my late home. But calls for Advent preaching in these Western states being so frequent, urgent, and repeated time after time, I am inclined to think, should time continue, it may be duty for me to remain thus far away from home yet a little longer. Mrs. C., from the latest account, is well, and we hear she is proclaiming the word in so public and extensive a manner in the region of Pennsylvania and New York, that she probably realizes but little the need of a companion, or any earthly friend, to provide for, or even to protect her. This also has its tendency to prompt me to the same conclusion.—Since by the special providence of God Mrs. C. was separated from me in July last, I had duly considered her condition, and gave timely directions to Bro. C., of B., (a neighbor and intimate friend of hers,) who holds in his possession the little earthly substance I have at command, to see that she did not suffer pecuniarily in my absence. This I would not notice in so public a manner, but for the fact that the enemy is abroad in the land, and we are not entirely ignorant of his device. It has already been insinuated that our "household" was neglected, and often has it been said to me, you are no better than an "infidel," and we should regret exceedingly to be detected in that which is "worse." The Lord grant us prudence, discretion, patience, charity; indeed all the graces we need to sustain and direct us safely through these "perilous times," and finally secure for us admittance into the everlasting kingdom, is my most humble prayer.

Brethren of kindred faith, pray for me: I never saw the time when I so much needed your prayers as now. Here I am comparatively alone, no ministering brother to counsel with, excepting the few who have recently embraced the faith, and those seem more to me like children than fathers, or even brethren. Bro. Burdett, of St. Albans, we think much of; he has gone to work in earnest. Soon I shall enter new fields, where I shall find little or no sympathy till we are enabled to proselyte the people to the truth, by force of argument. Oh! the anxiety we feel when we commence on new ground, till the people begin to fall under the power of gospel truth. None but those who are pilgrims and strangers indeed understand this.

Yours, my dear brother, longing for redemption more than ever.

Mount Sterling (Ill.), March 12th, 1852.

P. S. Let my Post-office address remain, Springfield, Ill., care of Dr. M. Helm. I shall keep him informed where to RE-DIRECT. It will subject him to some care and expense, but he will meet it promptly, and with cheerfulness. Hope the friends will sustain me by writing often. Remember how very refreshing is "cold water to a thirsty soul." I can think of no better illustration.

## LETTER FROM W. M. OSBORN.

BRO. HIMES:—Of late my mind has been particularly called up to the subject of Christ's second appearing. I have read the Bible, together with

Clarke's, Benson's, and Wesley's Commentaries, almost daily in my researches after truth, and after all, I am in the dark in regard to many things connected with the subject, and am praying God to teach my heart the good and right way.

I am a firm believer in the personal reign of Christ on the earth, and my convictions, after reading the Bible attentively, are, that it will take place after the renovation of all terrestrial things, and the world shall have become new. And why should not I rejoice in the propagation of such a doctrine? In the winter of '43 I was awakened as a lost sinner under the labors of Rev. Charles Fitch, of Cleveland city, and for nearly one year was a constant reader of the *Second Advent*, a small paper published under his supervision. For nine years I have stood up in defence of the doctrine as far as I have understood it, which I regret to say has been very imperfectly, for I have resided in the West a part of that time, and have scarcely seen anything on the subject. I am constantly thinking how much more useful I could be as a minister of Jesus if I were to preach the truth, and the whole truth as it is in him. I have tried to preach five years, and have seen but little good of my labors; and now, by the grace of God, I propose to turn over a new page and begin in right earnest, and labor for the spread of heaven-born truth, and pray that it may triumph over superstition and error.

In order to preach understandingly and efficiently, I need information, and that I hope to derive from the Bible, commentaries, the *Advent Herald*, and most of all, from the Spirit of God: for without his Spirit we can do nothing.

I wish to find some lectures that would set me right on the two "resurrections." Here is where I need light; for I cannot understand how there can be judgment passed upon the wicked at the advent of Christ, and another judgment at which the same persons are to be arraigned after the expiration of the thousand years. The two resurrections look scriptural,—look reasonable,—look philosophical;—but I have learned to read that there is to be a general judgment, and if you can throw light on this part of the system, I shall be highly gratified, and truly thankful.

I sent recently for the *Herald*, and shall look for it soon. If you could send me lectures on the subject viewed in its different aspects, you may do so by mail. Old lectures in papers or in pamphlets will be very acceptable.

Prairie du Sac (Wis.), March 18th, 1852.

## THE FIRM BANK.

BRO. HIMES:—I met with the following article a few days since in an old memorandum book; I do not know from what paper it was cut, but at the request of a friend, I send it for the *Herald*. It is supposed to have been written by the Rev. Rowland Hill, at a time when public credit in Great Britain was shaken by the failure of several banks. It is worthy of re-publication, and may strengthen the faith of some.

I have a never failing bank,  
Of more than golden store,  
No earthly bank is half so rich,  
How then can I be poor?

'Tis when my stock is spent and gone,  
And I without a groat,  
I'm glad to hasten to my bank  
And beg a little note.

Sometimes my Banker smiling says,  
Why don't you oft'ner come,  
And when you draw a little note,  
Why not a larger sum?

Why live so niggardly and poor,  
Your bank contains a plenty,  
Why come and take a one pound note  
When you might have a twenty?

Yea, twenty thousand ten times told,  
Is but a trifling sum,  
To what your Father has laid up,  
Secure in God his Son.

Since then my Banker is so rich,  
I have no cause to borrow,  
I live upon my cash to-day,  
And draw again to-morrow.

I've been a thousand times before,  
And never was rejected,  
Sometimes my Banker gives me more  
Than asked for, or expected.

Sometimes I've felt a little proud,  
I've managed things so clever,  
But ah! before the day was gone,  
I've felt as poor as ever.

Sometimes with blushes in my face,  
Just at the door I stand,  
I know if Moses keep me back,  
I surely must be damned.

I know my bank will never break—  
No, it can never fail,  
The firm—three persons in one God,  
Jehovah—Lord of all.

Should all the banks of Britain break,  
The Bank of England smash—  
Bring in your notes to Zion's bank,  
You'll surely get your cash.



And if you have but one small note,  
Fear not to bring it in,  
Come boldly to the Bank of Grace—  
The Banker is within.

All forged notes will be refused,  
Man-merits are rejected,  
There's not a single note will pass,  
That God has not accepted.

'Tis only those beloved by God,  
Redeemed by precious blood,  
That ever had a note to bring—  
These are the gifts of God.

Though thousand ransomed souls may say,  
They have no notes at all—  
Because they feel the plagues of sin,  
So ruined by the fall.

The Bank is full of precious notes,  
All signed, and sealed, and free,  
Though many doubting souls may say,  
There is not one for me.

Base unbelief will lead the child  
To say what is not true;  
I tell the soul that feels self-lost,  
These notes belong to you.

The leper had a little note—  
"Lord if thou wilt, thou can,"  
The Banker cashed this little note,  
And healed the sickly man.

We read of one young man indeed,  
Whose riches did abound,  
But in the Banker's book of Grace  
His name was never found.

But see the wretched, dying thief,  
Hung by the Banker's side,  
He cried, "Dear Lord, remember me,"  
He got his cash—and died.

#### A Leaf from Memory.

"How sweet to reflect on the past,  
When conscience of acting from love."

Passing through this busy world, where the hours of serious reflection in the experience of many are "few and far between," a few words are sometimes treasured, and carefully pondered, by even the thoughtless. The writer on one occasion fell in company with a person of years and much Christian experience. As we conversed together on various subjects, the vicissitudes of life, with their sometimes afflicting circumstances, were alluded to. I found she had been twice called to lay a companion in the grave, and in her doubly widowed state had experienced much of sorrow and trial. Of all these things, there was one she said which had a bitterness in it that exceeded all the rest. Her first husband was killed, I think, by the fall of a tree, and she added, "When his lifeless body was brought in, and all the vivid reality flashed through my mind, that we could never speak to each other again, not a moment even to ask each other's forgiveness."—She could say no more, but the gushing tears gave evidence of the deep feeling which years could not remove. It was not merely a text, but a whole sermon to me, and such an one as I hope never to forget. I felt then as I had never before the importance of having always a "conscience void of offence toward God and man."

Bro. D. P. SÖRNBERGER writes from Stanbridge (C. E.), March 27th, 1852.

DEAR BRO. HIMES:—Through the mercy of our God, there are still a few in this section that are striving to make the harbor of eternal repose, and who expect in a little while to be there. I think if there ever can be anything convincing that we occupy a proper position, we may see it before us. We have had the pillar of cloud and fire by day and night until we have come to the banks of the Jordan. And few perils more, and our Joshua will come, bring his church through the Jordan of the resurrection and mortality to immortality, drive out or break the seven nations, or horns, of Daniel's fourth beast, and give the kingdom and dominion, and the greatness of it to the saints forever. Amen. Yours in hope of immortality soon.

#### OBITUARY.



"I am the resurrection and the life: he who believeth in me, though he should die, yet he will live: and whoever liveth and believeth in me, will never die."—John 11:25, 26.

HORACE GAY STILLMAN, aged eight years and six months, after a severe illness of near five weeks, departed this life on the 23d inst. Little Horace experienced a change of heart a few weeks before his sickness, and during his illness exhibited the patience of one older in years and Christian experience. The Sabbath before he died, he made a complete and full surrender of himself to God. He was heard to say, "I give myself all up." His mother asked, "To whom?" He answered,—"To the Lord. I am the Lord's, and Jesus is with me, and has been with me all day." After some little time he called for his brother Charles, who is a few years older than himself, and throwing his arms around his neck, said, "I shall see my brother in the kingdom." Charles had recently given his heart to the Lord also. During the day he conversed with other members of the family upon his hope. On Monday he was in the same frame of mind, though he had had during the night a severe convulsion fit, which lasted some time,

and deprived him of his sight. He could not now see his parents, nor his friends, yet he said to his mother, "I shall see my mother again in the kingdom." His little brother remarked that then they would play together again. "No," he said, "we will have a meeting all the time;" thus associating the idea of worship, and giving a more elevated character to the glorified state. Again he said to his mother, "Jesus loves good boys, and Horace is a good boy." About one o'clock at night he grew worse, and continued in great distress of body till he died, which was at ten o'clock on Tuesday, the 23d inst. Though in the greatest pain during the time, his mind was clear and calm. He called the family and friends about him, and told them not to grieve for him, for they would all see him again soon. To his aunt, who had always had the charge of him from earliest life, and who was weeping by his bed, and at the same time remarking, "How can I part with you, Horace? How lonely I shall be!" he said, "Be a good lady, and you will have me again by your side in the kingdom." Thus did he comfort his weeping parents and friends in this dark hour of conflict. At last he said, "Tell my teacher to meet me in the kingdom: tell all to meet me there." Such is the experience, and such the death-bed scene of this young disciple of Christ, and it cannot fail to commend the grace of God to all. And it should teach parents, guardians, and instructors of the young, to labor for the early conversion of the children entrusted to their charge. And we hope those little boys and girls that read this account of little Horace, will like him give their hearts to the Lord, and then they will, like him, be prepared to enjoy the kingdom of God. O. R. FASSETT.

March, 28th, 1852.

As death has taken another of the faithful in this region, it becomes our duty to record the very sudden departure of our beloved Bro. SAMUEL VICKERY, of Moultonborough, N. H., aged 47 years and six months, who died Feb. 9th at Dover, of inflammation of the throat. Our brother experienced religion in 1843, under the proclamation of the Saviour's soon coming. He endeavored for a few months to bear the cross, but coming to the duty of baptism, he neglected follow the Saviour in that ordinance, and consequently backslid from the Lord, and lived in that state until two years ago, when at a conference in M. he was the first to rise in the congregation and manifest his desire for religion, and to return to his Father's house, and soon after, with others, was immersed. From that time he continued a devoted and consistent Christian, exemplifying before the world, in his life and conversation, the pure principles of the doctrine he professed. His devotion in reading the word of God, in family prayer, and his faithfulness in the prayer and public meetings, showed that his religion was not a periodical one. Previous to his last engaging in the cause of Christ, he had served as sheriff eight years, in which office he won the confidence of those he served; and his kindness to the poor begat him no little esteem. A short time before his death, he expressed a desire to visit his friends once more. He did so, visiting a daughter a few miles distant. He also conversed with his neighbors, exhorting them to prepare for the judgment. He then, with his companion, left home to visit their friends at Dover, where he was taken unwell. He spent the time they were detained there in endeavoring to persuade his friends, and others to be met with, to prepare to meet God. We hope his labor will not be in vain. On Feb. 8th, at five o'clock in the morning, he awoke his companion, saying that he had much distress in his throat. He immediately arose and wished that a physician should be called, which were the last words he spoke. A number of physicians were in attendance, but no relief could be obtained. He continued thus for nine hours, then, by the aid of a silver tube placed in his windpipe, he continued twelve hours more, in a state of severe suffering, when he breathed his last. His companion was so feeble, that she was not permitted to be with him in his last hours of suffering, nor to behold him after death; but she has a strong hope of seeing him in the land of immortality. On the 10th his remains were conveyed to the place of his residence in M., and on the 12th a large concourse assembled and listened to a discourse from Elder Shaw, on the comforting doctrine of the resurrection. He has left a wife and five children to mourn his loss, but his flesh rests in hope. J. G. SMITH.

DIED, at Landaff, N. H., Feb. 12th, 1852, Mrs. HANNAH CLARK, widow of the late Ebenezer Clark, in the 84th year of her age. Mrs. Clark experienced religion at an early age, under the influence of the Calvinists; and, for some years continued her fellowship with that people. But she was afterwards one of the early fruits of Methodism in Landaff, and during more than forty years she remained a member of the M. E. church in this town. It was her delight to administer to the wants of the needy. Her house was the welcome home to the weary pilgrim, to the "stranger," and the way-worn itinerant. She gave experimental evidence through life, that she deemed it "more blessed to give than to receive." The doctrines of the gospel that had been rendered so a blessing to herself, she faithfully recommended to others. Those doctrines brought her the witness of the Spirit, they comforted her when he, who had walked with her in life's vale of tears, was separated from her by the "enemy" of our race—death.—Those doctrines elevated her affections to things pertaining to the kingdom of God to an extent, that when the message, announcing that kingdom as near at hand, was proclaimed, she readily and heartily embraced it, and had been devoutly "looking for that blessed hope," and waiting for an inheritance, incorruptible and undefiled, and that "fading not away," which she was expecting to realize at the coming of the blessed Jesus. She frequently expressed her fears that her brethren of the Advent faith would embark in undertakings inconsistent with their faith while waiting for their Lord. The writer of this notice in a conversation with her about a week before her decease, was faithfully admonished by her to watchfulness, lest his avocation during the winter, (teaching sacred music) should too much call his at-

tention from the subject of the Lord's coming. She had long been a sufferer through bodily infirmity. Such was the nature of her last illness, being a species of the palsy, her mental powers were then considerably impaired, yet it was evident, that though heart and flesh were fast failing, God was the strength of her soul and her portion forever. She expressed that her sufferings were great, but hoped she should be able to bear them patiently, and wait with Christian resignation the time of her deliverance. She has left a numerous circle of relatives to mourn their loss, but it is confidently hoped that even more than their loss is her gain. She was the mother of twelve children, eight of whom still survive. She had fifty-eight grand-children, fifty-two now living, and thirty-seven were present at her funeral. She had fifteen great-grand-children—twelve now living. A large assembly of people congregated at her funeral, and were addressed, in a very able and feeling discourse, by Elder W. H. Eastman, from Ps. 37:40. And what is it methinks I hear! It is the voice of our departed mother, who, though dead, yet speaketh. It is her earnest admonition to those she has left in a world of temptation; and its language is, "Prepare to meet me at the right hand of the glorious Redeemer, when he shall come to raise his saints, and take them to his never-ending home."

Landaff (N. H.), 1852.

G. W. C.

BRO. HIMES:—In compliance with the request of our beloved sister, HANNAH SMITH, made to us more than a year since, and again upon her death-bed, I furnish an account of her decease, which took place March 15th, 1852, in the 69th year of her age.—Much, very much might be said in praise of this devoted sister, but fifty-one years of Christian experience, unlighted by backsliding, are the best eulogy to her memory. When eighteen years of age she renounced the vain allurements of the world, and consecrated her whole being to the service of God. From that time deep humility, great self-denial, and ardent zeal marked her course. She labored "in season, and out of season;" both in public and private she had a word of exhortation. So plain and pointed were the truths she uttered, that she often incurred the displeasure of the cold-hearted and popular professor. She lived a widow many years before her death. One of Bro. Miller's books falling into her hands, she perused it with eagerness, and her heart was made glad by the evidences presented that her beloved Saviour was soon to come. So desirous was she that the glad news should extend, and others see the light, she appointed meetings in a school-house, and there read the lectures to the people who had assembled. She afterwards had the privilege of hearing Bro. T. M. Preble, in Exeter, Maine, and with joy did she listen to the good tidings of speedy redemption. She eagerly invited him to visit Hallowell, with which request he complied. One year ago last August she went to Loudon Ridge, N. H., to visit her son, and had concluded to remain all winter, when the death of her daughter's husband, by drowning, recalled her to Hallowell, in order to administer consolation to that widowed heart. Although in feeble health, such was her interest for souls, that she immediately appointed meetings to be held at their house, which resulted in the reclaiming of some who were backslidden. Last fall she went to Clinton, Mass., intending to spend the winter there with another son, but again a sad accident recalled her home. A young child of her daughter's was run over by a cart, and instantly killed. Her health declined after her return, until a few days before she was taken down by sickness, when her system seemed to acquire new vigor, and she appeared better than she had done for some years. Her daughter fondly hoped that her dear mother was to be spared to her for many days. But her end was then near. She was taken suddenly ill, and in about two weeks expired. Although my heart was full of grief as I stood by her bed-side, clasping her withered hand, when I reflected that this was our final meeting on earth, that we should never more hear her voice in the social meeting, no more listen to her songs of praise, yet I could not but admire the calmness with which she contemplated the approach of the last enemy, the firmness of her faith, and the steadfastness of her hope, which caused her joy to abound in the glorious prospect before her, of soon beholding her Saviour, and dwelling with him for ever. She requested to be carried to the hall where the Adventists held their meetings. "For," said she, "I have been identified with them in my life, and I wish to be in my death." A discourse was preached upon the occasion by Bro. L. L. Howard, from Job. 14:14, in which he clearly showed the importance of the resurrection. Sister S. has left eight children to mourn her loss, some of whom are far away in other lands. May this affliction be sanctified to their good, by leading them to follow their dear mother, even as she followed Christ, that they may be re-united in the kingdom of God. M. D. WELLCOME.

Gardiner, March 72th, 1852.

#### To Agents and Correspondents.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, not to be mixed up with other matters.
2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.
3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines too near together. When they are thus, they are laid aside unread. Before being sent, they should be carefully re-read, and all superfluous words, tautological remarks and disconnected and illogical sentences omitted.
4. Everything of a private nature should be headed "Private."
5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state), be distinctly given. Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address. Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.
6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to earn the wages of our correspondents.

#### BOOKS FOR SALE AT THIS OFFICE

NO. 8 CHARDON-STREET, BOSTON.

NOTE.—Under the present Postage Laws, any book, bound or unbound, weighing less than two pounds, can be sent through the mail. This will be a great convenience for persons living at a distance who wish for a single copy of any work; as it may be sent without being defaced by the removal of its cover, as heretofore. As all books sent by mail must have the postage paid where they are mailed, those ordering books will need to add to their price, as given below, the amount of their postage. And that all may estimate the amount of postage to be added, we give the terms of postage, and the weight of each book.

TERMS OF POSTAGE.—For each ounce, or part of an ounce, that each book weighs, the postage is 1 cent for any distance under 500 miles; 2 cents if over that and under 1000; 3 cents if over that and under 2500; 4 cents if over that and under 5000; and 5 cents if over that distance.

#### BOOKS PUBLISHED AT THIS OFFICE.

THE ADVENT HARP.—This book contains Hymns of the highest poetical merit, adapted to public and family worship, which every Adventist can use without disturbance to his sentiments. The "Harp" contains 454 pages, about half of which is set to choice and appropriate music.—Price, 60 cts. (9 ounces.) Do do bound in gilt.—80 cts. (9 oz.)

POCKET HARP.—This contains all the hymns of the former, but the music is omitted, and the margin abridged, so that it can be carried in the pocket without encumbrance. Price, 37½ cts. (6 ounces.) Do do gilt.—60 cts. (6 oz.)

WHITING'S TRANSLATION OF THE NEW TESTAMENT.—This is an excellent translation of the New Testament, and receives the warm commendations of all who read it.—Price, 75 cts. (12 oz.) Do do gilt.—\$1. (12 oz.)

ANALYSIS OF SACRED CHRONOLOGY; with the Elements of Chronology; and the Numbers of the Hebrew text vindicated. By Sylvester Bliss.—232 pp. Price, 37½ cts. (8 oz.) Do do gilt.—50 cts. (8 oz.)

FACTS ON ROMANISM.—This work is designed to show the nature of that vast system of iniquity, and to exhibit its ceaseless activity and astonishing progress. A candid perusal of this book will convince the most incredulous, that Popery, instead of becoming weakened, is increasing in strength, and will continue to do so until it is destroyed by the brightness of Christ's coming. Price (bound), 25 cts. (5 oz.) Do do in paper covers—15 cts. (3 oz.)

THE RESTITUTION, Christ's Kingdom on Earth, the Return of Israel, together with their Political Emancipation, the Beast, his Image and Worship; also, the Fall of Babylon, and the Instruments of its overthrow. By J. Litch.—Price, 37½ cts. (6 oz.)

DEFENCE OF ELDER J. V. HIMES: being a history of the fanaticism, puerilities, and secret workings of those who, under the garb of friendship, have proved the most deadly enemies of the Second Advent cause. Published by order of the Chardon-st. Church, Boston.—288 pp. Price (in cloth cover), 25 cts. (4 oz.) Do do thick covers—37½ cts. (6 oz.)

ADVENT TRACTS (bound).—Vol. 1.—This contains thirteen small tracts, and is one of the most valuable collections of essays now published on the Second Coming of Christ. They are from the pens of both English and American writers, and cannot fail to produce good results wherever circulated.—Price, 25 cts. (5 oz.) The first ten of the above series, viz. 1st, "Looking Forward," 2d, "Present Dispensation—Its Course," 3d, "Its End," 4th, "The Gospel Age," 5th, "The Lord's coming a great practical doctrine," by Rev. Moulton, Bro. M. A. Chardon to the Bath Penitentiary, "Glorification," by the same, "The Second Advent Introductory to the World's Jubilee: a Letter to the Rev. Dr. Raffles on the subject of his Jubilee Hymn," "The Duty of Prayer and Watchfulness in the Prospect of the Lord's coming." In these essays a full and clear view of the doctrine taught by Mr. Miller and his fellow-laborers may be found. They should find their way into every family.—Price, 39½ cts. (6 oz.) The articles in this vol. can be had singly, at 4 cts each. (Part of an ounce.)

ADVENT TRACTS (bound).—Vol. II. contains—"William Miller's Apology and Defence," "First Principles of the Advent Faith: with Scripture Proofs," by L. D. Fleming, "The World to come! The present Earth to be destroyed by fire at the end of the Gospel Age," "The Lord's coming a great practical doctrine," by Rev. Moulton, Bro. M. A. Chardon to the Bath Penitentiary, "Glorification," by the same, "The Second Advent Introductory to the World's Jubilee: a Letter to the Rev. Dr. Raffles on the subject of his Jubilee Hymn," "The Duty of Prayer and Watchfulness in the Prospect of the Lord's coming." In these essays a full and clear view of the doctrine taught by Mr. Miller and his fellow-laborers may be found. They should find their way into every family.—Price, 39½ cts. (6 oz.) The articles in this vol. can be had singly, at 4 cts each. (Part of an ounce.)

KELSO TRACTS.—No. 1.—Do you go to the prayer-meeting?—50 cts. per hundred; No. 2.—Grace and Glory.—\$1 per hundred. No. 3.—Night, Day-brush, and Clear Day.—\$1 50 per hundred.

#### BOOKS FOR CHILDREN.

THE BIBLE CLASS.—This is a pretty bound volume, designed for young persons, though older persons may read it with profit. It is in the form of four conversations between a teacher and his pupils. The topics discussed are—1. The Bible. 2. The Kingdom. 3. The Personal Advent of Christ. 4. Signs of Christ's coming near.—Price, 25 cts. (4 oz.)

#### GREAT COUGH REMEDY!

Ayer's Cherry Pectoral,

FOR THE CURE OF

Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

THIS invaluable remedy for all diseases of the throat and lungs, has attained a celebrity from its remarkable cures, never before equalled by any other medicine. Other preparations have shown themselves palliatives, and sometimes effected notable cures, but none have ever so fully won the confidence of every community where it is known. After years of trial in very climates, the results have indisputably shown it to possess a power over this dangerous class of diseases, which could not fail to attract the attention of physicians, patients, and the public at large. See the statements, not of obscure individuals, and from far distant places, but of men who are known and respected throughout the country.

The widely celebrated Surgeon, Dr. Valentine Mott, of New York city, says:

"It gives me pleasure to certify the value and efficacy of Ayer's Cherry Pectoral, which I consider peculiarly adapted to cure diseases of the throat and lungs."

Dr. Perkins, the venerable President of the Vermont Medical College, one of the eminently learned physicians of this country, writes that the Cherry Pectoral is extensively used in this section, where it has shown unmistakable evidence of its happy effects upon pulmonary diseases.

The Rev. John D. Cochrane, a distinguished clergyman of the English Church, writes to the proprietor from Montreal, that "he has been cured of a severe asthma, and of a chronic cough, by the use of Ayer's Cherry Pectoral." His letter at full length may be found in our Circular, to be had of the Agent, and is worth the attention of asthmatic patients.

The following letter is from the well-known Druggist at Hillsdale, Mich., one of the largest dealers in the State, and this case is from his own observation:

"Hillsdale, (Mich.), Dec. 10, 1849.  
"Dear Sir:—Immediately on receiving your Cherry Pectoral, I carried a bottle to an acquaintance of mine who was thought to be near his end with quick consumption. He was then unable to rise from his bed, and was extremely feeble. His friends believed he must soon die, unless relief could be obtained for him; and I induced them to give your excellent medicine a trial. I immediately left town for three weeks, and you may judge of my surprise on my return, to meet him in the street on his way home from the city, and find he had entirely recovered. Four weeks from the day he commenced taking your medicine, he was at work at his arduous trade of a blacksmith."

"There are other cases within my knowledge, where the Cherry Pectoral has been singularly successful, but none so marked as this. Very truly yours, G. W. UNDERWOOD."

#### HEAR THE PATIENT.

"Dr. J. C. Ayer, Lowell.—Dear Sir:—Feeling under obligations to you for the restoration of my health, I send you a report of my case, which you are at liberty to publish for the benefit of others. Last autumn I took a bad cold, accompanied by a severe cough, and made use of many medicines without obtaining relief. I was obliged to give up business, frequently raised blood, and could get no sleep at night. A friend gave me a bottle of your Cherry Pectoral, the use of which I immediately commenced according to directions. I have just purchased the fifth bottle, and am nearly recovered. I now sleep well, my cough has ceased, and all by the use of your valuable medicine. E. S. STONE, A. M., Principal Mount Hope Seminary."

"Hallowell (O.), April 3, 1850.  
"Dear Sir:—I wish I could tell all that suffer with a cough, what your Cherry Pectoral has done for me. It does seem they might be benefited by the information. I had a lung fever, which left my lungs weak and inflamed. Being very feeble, and unable to gain strength at all, my friends thought I must soon sink in consumption. I had no appetite, and a dreadful cough was fast wearing me away. I began to take your beautiful medicine, by the advice of a clergyman, who had seen its effects before. It eased my cough at first, and gave me rest at night. In less than a fortnight I could eat well, and my cough had ceased to be troublesome, my appetite returned, and my food nourished me, which soon restored my strength. Now, after five weeks, I am well and strong, with no other help than your 'Cherry Pectoral.' Yours with respect, JULIA DEAN."

"I hereby certify that the above statement of my wife is in conformity with my own views of her case, and her cure by Ayer's Cherry Pectoral. JOSEPH DEAN."

"The above-named Joseph Dean, and Julia, his wife, are personally known to me, and implicit confidence may be placed in their statement. SAMUEL G. VAN DERWYK, Pastor of the Baptist Church."

Prepared by JAMES C. AYER, Chemist, Lowell, Mass., and sold by S. W. Fowle, Boston; Brown & Fiske, Salem; W. E. Phillips, Newburyport; W. R. Preston, Portsmouth; Durkin & Co., Portland; Cushing & Black, Augusta; G. W. Emerson, Bangor; W. O. Poor, Belfast; Allison & Gault, Concord; J. A. Ferry, Manchester; James Green, Worcester; H. Brewer, Springfield; Lee & Butler, Hartford; Lee & Osgood, Norwich; C. S. Gorham, New Haven; W. E. Bissell, Norwich; Birch & Son, Providence; E. Thornton, New Bedford; L. Chapp, Fall River; J. T. Hall, Plymouth; T. A. Peck, Burlington; S. K. Collins, Montpelier; H. Wardner, Windsor; and by all druggists everywhere. 11-7-5m



## FOREIGN NEWS.



The English steamship *Canada* arrived at this port on Thursday, the 1st, with advices from Liverpool to the 20th ult. The news from England is of no particular importance.

A reconciliation is said to have taken place between Lord John Russell and Lord Palmerston, and that Sir James Graham will unite with them in maintaining the principles of Free Trade, in opposition to Lord Derby's Ministry. The new Government is stated to be weak, and unable to meet the opposition in the present Parliament, or to acquire even a respectable number of adherents by an election for a new one, in the event of a dissolution. Lord Derby has resolved to appeal to the people, and all parties are fully engaged in the preparatory steps for a general election, which bids fair to be one of exciting interest.

The London *News* says that a house in Ladbrooke-square, Kensington, London, has been taken for M. Kossuth, whose family is expected to take possession on the 1st of May.

A Dublin paper states, that orders have gone out for the liberation of Wm. Smith O'Brien, and the rest of the Irish state prisoners, on the condition of their proceeding to the United States.

## France.

Gen. Cavaignac has resolved, it is said, not to take his seat in the Legislative Assembly.

M. Marrast was buried on the 15th. The pall-bearers were Gen. Cavaignac and M. Marie. There was no popular manifestation of feeling upon the occasion. M. Lamartine and a number of ex-Representatives were present.

On Wednesday, three hundred political prisoners, condemned by courts-martial to transportation, left Paris in close custody for Algeria.

Several persons of the higher class, confined at Nancy, were liberated on Sunday last, on condition of leaving the country within seven days.

The Government proposes to place on the retired list a considerable number of officers of various ranks, on the same principle that has been applied in the superannuation of a number of the Judges.

The Bishop of Orleans had declined to accept the seal of Supreme Counsel of Public Instruction, to which he was appointed.

It was said that the civil list of Louis Napoleon would be 8,000,000 francs, free from the charge of maintaining the royal establishments, as in the case of Louis Philippe.

## Spain.

The Government intends to reinforce the garrisons of Cuba and Porto Rico by an addition of from 3000 to 4000 men.

Gen. Caredo, who supersedes Gen. Concha as Captain General of Cuba, was to sail from Cadiz on the 20th ult. The cause of Concha's dismissal was not made known. Extensive dismissals and re-organizations were taking place, both in the military and civil services.

The news of further insults offered to the Spanish flag in New Orleans excited great sensation in Madrid. Further accounts were waited for, but every one seemed to feel that this state of things could not be tolerated.

## Austria.

The Government had resolved to abstain from reprisals on English travellers, previously threatened, in consequence of the countenance given in England to the continental refugees.

Kossuth's sisters are still in confinement in Austria. The correspondent of the London *Times* at Vienna writes, that the family is in great distress, and that a small sum—about £121—having been forwarded by some philanthropist for their relief, the Imperial authorities, after satisfying themselves that it was really intended for their support, with great readiness consented to its being paid into the hands of the aged mother, who has a third daughter, and the thirteen children of the two daughters who are in prison, dependent on her for their daily bread.

A subscription has been opened at Vienna for a testimonial to the hostess of the inn in which Marshal Haynau took refuge, when he was mobbed by Barclay & Perkins's draymen.

A Hungarian Protestant clergyman at Trieste has been forbidden to exercise his functions. His papers were all seized, and he himself imprisoned, on suspicion of carrying on a political correspondence with the members of the emigration.

An edict has been issued, forbidding the meetings of the Anabaptists in certain of the crown lands.

Another seizure has been made of nine hundred Bibles, the property of the British and Foreign Bible Society, who have two printing establishments in Hungary—the principal one at Gens. The printing-office has been forcibly closed, and the publication of the sacred volume interdicted by order of the Government. This invasion of the rights of property is the second instance of the kind that has occurred lately, and the English agent of the Society has not yet succeeded in obtaining any satisfactory answer to his inquiries on the subject.

Austria is paying special attention to her navy. On the recent visit to Trieste, the Austrian squadron, consisting of fifteen vessels, was reviewed by the Emperor. A letter from Trieste states, that in addition to five steamers now building for Austrian Lloyd's in England, the *Australia*, 400-horse power, has been purchased. Three screw steamers are on the stocks. The steam fleet will shortly amount to forty-three vessels, all of which could be made serviceable in case of war.

## Switzerland.

The Prussian Government, which asserts sovereign rights over the Canton of Neuchâtel, has confiscated the sum of 110,000 francs, which have long been invested in Prussian rentes in the name of the Cantonal Government.

A letter from Milan states, that the relations between Austria and Switzerland have become much more friendly of late, and that the rigorous surveillance exercised along the frontiers

of the cantons of Ticino and the Grisons had been greatly relaxed. This is said to be owing to the cantons having acceded to all the demands of Austria.

The king of Siam has allowed not only full toleration to all religions, but has permitted free access by missionaries to every part of the empire, whose labors are unrestricted.

The *Baltic* arrived at New York on Sunday, with four days' later news.

On the 23d inquiries were made in the House of Commons respecting the correspondence of the British Government with foreign powers relating to political refugees. The House was told that it would be presented in a day or two.

Letters from Paris state, that a reduction of from 50 to 55,000 men will be made in the French army, but that an increase in the Gendarmierie will probably be made to the extent of 20,000.

Gen. Cavaignac, previous to refusing his seat in the Legislative Chamber, wished to consult Generals Lamoriciere and Budeau on the subject, and applied for a passport to Belgium, where they reside. He was informed that he could have his passport, but that he would find the frontiers closed against him on his return. He declined to accept on those terms.

The President was present at a review on Monday in the grand square of the Tuileries. Everything passed off with the greatest eclat, and on his return to the Elysee the President was greeted with cries of "Vive l'Empereur!"

Every proposition to modify the Constitution requires the signatures of ten Senators before it can be made. The Senate separate on the reading of the promulgation for the promulgation or the closing of the parliamentary session.

Two hundred and thirty-eight persons, condemned to transportation, had arrived in Paris. Ten new arrests had been made at Cashes, in consequence of a formidable opposition having been discovered.

The relations between Switzerland and France are still unsettled. The refugees, it seems, were expelled by the Geneva Government, and not by the Federal Council. The Federal Government contemplates active measures against the authorities of Geneva, and a military occupation of the Canton by the Federal troops has been threatened. It is, however, thought no such steps will be taken.

The Hungarian Committee left Vienna in high dudgeon. The Cabinet steadily refuses to make concessions which could militate against the unity of the Empire, and the Hungarian nobles will never support or serve a Government whose professed aim is to reduce Hungary to the level of a common Austrian province.

## THE ADVENT HERALD.

BOSTON, APRIL 10, 1852.

THIRTEENTH ANNUAL MEETING  
OF  
Adventists in General Conference.

This meeting will be held in Chardon-street Chapel, Boston, commencing on Thursday, May —, [date will be given next week]—and continue over the following Sabbath.

During the Conference, discourses on important questions connected with our faith and duties, may be expected. Also, information of the state of the cause in different parts of the country, will be communicated by the brethren in attendance.

The coming Conference promises to be one of much interest. The deep feeling manifested by the brethren from whom we have heard, in view of the vast work spread out before the servants of Christ, is encouraging. The "harvest truly is plentiful," but the laborers are few. The Macedonian cry comes from every direction. Help is needed,—called for,—prayed for; and yet many of God's servants, whose energies are already wholly employed, are compelled to turn away from the cries that continually reach them. What can—what shall be done, to furnish the destitute with the bread of life? A wise and harmonious consideration of this subject, involving a cordial and active co-operation between pastors and evangelists in building up the churches in the faith and holiness of the gospel, would prove a great blessing to the churches themselves, and enable them in turn to extend more widely the knowledge of the truth to the destitute.

In the meantime we express the hope, that brethren will give the subject that close and serious attention which it demands, and that there will be a general representation from all parts of the country.

## To Correspondents.

C. Burnham, jr.—Hearing nothing more from you to that point, I suppose you arranged it as I suggested.—B.

S. J. M. M.—No. 13 received.—Thank you.

J. T. W.—Thank you for your inquiries at the Census office. When that table is published in the *Intelligencer*, will you procure for us a copy?—B.

W. Wilnot—Mr. Lord's Sermons, we presume are in the bookstores in London; but we are unable to direct how to send a copy to any one there. We suppose that Rev. H. A. Bonar is the editor of the *London Journal of Prophecy*. The address of President L. is Dartmouth, N. H. I at first intended to write you, but an uncommon pressure of business at this time prevents. Was happy to hear from you. Will attend to the "order" when it comes.—B.

E. W. M.—S. C. C. has no connection with this office. There are many travelling about as Advent preachers, who have no claim to be regarded as such. They only bring discredit upon the cause. If we expose them, they raise the cry of persecution, and endeavor to get sympathy. Our friends must have their eyes open.

Bro. H. TANNER was with us last week, but was suddenly called home by the sickness of one of his children, but he arrived too late to see the beloved one alive. He writes from Buffalo under date of March 30th:—"I left my family all in good health but two short weeks ago,—but what a change! I can hardly realize it, and yet the reality is before me. One half of our little ones are now in the cold embrace of death. O, when shall he himself be destroyed? I live in hope, and if I die, I will die in hope. Our little ones shall live again. God grant that they may speedily. My weary soul, and body, and spirit,—all—all cry in agony, and will cry, 'Come, Lord Jesus, and come quickly!' Yours in affliction."

Bro. and Sister Tanner have indeed waded through deep waters, but God is able to support his faithful children. We deeply sympathize with our afflicted brother and sister.

## Terrible Catastrophe.

On the afternoon of the 26th ult., a most appalling catastrophe happened on the East River at Hell Gate, in connection with the submarine operations of Mons. Maillefert, to remove the dangerous rocks in that part of the river. Mons. M., with two boats, in one of which he had three men, and in the other himself and brother-in-law, was at work upon the "Frying Pan," and, as usual, was taking advantage of the slack water at high tide to make several blasts. He usually makes four at a tide, and had already made one; in attempting the second the accident happened, to explain which we will detail the process of blasting. Each charge is a large canister containing 125 lbs. of powder. Several of these canisters are taken in a boat, and one at a time they are let down upon the rock. When one is let down, Mons. Maillefert comes up with his boat, takes the end of a long wire which is fixed in the canister, and rows off, paying out the wire as he goes. The other boat also rows off. When both boats are sixty or seventy feet distant from the place where the powder was sunk, Mons. M. touches the end of the wire to the pole of a powerful galvanic battery which he keeps in his boat, and a dull, heavy shock is felt, the water is thrown up forty feet or more, and large portions of the rock are detached. In this case, by some unexplained accident, Mons. M. received the wrong wire, and touching it to the battery, exploded a canister in the other boat instead of the one under the water; in consequence of which two persons were instantly killed, and three were fearfully injured. In the boat with the powder was Theodore Southard, a man called Joe, and one other. This last is supposed to have been blown to atoms, as not a vestige of his body has been found. The body of Joe, terribly burnt and shrivelled, was picked up, the legs, arms, and part of the skull being blown off. Southard was alive at four o'clock in the afternoon. His ribs on one side are nearly all broken, and it is not probable that he can recover. The boat in which these men were was shivered into the smallest fragments; not a piece as large as a walking-cane could be found. It is thought that there were three canisters of powder on board, but whether they were all exploded or not is not known. In the other boat was Mons. Maillefert and his brother-in-law. The latter had several teeth knocked out. Mons. M. was badly hurt. He says he was thrown some fifty feet into the air, falling, as the others did, into the water. The shock of the explosion, being quite different from the ordinary discharges, startled the inhabitants of the vicinity—Harlem, Yorkville, Astoria, &c.—and boats were instantly sent out. Those from Long Island arrived first, and the dead and wounded were all taken to that shore. All was done for the wounded that could be. The boat used by Mons. M. (one of Francis's Metallic Life Boats) had the cylinder blown and sunk. Everybody, and most especially commercial men, will deeply regret this accident.

## The Suit.

Beloved Brethren:—The time draws near when the trial of our beloved Bro. HINES will come on. It is expected that it will take place before the Supreme Court at its present term in this city. It behooves us to be unceasingly earnest in our prayers to our kind Father in heaven, who turned the "counsels of Abithophel into foolishness," that he would sustain our dear brother under this painfully perplexing trial, brought upon him, as it is, by an unjust prosecution, or persecution.

Prompt action in reference to raising the funds to meet the expenses of the suit, becomes us also. Only a small part of what is needed has yet been raised. We know that many have delayed to contribute because they have been supposing the case would be withdrawn by the prosecutors. But of this there is now no probability; nor has there ever been, judging from the zealous activity of the parties. They have employed no less than five lawyers—three in this city, one of whom stands at the head of the bar, and two in Boston, while George Needham appears to be incessantly active in collecting evidence, and aiding the lawyers in preparing the case. We who "rejoice in the truth," and in our religious liberty for the truth's sake, are desirous of "acquitting ourselves like men" in defence of our brother. Therefore, dear brethren, now that the necessity of the funds is certain, we trust you will respond to this call with that promptness which will at once do honor to our cause, and be cheering to the heart of our afflicted brother.

It may not be out of place here to add, in honor of our blessed Lord and Saviour Jesus Christ, that through all our harassing perplexities in relation to these painful things, He has continued to bless us as a church. We are overwhelmed with wonder, love, and praise, in view of his goodness. He is constantly adding to our number such as shall be saved in the day of his triumph. We cannot, dear brethren, construe the special favor which He has shown towards us these past months, into disapproval of our course in relation to these painful matters, but the contrary, and we felt induced thus publicly to announce his merciful dealings towards us to His praise and honor.

We are, beloved brethren, your humble servants in the Lord.  
CHESTER S. WOOD, Chairman,  
ARNOLD W. BROWN, Treas'r,  
CHARLES SISSON,  
JOHN H. LONSDALE,  
JAMES WOLSTENHOLME,  
ANTHONY PEARCE.

Providence, March 29th, 1852.

[Remittances may be sent to A. W. BROWN, Treasurer, Providence, or to the office of the *Advent Herald*, Boston.]

"The Railroad Jubilee. An Account of the Celebration commemorative of the opening of Railroad Communication between Boston and Canada, Sept. 17th, 18th, and 19th, 1851."

We are indebted to the Committee of the City Council for a copy of the above handsomely printed book, (280 pages, 8 vo.) from the press of J. H. Eastburn, city printer.

It contains all the speeches and doings of that memorable occasion, with many valuable railroad statistics—valuable for future reference. It also contains a skeleton map of the wonderful net-work of railroads which now intersect each other, extending in every direction from this great centre of New England trade.

GENERAL CONFERENCE OF ADVENTISTS.—To the notice published in the *Herald* the last two weeks, requesting brethren to express their opinion whether it was desirable to hold one or two conferences this year, and where they should be held, several responses have been received. The opinion is quite general in favor of one conference, and that it should be held in Boston. We have accordingly so announced it. See notice in a preceding column.

MARRIED, at Landaff, N. H., March 30th, by Elder I. H. SHIPMAN, Elder OLIVER D. EASTMAN and Miss MARY M. CLARK, daughter of DANIEL CLARKER, Esq.

HARTFORD.—A meeting will be held here some time during the summer. Notice will be given after further consultation with the friends.

The beautiful aurora borealis seen in this city on the nights of the 19th and 20th of Feb., from sunset till sunrise, was also seen in England from sunset till sunrise.

THE SUIT.—We cannot get at the time of the suit this week, and hence cannot give the time of the Conference till next week.

"VOICE OF THE LORD. Tract for the Times. By W. KING, A. M. Utica: R. W. Roberts, Printer, 58 Genesee-street. 1847."

We have received at this office a few copies of this tract, noticed a few numbers since.

"THE APPROACHING CRISIS."—We are ready to supply all orders. Single copy, 12c; ten copies, \$1; fifty copies, \$4. Postage, under 500 miles, two cents; over that distance, four cents. Those ordering will remember, that the postage must be pre-paid; therefore it will be necessary to forward the amount of postage in addition. \$1 will pay for ten copies sent by express, or taken at the office; but if sent by mail, it will pay for nine copies and the postage under 500 miles, or for eight copies and postage, if over that distance and under 1500; but if over that distance for seven copies.

TRACT FOR 1852.—This tract, comprising sixteen pages, is now out. It contains—A Glance at Europe—The Project of European Democrats, for the establishment of a Confederacy of Free States, a Splendid Bubble, contrary to the Word of God—Warning to the Church—The Lord's Speedy Coming, the Motive to Christian Duty, and Preparation for the Last Conflict.

Of this work we will send (paying postage for the same,) ten copies for 25 cts., or forty copies for \$1; by express, 100 copies for \$2; 1000 copies for \$15. We hope that a united effort will be made to circulate this tract broadcast.

"THE REGISTER."—We are preparing a work which will contain, in addition to a brief history of the Advent cause, the names of Advent churches and ministers, obituaries of some brethren who "sleep in Jesus," an almanac, and many useful and instructive facts. We would thank any one for any interesting items suitable for such a work. We intend to get it out by next autumn.

"QUESTIONS ON THE PROPHECY OF DANIEL."—Owing to the numerous calls for this work, we have concluded to get out a new edition. The design of the work may be learnt from the preface, published last week.

Price, 10 cents single; \$1 per dozen; \$8 per hundred. Postage (to be pre-paid), under 500 miles, 3 cts.; over that distance, and under 1500, 6 cents.

## Appointments, &amp;c.

NOTICE.—As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening, or they cannot be inserted until the following week.

Bro. N. Billings will preach in Lawrence, Sabbath, April 11th; Lowell, 13th (where Elder Sherwin may appoint)—subject, the Nature and Importance of Sacred Music, and its Relations to the Advent cause.

Bro. T. Smith will preach in Orrington, Me. (Mill Creek), Sabbath, April 13th, (at which time will be commemorated the first and second advents,) and in Brewer, Me. (Clewley school-house), Sabbath, April 25th.

Bro. G. W. Burham will be with the church at Clarksville, N. Y., Sunday, April 13th; Albany, Sunday, May 2d; Hartford, Sunday, 9th and 16th; Providence, R. I., Sundays, 23d and 30th.

Bro. I. H. Shipman will preach at Derby Line Sunday, April 18th.

## BUSINESS DEPARTMENT.

## Business Notes.

A Sister should have given us her name and residence.  
J. P. Cowles—Sent you books the 3d by express.  
E. Rich—Sent you books the 3d by Truro packet.  
M. Sweet—\$8 pays for books, E. C.'s paper, and 35 cts. over.  
G. L. McKinney—Your paper was stopped by order of Mr. Ross. We now send again.  
O. Salles, \$1—Sent tracts the 15th inst.

## Delinquents.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

J. S. HAWKINS, of Meredith village, stops his paper, owing ..... 4 32  
Total delinquents since Jan. 1st, 1852..... 53 66

HERALD OFFICE DONATION FUND.  
From June 4th, 1851.

Previous receipts ..... 62 37  
Previous donations ..... \$7 45  
S. F. Bush ..... 1 00  
Excess of donations over receipts ..... 24 08

## FOR THE DEFENCE.

Previous donations ..... 205 13  
N. Bachelder ..... 1 00

## TO SEND HERALD TO THE POOR.

W. A. Fay ..... 1 00

## The Advent Herald.

TERMS—\$1 per volume, of twenty-six numbers, if paid in advance. If not paid till after three months from the commencement of the volume, the paper will be \$1 12 cts. per volume, or \$2 25 cts. per year. \$5 for six copies—to one person's address. \$10 for thirteen copies. Single copy, 5 cents. To those who receive of agents without expense of postage, \$1 25 for 26 Nos.

For Canada papers, when paid in advance, \$1 20 will pay for six months to Canada East, and \$1 30 to Canada West, or \$1 will pay for 22 Nos. to the former, or 20 Nos. to the latter.

Where we are paid in advance we can pay the postage in advance to the line—30 cents for six months to Canada East, and 50 cents for six months to Canada West. Where the postage is not paid in advance, it is 1 cent on each paper to Canada East, and 2 cents to Canada West, which added to the price of the vol., \$1 12 at the end of six months, brings the *Herald* at \$1 33 to Canada East, and \$1 53 to Canada West.

ENGLISH SUBSCRIBERS.—The United States laws require the prepayment of two cents postage on each copy of all papers sent to Europe or to the English West Indies. This amounting to 32 cents for six months, or \$1 04 a year. It requires the addition of 2s. for six, or 4s. for twelve months, to the subscription price of the *Herald*. So that 6s. sterling for six months, and 12s. a year pay for the *Herald* and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., London.

## Receipts from March 30th to April 6th.

The No. appended to each name below, is the No. of the *Herald* to which the money credited pays. By comparing it with the present No. of the *Herald*, the sender will see how far he is in advance, or how far in arrears. No. 554 was the closing No. of last year. No. 556 is to the end of the first six months of the present year; and No. 606 is to the close of this year.

W. C. Hale, 556; L. Howe, 559; J. Kiley, 541; J. N. Ghoulding, (postage not paid), 572; W. Colburn, 580—12 cts. for book, sent; W. Fewster, 594; N. Clark, 556; E. S. Loomis, 573; Mrs. N. Wilkins, 612; Mrs. M. Coolidge, 586; J. K. Barnes, 585; M. Hagwood, 553; J. H. Morgan, (and tracts), 555; J. K. Billington, 593; D. G. Green, (and tracts), 582; T. P. Hedrick, (and tract), 582—each \$1.  
T. Paine, 610; H. Longee, 612; L. F. Griggs, 574; Jonas Leonard, 605; W. Smith, 613; J. Atwood, 582; D. Demmon, 560; W. S. Miller—sent books; J. Spear, (and C. H.), 550; J. Crandall, 608—books sent; R. Wilber, 534; L. Gale, (and for C. H.), 593; S. Dilla-bough, 600—each \$2.  
N. Bachelder, (and C. H.), 606; I. Hodgkins, (and C. H.), 625—each \$3. S. N. Gears, on acct.—\$7. T. E. Putney, (and books, sent), 561—77 cts. W. A. Fay, (two copies and books, sent), 560—\$1 34. J. Tins, 554—\$1 77.



# ADVENT



# HERALD

Luke 9: 29-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. IX.

BOSTON, SATURDAY, APRIL 17, 1852.

NO. 16. WHOLE NO. 570

## THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON-STREET, BOSTON,

(Nearly opposite the Revere House.)

JOSHUA V. HIMES,

PROPRIETOR AND EDITOR.

ALL communications, orders, or remittances for this office, should be directed (post paid) to J. V. HIMES, Boston, Mass. Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.

\* For terms, &c., see last page.



For the Herald.

### O, I LONG TO BE THERE.

Lonely and weary, by sorrows oppressed,  
Onward we hasten, with longings for rest,  
Blinding adieu to the world and its pride,  
Longing to dwell by Immanuel's side.  
But 'mid our pilgrimages, lo! on our eyes  
Visions of beauty and glory arise—  
Visions of crowns which we hope soon to wear—  
Visions of heaven—O, I long to be there!

Behold the bright city, so splendid and fine!  
O how its turrets and battlements shine!  
Pearls are its portals, surpassingly bright,  
Jasper its walls, and the Lamb is its light.  
Parkways of gold that best city adorn—  
Glittering with glory, far brighter than morn;  
Angels stand beck'ning us onward, to share  
Glory unending—O I long to be there!

Rivers are flowing past unfading trees;  
Songs of the blessed are borne on the breeze;  
Glory-gilt mountains, resplendent, are seen,  
With valleys and hills clad in Eden-like green.  
There shall the glory of God ever be,  
Filling the earth, as the waters the sea;  
There shall the ransomed, immortal and fair,  
Evermore dwell—O I long to be there!

There is the home of the pure and the blest;  
There shall the weary be ever at rest;  
There shall life's trials and sorrows be o'er;  
There shall the gathered ones part never more;  
There shall the blest be, from death ever free;  
There their Redeemer in glory they'll see;  
Crowns of bright glory forever they'll wear;  
O to be with them—O I long to be there! H. L. H.

## Views of Adventists respecting the Teachings of Prophecy.

What are the peculiar views, respecting the teachings of prophecy, and the aspects of the future, held by those known as ADVENTISTS? is a question of frequent recurrence, and that needs to be often answered, to serious and candid inquirers.

As there are divers opinions, and many crude and undigested notions often palmed off upon the community, by those who seek to be known as Adventists, but who are not recognized as such, it becomes necessary frequently to republish such views as have received the sanction of the body.

The following "Address of Believers in the Advent near," published by the General Conference of Adventists two years since, will meet many points of inquiry from those who have read the *Herald* but a short time, respecting our views of the teachings of prophecy; and will enable them to detect those who assume to be identified with Adventists, while they only seek to substitute for the views of such, various crudities of their own.

In reference to the second coming of Christ, and its relative Scriptural events, we have claimed, as Adventists, to stand on the position of the apostolic and primitive church. We contend that this is our position still. In occupying and contending for this position, we are not only exposed to the trials and dangers to which the early church was exposed, but also to the trials and dangers which were to mark the last days. We can meet these dangers successfully in no other way than as the early Christians met them, and as God provided in his word, for all subsequent time. In the days of Christ and the apostles there were those who assumed to be of the true church of God, who were "not, but did lie;" these were always opposed to God's true servants; ready to put them out of the synagogue, or to put them to death. There were those who were once with the apostles, but they went out from them, because they

were not of them; some fell away on account of persecution; some because they loved this present evil world, and some unstable souls were beguiled and allured with great swelling words of vanity, till they were entangled and overcome. There were those who loved the pre-eminence, who received not the apostles, but prated against them with malicious words: and not content therewith, did not themselves receive the brethren, and forbade them that would receive them to do so, casting them out of the church. There were those who corrupted the word of God, blending it with Jewish fables, commandments of men, and philosophy falsely so called; there were those who preached Christ from envy and strife; there were false apostles and deceivers. Some would not obey the truth; some were ever learning, and never able to come unto a knowledge of the truth; and some would not avoid foolish questions, genealogies, contentions, and strivings about the law, which were so unprofitable and vain.

The faithful witnesses for the truth at that early day, who were thus surrounded by dangers within and without, saw also that in the future, grievous wolves would enter into the fold, not sparing the flock; and that from among themselves men would arise, speaking perverse things, to draw away disciples after them.—They saw the "false teachers among you," even as there were false prophets also among the people, to whom the "holy men of God spake in old time," who, by a private, or partial interpretation of the Scripture, would with feigned words make merchandize of you. These ones saw all this, and much more than this, around them and before them, as yet to come. And what did they point out as a source of hope and safety? "I commend you to God and the word of his grace," says Paul, "which is able to build you up, and to give you an inheritance among all them that are sanctified." And again in referring to the doctrine he had committed to another apostle, he says: "These things I will that thou affirm constantly." Peter tells us that he wrote his epistles, that we might be able to have these things, on the knowledge of which an entrance into the everlasting kingdom of our Lord Jesus Christ depends, always in remembrance; and that we do well to take heed to the sure word of prophecy, as unto a light that shineth in a dark place until the day dawn, and the day-star arise in our hearts. And John admonishes us, in view of the danger from the "deceiver and antichrist," to "look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward."

Thus, what the early church had to meet, we have to meet; and with that, we have to meet also some of the worst dangers they saw in the future. Dangers and trials are on every hand. The charge of "heresy," preferred by those who assume to be "the church," comes from without; the elements of contention, and the spirit of "the concision" are within. It is not surprising that there should be instability among those who are unskilful in the word of righteousness; but this only requires that the more experienced show themselves the more firm. So far, we believe it may in truth be said, that what has been falsely charged upon the tried and steadfast friends of the Advent cause, has generally been found true of those who have made the charges; so that what was said of ancient Israel—"the true Israel"—"all the enemies shall be found liars unto thee,"—has proved true in their case. However, we do not set up ourselves above others, nor as a standard for others. The word of God is our rule of faith. To the unbeliever we say, Until you can give us something more worthy of confidence than this, we shall hold it fast. We say to those who profess to receive this standard, but contend that it has a different meaning from that we receive, or talk as if they were in doubt whether it has a definite meaning, This is what we believe the word of God means, and until it can be made to appear that something more worthy of acceptance, as its interpretation, is offered, we must hold fast to this!

It is not our work or our wish to decide for others what the truth is, or to enforce any decision of ours on others. But it is our privilege and right to decide what appears to us to be the truth, and to witness or affirm our faith to the world. This the early church did. This we have done. This they were to do constantly. So must we do it.

### THE ADVENT FAITH

has been given to the world in several forms already: some of them very concise, some more at length. We are now called to re-affirm our faith: to do it with particular reference to certain dangers, and for particular reasons. The declaration of principles adopted at the Albany Conference, in 1845, gives our faith in a clear, condensed, and convenient form, for our present purpose, and reads as follows:

"Declaration of Principles, by the Mutual General Conference of Adventists, at Albany, N. Y., April 29th, 1845.

"In view of the many conflicting opinions, unscriptural views, leading to unseemly practices, and the sad divisions which have been thereby caused by some professing to be Adventists, we deem it incumbent on us to declare to the world our belief, that the Scriptures teach, among others, the following

### "IMPORTANT TRUTHS.

"1st. That the heavens and earth which are now, by the word of God, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. That the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burned up. That the Lord will create new heavens and a new earth, wherein dwelleth righteousness—that is, the righteous—will forever dwell. (2 Pet. 3:7, 10, 13.) And that the kingdom and the dominion under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. (Dan. 7:27.)

"2d. That there are but two advents, or appearances, of the Saviour to this earth. (Heb. 9:28.) That both are personal and visible. (Acts 1:9, 11.) That the first took place in the days of Herod, (Matt. 2:1) when he was conceived of the Holy Ghost, (Matt. 1:18,) born of the Virgin Mary, (Matt. 1:25,) went about doing good, (Matt. 11:5,) suffered on the cross, (Luke 23:46,) was buried, (Luke 23:53,) arose again the third day, the first fruits of them that slept, (1 Cor. 15:4,) and ascended into the heavens (Luke 24:51,) which must receive him until the times of the restitution of all things, spoken of by the mouth of all the holy prophets. (Acts 3:21.) That the second coming, or appearing, will take place when he shall descend from heaven at the sounding of the last trumpet, to give his people rest, (1 Thess. 4:15, 17; 1 Cor. 15:52,) being revealed from heaven in flaming fire, taking vengeance on them that know not God, and obey not the gospel.—(2 Thess. 1:7, 8.) And that he will judge the quick and the dead at his appearing and kingdom. (2 Tim. 4:1.)

"3d. That the second coming, or appearing, is indicated to be now emphatically nigh, even at the doors. (Matt. 24:33,) by the chronology of the prophetic periods. (Dan. 7:25; 8:14; 29:4; 12:7, 11, 12; Rev. 9:10, 15; 11:2, 3; 12:6; 14; 13:5,) the fulfilment of prophecy, Dan. 2d, 7th, 8th, 9th, 11th, 12th; Rev. 9th, 11th, 12th, 13th, 14th, and 17th,) and the signs of the times. (Matt. 24:29; Luke 21: 25, 26.) And that this truth should be preached both to saints and sinners, that the first may rejoice, knowing their redemption draweth nigh, (Luke 21:28; 1 Thess. 4:18,) and the last be warned to flee from the wrath to come. (2 Cor. 5:11,) before the Master of the house shall rise up and shut to the door. (Luke 13:24, 25.)

"4th. That the condition of salvation is repentance toward God, and faith in our Lord Jesus Christ. (Acts 20:21; Mark 1:15.) And that

those who have repentance and faith, will live soberly, and righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. (Tit. 2:11-13.)

"5th. That there will be a resurrection of the bodies of all the dead, (John 5:28, 29,) both of the just and the unjust. (Acts 24:15.) That those who are Christ's will be raised at his coming. (1 Cor. 15:23.) That the rest of the dead will not live again until after a thousand years. (Rev. 20:5.) And that the saints shall not all sleep, but shall be changed in the twinkling of an eye at the last trump. (1 Cor. 15:51, 52.)

"6th. That the only millennium taught in the word of God is the thousand years which are to intervene between the first resurrection and that of the rest of the dead, as inculcated in the 20th of Revelation. (vs. 2-7.) And that the various portions of Scripture which refer to the millennial state, are to have their fulfilment after the resurrection of all the saints who sleep in Jesus. (Isa. 11th; 35:1, 2, 5-10; 65:17-26.)

"7th. That the promise that Abraham should be the heir of the world was not to him, or to his seed through the law, but through the righteousness of faith. (Rom. 4:13.) That they are not all Israel which are of Israel. (Rom. 9:6.) That there is no difference under the gospel dispensation between Jew and Gentile. (Rom. 10:12.) That the middle wall of partition that was between them is broken down, no more to be rebuilt, (Eph. 2:14, 15.) That God will render to every man according to his deeds. (Rom. 2:6.) That if we are Christ's, then are we Abraham's seed, and heirs according to the promise, (Gal. 3:29.) And that the only restoration of Israel, yet future, is the restoration of the saints to the earth, created anew, when God shall open the graves of those descendants of Abraham who died in faith, without receiving the promise, with the believing Gentiles, who have been grafted in with them into the same olive tree—and shall cause them to come up out of their graves, and bring them, with the living, who are changed, into the land of Israel. (Ezek. 37:12; Heb. 11:12, 13; Rom. 11:17; John 5:28, 29.)

"8th. That there is no promise of this world's conversion. (Matt. 24:14.) That the horn of Papacy will war with the saints, and prevail against them until the Ancient of Days shall come, and judgment be given to the saints of the Most High, and the time come that the saints possess the kingdom. (Dan. 7:21, 22.) That the children of the kingdom, and the children of the wicked one, will continue together until the end of the world, when all things that offend shall be gathered out of the kingdom, and the righteous shall shine forth as the sun in the kingdom of their Father. (Matt. 13:37-42.) That the Man of Sin will only be destroyed by the brightness of Christ's coming. (2 Thess. 2:8.) And that the nations of those which are saved, and redeemed to God by the blood of Christ, out of every kindred, and tongue, and people, and nation, will be made kings and priests unto God, to reign forever on the earth. (Rev. 5:5, 10; 21:24.)

"9th. That it is the duty of the ministers of the Word to continue in the work of preaching the gospel to every creature, even unto the end, (Matt. 28:19, 20,)—calling upon them to repent, in view of the fact, that the kingdom of heaven is at hand, (Rev. 14:7,)—that their sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. (Acts 3:19, 20.)

"And 10th. That the departed saints do not enter their inheritance, or receive their crowns, at death. (Dan. 12:13; Rev. 6:9-11; Rom. 8:22, 23.) That they without us cannot be made perfect. (Heb. 11:40.) That their inheritance, incorruptible and undefiled, and that fadeth not away, is reserved in heaven, ready to be revealed in the last time. (1 Pet. 1:4, 5.) That there are laid up for them and us crowns of righteousness, which the Lord the righteous Judge shall give at the day of Christ to all that love his appearing. (2 Tim. 4:8.) That they will only



be satisfied when they awake in Christ's likeness. (Psa. 17:15.) And that when the Son of man shall come in his glory, and all the holy angels with him, the King will say to those on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world (Matt. 25:34.) Then they will be equal to the angels, being the children of God and of the resurrection. Luke 20:36.)

The above statement of doctrine defines and embodies what has been received, by the great body of believers in the Advent of CHRIST at hand, from the commencement of their history by the labors of Mr. MILLER, to the present time. Many of them previously connected with different branches of the professed church of CHRIST; differing in their views of many other points of doctrine, and hitherto strongly attached to the popular theory of the restoration of the Jews, the world's conversion, and a thousand years' "spiritual reign" of CHRIST, before he comes to judge the world, they nevertheless received these views as the true doctrines of the word of God; they have unitedly labored in promulgating them to the world, and shared the reproach and the responsibility of their defence. The world has felt, and still acknowledges the effect. And the intelligence which guided the great body of professed believers in the Advent at hand to the same understanding of the Scriptures, has enabled them also to detect the introduction of anything aside from the common faith, whenever the attempt has been made, to press foreign questions, or private opinions, into the place of this faith. The wisdom that united them as Adventists has spurned and denounced the outrage upon the common bond of union; and above all, the high, and holy, and honorable sense of duty, which brought them into the field of labor, has deplored the selfishness or folly which could peril a great public question, involving the honor of God and the salvation of men, by attempting to blend with it the little incidental interests, whims, or opinions of personal or sectarian strife. Thus far, through the mercy of God, the intelligence, the mutual confidence, and devotion of the Advent body have preserved the integrity of the cause, though the conflict and trial will continue to the end. And may God help its tried and steadfast friends to do their duty to their brethren, and to all men, till the end comes.—(To be continued.)

(For the Herald.)

### Sketches of Travel.

#### No. XIII.—LYONS TO AVIGNON AND NISMES.

The porter aroused me from my sleep at two o'clock in the morning, and as soon as I was ready, put my luggage on a hand cart and led the way to the steamer for Avignon. It was bright moonlight, and the shadows of the lofty buildings fell in heavy masses across our path, till we emerged from the narrow streets and came out upon the broad quays on the left bank of the Saone. Here it seemed almost as light as day, yet not a sound broke the universal stillness save our own footsteps clattering over the stones. There is something to me very impressive in the aspect of a great city at the dead of night under the light of the full moon. When all is wrapped in darkness, the general silence and repose seem in harmony with the scene.—But when broad light rests upon the houses, and streets, and squares, and not a sign of human life appears, one is startled by the strange contrast. It seems as if some mighty spell of an enchanter's wand had fallen upon the city, as in the fairy tale, and stricken every living thing into stone!

The steamer L'Ocean is lying at the quay d'Occident. Here are some faint indications of returning life. The smoke begins to curl lazily from the pipe, and forms of men are occasionally visible on deck. After a while the stragglers on their way to the boat increase in number and activity. Piles of freight and baggage come pouring in; and after the usual amount of lifting and dumping, and shoving and hauling, and running to and fro, and jabbering and swearing, and ringing of bells, we are fairly adrift and on our way down the river at four o'clock.

The steamer is not exactly like what we love to call "the floating palaces" of our American lakes and rivers. It is long and narrow, dirty and disagreeable, a good freight boat, but with very little provision for the accommodation of passengers. The cabin is very small, and the deck covered with rusty sheet iron, and unprovided with awnings, so that the reflection of the sun in a hot day is almost intolerable.

"Are you English?" inquired a gentleman standing by me, who with his companion had been scrutinizing me for some time. "Non, Monsieur; je suis un Americain," I involuntarily replied, considering that an answer in the same language with the inquiry would probably be intelligible: so strong was the habit of a few days during which I had not met with a person who could talk English. They were not a little

amused at my replying in French. We soon were on the footing of old acquaintances, making our observations on the company, and scenery, and comparing our ideas on innumerable points in literature, politics, and religion. I found them very agreeable companions. They were young Englishmen, fresh from the Medical School, on their way to Switzerland for a pedestrian tour.

We pass on our left the junction of the Rhone, and glide rapidly down the broad stream past many little villages with long avenues of willows and poplars, Givors on our right, distinguished by the smoke of its glass-houses, and touch a few moments at Vienne on our left.

VIENNE is a town of 17,000 inhabitants, at the mouth of the Gere, a tributary of the Rhone. It is one of the most ancient towns in France, having been a flourishing place before Lyons is known to have existed. It is mentioned by Cæsar, by Anonius, and by Martial. Many remains of its Roman possessors are still to be seen; such as a temple, an amphitheatre, an obelisk seventy-six feet high, outside the walls, water-conduits, fragments of sculpture, &c. It is also interesting as connected with the earliest introduction of Christianity into the West of Europe. There is an authentic epistle of the second century from the churches of Vienne and Lyons to their brethren in Asia and Phrygia. In the fifth century it was the capital of the first kingdom of Burgundy, and afterwards the capital and residence of the Dauphins. Here was held in 1307 the celebrated Ecclesiastical Council which condemned the order of the Templars.

Several times in the course of my travels, I have been struck with the forcible impression made by the history of Pontius Pilate upon the popular mind in various countries, as shown in local superstitions. Here for instance is a ruined castle upon the top of Mont Salomon, back of Vienne, which passes with the common people for the prison of Pilate, who, according to Eusebius, was banished to this place after his return from Judea to Rome. On the opposite side of the river is an old square tower, sometimes called "Tour de Mauconseil," i. e., "Tower of Evil Counsel," from a tradition that Pilate ended his days by throwing himself off the rock. On the same side is a lofty ridge which bears the name "Mount Pilate," and several miles below is the "Chateau de Ponsas," or "Castle of Pontius," situated upon a high rock which is commonly supposed to have been the scene of the same tragedy. Mount Pilate near lake Lucerne, in Switzerland, also derives its name from a similar tradition, that Pilate, after he was banished by Tiberius, wandered about among the mountains stricken by conscience, until he ended his miserable existence by throwing himself into a lake on the top of the mountain. The storms which gather around its summit are attributed to the unquiet spirit still hovering around the sunken body.

We pass a great many vineyards, often planted on terraces carried to the tops of the hills. Where the soil is favorable, and there is a southern exposure, the vintage is of a superior quality. The vineyard of L'Hermitage is celebrated all over the world. Such is its body that it is sent to Bordeaux to be mixed with clarets to fit them for exportation. That of St. Peray is also famous.

We pass Tournon on our right, with its picturesque towers, the valley of the Isere opens on our left, affording a fine view of the Alps of Dauphine, beyond which may be seen in a clear day the snowy peaks of Mount Blanc, seventy or eighty miles distant, we shoot by the town and citadel of Valence, and come to our moorings below the wire Suspension Bridge, one of the handsomest on the Rhone, where we stop half an hour.

Some of the scenery below Valence is very fine. The limestone cliffs rise precipitously from the water's edge, in some places pierced with hollow caverns at the base, in others assuming an endless variety of fantastic forms as viewed from different points, and often crowned with the ruins of some romantic old castle. Indeed the whole scenery of the Rhone is much finer than I had anticipated. It will not suffer in the comparison with its more celebrated rival the Rhine.

Below Viviers the river expands, and its current is divided by numerous willowy islands.—We are obliged frequently to stop and proceed with great caution lest we run aground. At Pont St. Esprit is the longest stone bridge in the world. It is 2717 feet in length, resting on twenty-six arches, and was built by a brotherhood of monks in 1310. The lofty spires and towers, and the machicolated battlements of the ancient city of the Popes now rise to view on our left, and at about half-past three in the afternoon, having sailed one hundred and thirty-five miles from Lyons, we are moored at

#### AVIGNON.

The seat of the Papedom was transferred from Rome to Avignon in 1305 by Clement V., a Frenchman, chosen Pope through the influence of Philip the Fair, king of France, who wished to have the Pontifical court more under

his control. Here it continued seventy years, a period which the Italians call "the Babylonian captivity." Seven successive Popes held their luxurious and profligate court within this palace. Here Petrarch was a guest. Giotto and his scholars adorned its walls with frescoes. In its dungeons Rienzi was a prisoner. During this time its population increased to 80,000, and it was greatly embellished with buildings. So completely ecclesiastical did it become, that it contained eight chapters, thirty-five convents, ten hospitals, seven fraternities, three seminaries, a university, and sixty churches; one third of its population were dedicated to the church, and it had between two hundred and three hundred towers and spires!

As soon as we had extricated ourselves from the hands of the porters, and reached the hotel upon the heights through clouds of dust, I took a guide and hurried off to the ancient PALACE OF THE POPES. It is now used for a barrack and prison. But although it has undergone some alterations to adapt it to its present uses, it still retains enough of its ancient grandeur to impress the beholder. Its walls are of solid masonry one hundred feet high, and some of its towers one hundred and fifty. Over the entrance to the court-yard, originally defended by draw-bridges, portcullis, and iron gates, is the balcony from which the Popes bestowed their benediction upon the people.

I passed up the wide stone stair-case on the right to what was once the Grand Salle, or Great Hall of the Palace, where the Papal court was held and public entertainments were given. It is now divided into three stories for soldiers' dormitories. The vaulted ceiling and the capitals of the lofty pillars are not visible until you reach the third story. Strangely do the soldiers' cribs and accoutrements contrast with the associations of the place! In 1441 this Hall was blown up with the assembled guests, consisting of the nobles of Avignon, by order of Pierre de Lude, the Papal legate, in revenge for the murder of his nephew. Ever since it has borne the name of *Salle Brulee*, i. e., "the Burnt Hall."

Next I visited the chamber occupied by the Inquisition, which was established here in the thirteenth century. It is on the opposite side of the building. Near by is the *Chapel of the Holy Office*, vaulted and groined, with some traces of the frescoes with which its walls were decorated by Giotto in 1324-27. Here the Jews in Avignon were assembled at stated times to hear a sermon designed to promote their conversion to Christianity.

Adjoining is the *Salle de la Question*, or *Chamber of Torture*, with funnel-shaped walls contracting upwards, in order to stifle the cries of the miserable victims. In the thickness of the wall in one corner are the remains of a furnace for heating torturing irons; and near it the holes to which was attached the instrument called *La Veille*, i. e., "The Vigil,"—a pointed stake upon which the condemned was seated, and suspended by cords from above, so as only to prevent his falling, but allowing his whole weight to bear upon the point.

Close to the tower of the Inquisition is the tower called the *Glaciere* (from an ice-house in a garden near by.) You look through a door in the side of the wall into a deep abyss, near the bottom of which are several long black stains, said to be streaks of human blood. Here was perpetrated one of the most horrible atrocities of the French Revolution. In 1791, sixty unfortunate persons, male and female, imprisoned for their political sentiments were dragged from their cells by a savage band of Democrats, and stabbed one by one at this door, and then hurled down dead and alive into the depths below; and then, to finish the work, quick-lime in large quantities was thrown down over them upon the mangled heap of dead and dying!

In the narrow passage which leads to this part of the castle, the marks of the shot still indent the walls where some of the bloody Jourdan's prisoners were ranged in line, and despatched by grape-shot from a cannon at the gate.

Opposite the Papal palace is a large building ornamented in front with garlands carved in stone, which was formerly the *Papal Mint*.

The CATHEDRAL, upon the summit of the rock, approached by a long flight of steps, retains some vestiges of its ancient magnificence—the monumental tombs of Pope John XXII. and Benedict XII., and the Papal throne, with the winged bull of St. Luke, and the lion of St. Mark.—Here Petrarch first saw Laura kneeling at mass, fell in love with her foot peeping out from under her dress before he had seen her face.

*Vancluse*, which has been made classic ground by the muse of Petrarch, is a wild valley completely shut in by the mountains, (whence its name ("vallis clausa,") through which rolls the Sorgues over its stony bed, about eighteen miles east of Avignon.

From Avignon by rail to Tarascon, with its massive castle built by Henri II. in 1400, crossing the Rhone on a wire bridge 1446 feet long, to Beaucaire, a town of about 10,000 inhabitants,

at the mouth of the Canal de Beaucaire, which connects with the Canal du Midi that joins the Garonne at Toulouse, and thus unites with the Mediterranean and the Atlantic. The town lies at the base of cliffs of bare rocks, one of which is surmounted by the ruins of a castle, once the strong-hold of the Counts of Toulouse. On the wide space between the castle rock and the Rhone, an annual Fair is held from July 1st to the 28th, which is attended by 100,000 persons, and attracts merchants from all parts of France, Spain, Portugal, and even Barbary.

From Beaucaire by omnibus and rail to Nîmes, where I arrived at 9 p. m., much fatigued with my day's journey from Lyons.

S. J. M. M.

### Present Dispensation—Its Course.

(Concluded from our last.)

The Second Psalm also may be referred to as stretching over the whole dispensation. We find the beginning of it applied, by inspired interpreters, to the conspiracy between Herod and Pontius Pilate,—the Gentiles and the people of Israel against the Holy Child Jesus; Acts 4:23-28. At the end of it, we are told of Christ taking his kingdom and destroying the wicked; 8:9. All between these extreme points of our economy is described as a state of opposition to the Lord and his anointed, on the part both of the people (or Gentiles) and their kings and rulers,—an opposition never subdued by the exercise of grace, but destroyed at last, and in the very end of the economy, by an act of unmitigated exterminating judgment, v. 9. And is not this a faithful account of the state of affairs under this dispensation, so far as it has already gone? For while the gospel has been all along calling out God's own elect, both from among the people and their rulers, is it not true that, speaking generally, both the one and the other have practically rejected this blessed gospel in its simplicity and spirituality,—that the history of all lands where its joyful sound has been proclaimed has just been one of practical and determined rebellion against the Lord and against his Anointed?

The whole Book of Psalms, indeed, viewed as the language of the true David, either in his own name or as the mouth of his church, in his contest with the great Antichrist, is full of very interesting information as to the state of things during the whole of this dispensation, and is quite conclusive on the point in question. There we find the Antichrist and his members,—or, as Horsley usually denominates it, "the great Antichristian atheistic faction,"—rising into awful power—prevailing against the true Church of God, just as his enemies did personally against the Christ,—crushing all her energies,—threatening her very existence—extinguishing almost everything like vital piety in the earth—growing worse and worse, as the stream of time carries us onward to the end of all; till that great Antichristian power seems to stand alone in the earth, and, like one of the beasts in Daniel or Revelation, to brave the heavens with its front, and crush the earth beneath its hoof. And this state of things never changes till the true King—no more as the suffering David, but as the triumphant Solomon—enters the scene, and having, by the exercise of royal power, driven all his adversaries from the stage, sets up the pure and peaceful kingdom where the usurper and the oppressor has so long borne sway; Psa. 72:1-4. We must not enter, however, on a field so wide and inviting as this.

Let the reader now consider these unconnected passages, which, if not descriptive of the whole dispensation, bear emphatic testimony as to the wide-spread degeneracy which is to mark its closing days; 1 John 2:18. The apostle pronounces even that in which he lived to be "the last time." How did he know it to be so? Because it was a good time, and likely to ripen into millennial purity? Had the notions commonly held by Christians about the progress and issue of the gospel economy been correct, this would have been the case. The last time would have been discovered by its superior goodness. It was, however, the very reverse. Declension, apostasy, antichristianism,—the multiplying and abounding of such things, are the marks by which the last of all the apostles discovered it to be "the last time." It was the gathering darkness, not the growing light, which made the beloved apostle feel that he was already among the shades of evening—the end of the age. How emphatically this intimates what was the opinion of inspired men as to the course and issue of the present dispensation. So sure of its progressive degeneracy, even till the very end, that, whenever such degeneracy began to spread, they instantly noted it as a sign that the end was near.

1 Tim. 4:1-3. Here again, not progress in good, but apostasy, is given as a mark of the latter times. And this is the express testimony of the Spirit himself in the word. No place being specified, it is given as his express testimony throughout the Scriptures; 2 Tim. 3:1-7, 12, 13; 4:3, 4. This is a context not about the



latter days merely, but the last of these. It carries us down through the latter stages of the dispensation to its closing scenes. And the progress is in evil, not in good. It is from bad to worse,—from noon to eve, and from eve to midnight. 2 Peter 2d and 3d throughout. This again relates to the closing days of the dispensation, and what a scene of manifold corruption does it lay open throughout, issuing at last in open scoffing, contemptuous impiety and infidelity! The whole epistle of Jude is precisely parallel to this, both as to its place in the economy and as to all its moral characteristics. How awful the characters which here overspread the scene! and they continue even to the very time when Enoch's prophecy shall be fulfilled; vs. 13, 14. To these we may add, Luke 18:1-8, which shows what will be the work of the church during all the dispensation,—crying day and night, as in a suffering state, for their promised deliverance, like the souls under the altar; Rev. 6th. God seems long to turn a deaf ear to their cry; out of compassion and long-suffering towards a guilty, impenitent, oppressive world, whose ruin, not conversion, is inseparably involved in his listening to the cry of his elect, and avenging their cause. And note, when shall this cry be complied with,—the elect avenged—the wicked destroyed? All at the coming of the Son of man. And at that coming what a state of things! Not the full tide of millennial glory overspreading the earth—but scarcely so much as a trace of this faith to be anywhere found! The darkest night before the dawn of the nightless day.

All the Epistles, in fact, are written to churches in an oppressed and suffering state,—as being but a mere election amid a world full of enemies and evil—the “lily among thorns,” by which it is ever over-topped and torn, and threatened with utter destruction. This whole department of Scripture, therefore, would become comparatively inappropriate and obsolete were the church ever to reach a state of millennial purity, and peace, and prevalence, so long as the word of God is to be her only lamp in the darkness. The whole Bible, indeed, implies a state of contest, depression, evil, sorrow, on the part of the church, so long as that Bible is to be the man of her counsel, and until, not the written, but the incarnate Word shall put himself at the head of her fortunes.

It thus appears to be the testimony of God in his word that evil is to be the character of this dispensation down to its very close, and that this evil, instead of ever being removed or even diminished, is to spread and increase till removed by the entrance of another order of things altogether. The history of the church during the whole period of the present dispensation finds an exact parallel in the history of Christ himself during the days of his flesh.—This is her humiliation, as it then was his. During the whole currency of it, all the members of the body are entering, each in his place and order, into a full communion with their great Head in his sufferings and sorrows, even as when he comes the second time, all will together enter into full communion with him in his triumphs and joys. This is the time of her humiliation, her agony, her cross-bearing, her parturition, her crucifixion even, as it then was of his. The church has her full and perfect type in her Lord himself—the members in their common head. Her history is written out from beginning to end in the child born in the stable and cradled in the manger—driven down to Egypt as soon as born—growing up into the man of sorrows—tossed about through life without a place to lay his head—his visage marred more than any man, grief in his heart, the cross upon his back from first to last—no amendment—no relief—throughout and the last the worst of all, till what began by a birth in the abode of beasts, ended in death, the worst of deaths, crucifixion, among the chief of criminals. Then only the tide completely turns; out of the night of death comes the brightness of resurrection; and from that period onwards, all her history shall be increasing light, and blessedness, and glory, during the eternity of her being, her fortunes being inseparably and forever blended with his. At present, however, and onwards to that grand turning point in her fortunes, what once happened to her Head on earth, is in substance now happening to all her members in their due order and measure. His bitter cup is passing in succession into each of their hands—his bloody baptism is in turn passing over them all; “the sufferings now”—the glory will follow, but like his own it will be in another economy, when he and they shall meet again, not in meanness but in majesty, not in dishonor but in glory—dominant, not depressed. Nothing but mourning—nothing but fasting for the Bride, so long as the Bridegroom is away. Matt. 9:14, 15. The cross is never to be taken from her back, till he who bore it first come back again to put the crown upon her head. It is the time of the world's joy at present—poor joy at the best, and brief its period, ending in a sorrow terrible as hell and lasting as eternity. And the period of the world's joy is that

of the church's sorrow. But let her heart be strong; her agony may be awful, but it will soon be all past; joy is coming—the highest that hearts can feel—the most lasting too: “Ye now, therefore, have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.”

Besides the general purpose which this tract is designed to serve, and which will be afterwards brought out, it may be turned to good account in the following way:

1. It is always of advantage to correct an error, whatever that may be, and of special advantage if that error lies in our religious opinions. In the present case, for instance, there is reason to fear that the religious condition of many is injured by lending an easy ear to the flattering accounts which are too often given of what has been, and of what is to be, under the present economy,—as if a second Paradise were in the act of returning to the earth. Such accounts, as remote from fact as from Scripture, have a very injurious effect upon all who listen to them; especially in the way of unbending their confidence in the strict and stern veracity of Scripture. Whereas, were the sober scriptural account of things adopted, it would have the very reverse effect. Corresponding as it does with all that is past, and all that we see around us, it would greatly strengthen our confidence in the literal exactness of all the statements which are found in the word of God, and would breed the persuasion in our hearts, that a Book, which records in such sober, or rather sable colors, the future fortunes of its Author's cause, is a true book, filled not with fables but with verities.

2. To keep such an account of the state of things constantly before us, would help us to count the cost; and so doing, either not to make a profession of religion, whose treatments and fortunes in this present world are so gloomy, or, having done so, to go steadily onwards, in spite of everything we may encounter, to the end. It is good to lure no soldiers to the Cross of Christ, by any false or flattering prospects. They should know what lies before them,—such treatment as their Master met with,—and be willing to meet it. How different Christians would be,—how resolute—unflinching—heroic,—if all entered the service of the great Captain of our salvation, with the distinct foreknowledge that all through the wilderness they were to fare just as he did; and that, with heaven in their eye, and it may be also in their heart, the Cross was to be ever on their back, and all their way on earth was to be “the dolorous way” leading to Calvary,—and only through Calvary to the crown and kingdom. If there is no Cross there is no Crown.

From the London Quarterly Journal of Prophecy.

### The Church's Pole-Star.

(Concluded from our last.)

6. Or turn we to another letter by the same apostle, that to the Philippians,—and in naming these successive epistles, we proceed very much at random,—we find the same golden thread inwoven with the texture of his thoughts. For example:

(1.) In Chap. 3 (vs. 20, 21) he writes: “For our conversation (citizenship) is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body,” &c. To what does the “for” relate? What is the grace which this hope is fitted to feed? The grace is twofold, as we learn from the preceding context.

[1.] The predominant grace is “pressing on towards the mark.” Shall not that be stimulated by the hope of the Lord's speedy arrival to award the crown? This is “that for which I was apprehended of Christ Jesus,” shall not I follow after “all the more eagerly, that I may apprehend it, the nearer at hand I believe the apprehending to be?”

But does not my death instal me in the glory? Paul did not think so. For in 2 Tim. 4:6-8, what do we find him writing? He is personally on the eve of his departure, and yet he looks for his crown,—not then, but “at that day,”—the day of Christ's “appearing.”

[2.] The grace next in Paul's mind is the grace of Christian union. He is urging forbearance and love amongst the brethren, who though not quite at one on some doctrinal details, are yet hastening on to the same glory. The harmony he seems to find not very easy of accomplishment. There are men (we gather from vs. 15-17) who, more anxious about the body's form and dress than about the breathings of the living soul, stand apart from all who, whatever be their graces, have not attained to their outward pattern. How does Paul deal with such? No attempt at disputation, or a forced uniformity;—that he knows might only widen the breach. But reckoning on the men's right-heartedness towards the Lord, he exhibits to them a descending Saviour,—“the gathering together” to Him of His saints,—their reign on one common throne in fellowship with their common King; he brings them into the very presence of that re-

ality, and displays it as possibly near at hand. And what is the result? The stickler, in felt contact with “the substance” of this “hoped-for” glory, and beholding the eye of the Lord Jesus, complacently resting in love upon all, is shamed out of his separatism, and draws near to his holy, though in some respects erring brother, and both press forward in the race with one heart and one soul.

(2.) Or take Phil. 4:5: “The Lord is at hand.” Here, again, is the “blessed hope.” Mark the grace to which it urges. The fourth and fifth verses, though apparently made up of three isolated sentences, are, in reality, three links of one chain. “Rejoice in the Lord always,” writes Paul; “and again I say, rejoice.” Set your heart on the Lord as your portion; never let your heart be off Him; let God be the one and continual object of its joy. The result of this will be “moderation,”—a yielding, ungrasping spirit (as the word properly means),—a gentleness which will rather suffer wrong than scramble about the things of earth: such scrambling may befit the world, which has only earth for its portion. But you have another portion,—that portion will soon be enjoyed, not in foretaste and earnest only, as now, but in full and undisturbed possession,—“The Lord is at hand.” Therefore, “let your moderation be known unto all men;” let none mistake or misunderstand you; let them know that you do not think it worth your while to scramble with them, for your Lord is just at the door. No vain theorizing here. The “blessed hope” speaks home,—home to the merchant in his counting-room, to the shopkeeper at his counter, to the mechanic in his work-shop, to the huckster at his stall. And Oh! it had saved the Church many a just reproach, and the Church's Lord many a cruel wound, if, looking to this hope, and realizing a nearly approaching Lord, Christians had been thus constrained, in their every-day transactions, to let all men know their moderation.

7. In the Epistles to Timothy, again, what have we?

(1.) In the first Epistle, after directing the youthful minister as to the discharge of his momentous work, he sums up and enforces the whole in these solemn words, (chap. 6:13, 14); “I give thee charge in the sight of God,” &c. “that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ: which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords.”

(2.) And in the second Epistle, 1:12: “I am not ashamed; for I know whom I have believed, and I am persuaded that he is able to keep that which I have committed to him against that day.” And v. 18: “The Lord grant unto him that he may find mercy of the Lord in that day.” And 2:12: “If we suffer with him, we shall also reign with him.”

(3.) The Epistle is wound up thus: “I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, and out of season,” &c. And again, at v. 8: “Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but to all them also who love his appearing.” What a motive to the minister of Christ! What a stimulus to be “instant,” regardless of his own ease, or of the little conventional awkwardness which so often in society hinder plain dealing with men about their souls! Why, the Lord is just at hand. The door is just about to be shut. An ungodly generation is just about to be abandoned. Let this be realized,—and when shall I deem it “out of season” to “reprove, rebuke, exhort, with all long-suffering and doctrine?” Ah! the “out of seasons” would be marvelously few: God's “in season” and man's “in season” would more strictly harmonize.

We know not in all the Word a scene more touching than is before us in this closing appeal. The hoary warrior is just quitting the field: he is leaving behind him other combatants on whom the struggle against Amalek shall now devolve; yearning over souls, and yearning still more longingly over the glory of his Lord, he anxiously labors to initiate Timothy and his fellow-soldiers into the grand secret of his own prowess and steadfast endurance. The secret is evolved glowingly and earnestly in the passage just noted,—from v. 1 to v. 8. The charge opens and is shut up with one constraining theme: that theme is “the blessed hope.” Could Timothy's be other than an earnest ministry? Would Timothy be ashamed to proclaim the impending nearness of “that day?”

8. Time would fail us to follow out this theme in its details.

(1.) We might appeal to the Epistles of Peter,—we should find him (1 Pet. 1:7) comforting the brethren, “in heaviness through manifold temptations,” with the same hope of “the appearing of Jesus Christ;” at v. 13, urging them to “gird up the loins of their mind, to be sober, and hope to the end, for the grace which should be brought unto them at the revelation of Jesus

Christ;” at 4:7, announcing “the end of all things” to be “at hand,” and charging them therefore to be sober and to watch unto prayer; whilst, at v. 13, because of Christ's glory then to be revealed, he summons them to the still higher attainment of rejoicing even in the most fiery trial. And in the second Epistle, we should follow the holy man,—also like Paul, on the very eve of his departure,—reverting (1:16-19), in all the enthusiasm of a still freshening hope, to the Tabor-glimpse he had gotten, on that wondrous day, of “the power and coming of our Lord Jesus Christ,” and cautioning the Church to beware of losing sight, for a moment, of the light hung out in “the sure word of prophecy” to illumine the “dark place” with the hope of the coming day; and at 3:11-15, after he had again spread out, in still larger amplitude, at once the solemnities of the advent-era and its possible nearness, on the one hand pleading with believers to be diligent and growingly holy, as befitteth persons “looking for and hastening unto the coming of the day of God;” and on the other hand, imploring the ungodly, even with tears, not to pervert into an occasion of scoffing or of false security that long-suffering which still postpones the advent, in the hope it may be unto them “salvation.”\*

(2.) We might appeal to the Epistle of James,—we should find him summing up his eminently practical counsels by pressing home the same constraining motive (vs. 7, 8): “Be patient therefore, brethren, unto the coming of the Lord . . . stablish your hearts; for the coming of the Lord draweth nigh.”

(3.) We might appeal to the Epistles of the remaining member of the Tabor-triumvirate, the beloved disciple John:—we should find him, as his gentle spirit was grieved (1 John 2:18) by the already blighting mildew of the “Antichrists” of the “last time,” stimulating (v. 28) his “little children” to unswerving steadfastness by the invigorating motive that ere long the waster of God's heritage should be summarily arrested, and the heritage itself be comforted by the Lord's personal appearing; and again (3:3), as he rejoiced in the marvellous dignity of sonship to which they had been raised, and as he looked forward with delight to the era, when, though, like the elder brother, unrecognized strangers on the earth now, they should at His coming behold His glory,—see Him as He is, holding forth “this hope” as the mightiest of all motives to a holy and self-mortifying and flesh-crucifying walk: “Every man who hath this hope in him purifieth himself even as He is pure.”

(4.) We might appeal to the words of the great Preacher,—of Him who spake as one having authority,—we should find pervading His entire ministrations a tone precisely similar.

For example, we might take our place in the little home-circle of His disciples, and we should hear Him affectionately urging upon them, in all possible varieties of illustration (e. g., the parables of the ten virgins and of the importunate widow), the necessity of watching sleeplessly and unfaintingly for the day of His appearing.

Or we might stand at His side, as there came to Him week after week scribes and Pharisees,—the respectable and orthodox, but whole-hearted formalists of the day,—questioning Him concerning “the kingdom,” and we should hear Him solemnly yet tenderly counselling them, and, through them, every succeeding generation of formalists, not to be lured into delay in fleeing into the hiding-place by any delusive expectation of a previous “sign” or note of warning; for, as it had been in the days of Noah and of Lot, when the doom came unexpectedly upon a sleeping world and a sleeping city, so should it be “in the day when the Son of man is revealed” (Luke 17:20-30),—no previous millennium, but all growing worse and worse.

Or, translated in spirit to Patmos, we might listen to those wondrous sermons preached by the Lord Jesus from His glory,—preached, in the first instance, to the seven Churches of Asia but really to all “the Churches” of the “last time,”—we should find, that whatever be the Church's or the individual's particular state,—whether backsliding, like Ephesus,—or “rich,” amidst abounding outward “poverty,” like Smyrna,—or “contending earnestly” in the face of the sore tribulation of a chosen “seat” of Satan, like Pergamos,—or growing in grace, in love, in service, like Thyatira,—or living on the husks of “a name,” like the mass of the professors of Sardis,—or walking with undefiled garments, like the “few names” surviving there,—or keeping with “a little strength” His word, and not denying His name, like the faithful Philadelphians,—or sunk into lukewarm apathy, like the Laodiceans, dreaming complacently of peace when on the very edge of an undone eternity, but not yet conclusively abandoned; on the contrary, “counselled” to open the door to a waiting Saviour,—the Lord in every instance drew at once His encouragements

\* “Without doubt,” writes Olshausen, in his “Biblical Commentary,” “the apostle Peter, as well as the whole apostolic Church, regarded the coming of Christ as near at hand.” If they did so, much more surely may we.



and His warnings mainly from the same grand theme.—His own personal coming and the doings of that longed-for "day." (Take, as a specimen, Rev. 2:25-27.)

(5.) Or, finally, we might appeal to those divine transcripts of the Church's inner-life,—the Psalms and the Song,—and we should find (e. g., Ps. 2d, 24th, 50th, 68th, 96th, 97th, 98th, 102d, 103d, 104th; and the Song, *passim*), that, whilst there is already experienced the blessedness of a realized title to the inheritance, through "Christ made of God unto us righteousness," as well as a growing fitness for it, through "Christ made of God unto us sanctification," there is throughout not only a longing desire, but a confident expectation of the speedy possession of it, through "Christ made of God unto us redemption" (compare Eph. 1:14, "until the redemption of the purchased possession;")—*ἀπολυτρωσις* is the word in both cases), that consummation being invariably associated with the Lord's literal presence; and we should find that this hope, more triumphantly than aught else, stimulates the Church into that "joy of the Lord," which, whether in doing or in enduring, is its "strength."



## The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, APRIL 17, 1852.

All readers of the HERALD are most earnestly besought to give room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disposition.

### PAUL'S EPISTLE TO THE HEBREWS.

(Continued from our last.)

#### CHAPTER VIII.

vs. 1, 2—"Now in respect to the things, which have been spoken this is the chief point: We have such a high priest, who is seated at the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man."

The principal point to be established in the foregoing reasoning of the apostle, was, that our High Priest is seated at the right hand of the Majesty on high. It being proved that God had "raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and hath put all things under his feet, and gave him to be the head over all things to the church" (Eph. 1:20-22)—it follows that CHRIST is more exalted than all other priests. Having "through the eternal Spirit offered himself without spot to God" (9:14) as a sacrifice for our sins, his being seated "at the right hand of the throne of the Majesty in the heavens," proves that the sacrifice he has offered for the sins of the world, was sufficient, effectual, and as such was accepted of God. And it proves that he is in a position "to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them."—7:25. On the other hand, as the efficacy of his intercession is shown by his position in the heavens in the true tabernacle, of which the one on earth, where intercession under the law was alone acceptable, was a type, his intercessions must cease, when, "unto them that look for him shall he appear the second time without a sin offering unto salvation."—9:28. If his intercessions were to continue subsequent to his coming out of the tabernacle in the heavens to bless the people, there would be no force in the argument of the apostle respecting his position there: and consequently with CHRIST's coming, probation must cease.

CHRIST is a "minister" of the "true tabernacle"—i. e., heaven itself, of which the Jewish sanctuary was a type. It is in the presence of God, where the angels sing his praises. "In his temple doth every one speak of his glory."—Psa. 29:9. This is a "greater and more perfect tabernacle, not made with hands," i. e., not of man's building. It was not a work of man's device, "for by the word of the LORD were the heavens made."—Psa. 33:6. He "stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in."—Isa. 40:22. He "alone spreadeth out the heavens, . . . which maketh Arcturus, Orion, and Pelaiades, and the chambers of the south."—Job. 9:8, 9. As the earthly sanctuary, "the patterns of things in the heavens," had to be purified by animal sacrifices, it was necessary to purify "the heavenly things themselves with better sacrifices than these. For CHRIST is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to ap-

pear in the presence of God for us."—Heb. 9:23, 24. But CHRIST having freely offered up himself he has become "the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament; they which are called might receive the promise of eternal inheritance."—Heb. 9:15.

vs. 3—"For every high priest is appointed to offer gifts and sacrifices; hence, necessarily, this one must also have something to offer."

To be ordained, is to be set apart to a special work. The peculiar duties of the Jewish high priests were two fold. They offered sacrifices as an acknowledgment of sin; and also meat offerings, as an evidence of devotion to God and acknowledgment of his goodness in the bestowal on them of worldly goods. "The Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest: and he shall wave the sheaf before the Lord, to be accepted for you. . . . And ye shall eat neither bread, nor parched corn, nor green ears, until the self-same day that ye have brought an offering unto your God: it shall be a statute forever throughout your generations, in all your dwellings."—Lev. 23:9-11, 14. Thus the ancient people of God consecrated themselves and all their possessions to his service, through the official agency of their high priest. It was necessary therefore that CHRIST, in becoming our High Priest, should have somewhat, also to offer. Consequently he gave "himself for us an offering and a sacrifice to God for a sweet smelling savor."—Eph. 5:2. To be accepted in this, it was necessary that he should become a priest in the sanctuary above:

vs. 4, 5—"For if he were on earth, he would not be a priest, there being priests who offer gifts according to the law; who serve in the image and shadow of the heavenly things, as Moses was admonished by God when about to make the tabernacle: for, see (saith he) that thou make all things according to the pattern shewed to thee in the mount."

At the time this was written, the Jewish temple was standing, and the Mosaic rites were all legally observed by the Aaronic priesthood—although the "sacrifice and oblation" had ceased, by the death and resurrection of CHRIST, to be efficacious. Jesus, being of the tribe of JUDAH, would not have been recognized as a priest on earth, and could only thus officiate in "the sanctuary and the true tabernacle which the Lord pitched, and not man."

The "law having a shadow of good things to come, though not the very image of the things" (10:1), the Jewish priests served merely as an example and shadow of heavenly things—"which are a shadow of things to come; but the body is of CHRIST."—Col. 2:17. The tabernacle in which they served, we learn, was designed by the Divine architect, and a pattern of every thing that was to be made was shown to Moses during his stay in Mount Sinai. The Lord said unto Moses: "Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. . . . And let them make me a sanctuary; that I may dwell among them. According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it. . . . And look that thou make them after their pattern, which was showed thee in the mount."—Ex. 25:2, 8, 9, 40. The things thus directed to be made, being "the patterns of things in the heavens" (9:23), it follows that in the Mount, Moses had a view of the heavenly things, after which to pattern, and in which CHRIST ministers, who could not thus minister on earth. For there went up "MOSES, and AARON, NADAB, and seventy of the elders of Israel: and they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire-stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink."—Ex. 24:9-11.

vs. 6, 7—"But now he hath obtained a more excellent ministry, by as much also as he is the mediator of a better covenant, which was established on better promises. For if that first covenant had been faultless, then would no place have been sought for a second."

For, "if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.—For if that which is done away was glorious, much more that which remaineth is glorious."—2 Cor. 3:7-11.

A change in the ministry, as has been before shown, required a corresponding change in the law which is to be ministered. And inasmuch as the new ministry is to be better than the old, so must the provisions of the new covenant as much surpass in excellence those of the old. The old covenant was not "faultless," because it could not make them blameless that were under it. It was not faulty in the sense of being sinful; for this the apostle denies,

when he says: "What shall we say then? Is the law sin? God forbid. Nay, for I had not known lust, except the law had said, Thou shalt not covet."—Rom. 7:7. Its imperfection consisted in man's inability; for by its provisions, "the man that doeth them shall live in them."—Gal. 3:12. "But that no man is justified by the law in the sight of God, it is evident: for, the just shall live by faith."—*ib.* v. 11. "For if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of JESUS CHRIST might be given to them that believe."—*ib.* 21, 22. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."—Rom. 8:3. This defect in man's nature required the substitution of a better covenant, established on better promises.

vs. 8-12—"But finding fault with them, he saith, Behold the days come, saith the Lord, when I will establish a new covenant with the house of Israel and with the house of Judah: not like the covenant which I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I despised them, saith the Lord. For this is the covenant which I will make with the house of Israel, after those days, saith the Lord: I will put my laws in their mind, and write them on their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach each one his fellow-citizen, and each one his brother, saying, Know the Lord: for all will know me, from the least of them to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

The Lord finds fault with them—i. e., with the people—and not with the covenant; and so gives them the promise of a better covenant—one better adapted to their necessities. The words of JEREMIAH are, "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."—Jer. 31:31-34.

It is called a "new covenant," not because it did not exist before the old, but because having been deferred for a time, it comes into effect after the abrogation of the additions to it. It is a covenant differing from that which God made with Moses when he led them out of Egypt; but appears to be of similar import with the promises made to ABRAHAM; the fulfilment of which, PAUL has proved (6:14-20), constitutes "the hope set before us." The covenant made with MOSES in the wilderness, was not a substitute for that made with ABRAHAM, which covenant being "confirmed before of God in CHRIST, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect," (Gal. 3:17,) it having merely been "added, because of transgressions till the SEED should come, to whom the promise was made."—*ib.* v. 19. The promised seed, CHRIST, having come, to whose coming, only, the addition was to continue, the new covenant takes its place, and goes into effect after those days.

The covenant as here unfolded, does not announce the conditions on which its promises are based, and contains only the promises themselves. As these promises, to be participated in, must require a compliance with certain conditions, they can be completely fulfilled only after the subjects of them have passed the required ordeal. The subjects of them, therefore, instead of now needing no man to teach his neighbor to know the Lord, need to pass the time of their sojourning here in fear (1 Pet. 1:17), because the Father, "without respect of persons, judgeth according to every man's work."—*ib.* And they look forward to that rest, of which a promise is left us, to enter which, we need to "labor lest any man fall after the same example of unbelief."—4:11.

The time when they will all know the Lord, from the least to the greatest, is when their sins and their iniquities are remembered no more; and this, PETER affirms is at the second advent, when he said: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send JESUS CHRIST, which before was preached unto you: whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began."—Acts 3:19-21. It is then, that the redeemed will be in every sense the people of God, and he shall be their God, as it is written: "O thou afflicted, tossed with tempest, and not comforted! behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And

all thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee."—Isa. 54:11-14. This must also synchronize with the new earth when "the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be their God."—Rev. 21:3. "And the new Jerusalem will descend out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper-stone, clear as crystal; and the foundations of the wall of the city were garnished with all manner of precious stones."—*ib.* vs. 10, 11, 19.

This covenant is made with the house of Israel and with the house of Judah—not with the entire nation as the old covenant was; for some of the branches were broken off, because of their unbelief; and believing branches from the "wild olive-tree" were grafted in among them, and with them partake of the root and fatness of the olive-tree."—Rom. 11:17.

The true Israel therefore, consists of believing Israelites, and such believing Gentiles, as adopting the faith of ABRAHAM, become his children. "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter: whose praise is not of men, but of God."—*ib.* 2:28, 29. "For they are not all Israel, which are of Israel: that is, They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed."—*ib.* 9:8. "And if ye be CHRIST's, then are ye ABRAHAM'S seed, and heirs according to the promise."—Gal. 3:29. The house of Israel being thus constituted, will not be saved "until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins."—Rom. 11:25-27. This is written in ISAIAH, and brings us to the eternal state: "And the Redeemer shall come to Zion, and unto them that turn from transgression in JACOB, saith the Lord. As for me, this is my covenant with them, saith the Lord; My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the month of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever."—Isa. 59:20, 21.

One other thought PAUL advances on this point:

vs. 13—"By his dying, A new covenant, he hath declared the first old. Now that which decayeth and groweth old, is near vanishing away."

The Jewish ordinances had ceased virtually, but were still daily observed by the Aaronic priesthood. The time however was approaching when they should entirely vanish away, as they did in A. D. 70, with the destruction of their temple and city,—about six years after this epistle was written. Since then, they have remained "without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim."—Hos. 3:4. But the prophet adds: "Afterward shall the children of Israel return, and seek the Lord their God, and DAVID their king; and shall fear the Lord and his goodness in the latter days."—*ib.* v. 5. As the DAVID their king whom they are to seek is the risen and glorified SAVIOUR, so must the children of Israel who are to return to seek him, include all those who died in the faith, who, "having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect."—Heb. 11:39, 40. They can include none who are not of the faith of ABRAHAM; nor can they exclude any, who, being CHRIST'S, are "ABRAHAM'S seed and heirs according to the promise."—Gal. 3:29. Thus, by the resurrection, they will enter the rest which remaineth unto the people of God, according to the prediction, "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord. And DAVID my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto JACOB my servant, wherein your fathers have dwelt, and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant DAVID shall be their prince for ever."—Ezek. 37:12-14, 24, 25. Then "violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day:



Apr 17, 1852

neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time."—Isa. 60:18-22.—(To be continued).

#### THE ANGELS OF REV. 14:6-12.

The following inquiries were received and the accompanying article written, several months since.—We deferred publishing it for a time, to secure more mature reflection on the subject; but have concluded to publish it at the request of a number who have heard it read.

"Is the preaching of the Advent the fulfilment of the message of the angel, of Rev. 14:6, or of that part of it which proclaims, 'The hour of his judgment is come?' If so, are the messages of the two angels that followed yet to be fulfilled, or are they now in progress of fulfilment? When did each commence, and how and by whom are they fulfilled?"

REMARKS. See H. H. H. H.

The human mind is so constituted, that those things with which one stands connected, often appear to him, of more importance, than they relatively merit. This being natural to the human mind, it is to be taken into consideration, in every estimate which is made of the relative magnitude of objects—physical or ethical. It flatters the pride of some persons to consider themselves, or to be considered by others, as occupying a large space in the providence of God. Such are always in danger of over estimating themselves and their labors. They are not to be censured for this; for it is unavoidable in the constitution of man, and all persons are more or less liable to this error of judgment. Only knowing this liability of the human mind, it is to be carefully guarded against. Some persons, particularly those of small self-esteem, are liable to the other extreme and to think less highly of themselves and of their works than they ought to think. As in navigating the ocean, the direction and force of each counter current is to be taken into account, in calculating the precise course of the vessel, so in all mental conclusions, corresponding tendencies are to be allowed for.

In deciding respecting our whereabouts on the chart of prophecy, some can see in almost every scripture a reference to events of the present time. This though less reprehensible, is as contrary to a sound conclusion, as it is to perceive no such reference in any scripture. To reason correctly we need to apply to the present all that has respect to it, and nothing that has respect only to other times. But for us to decide that we, or for others to decide that they, are not liable to wide mistakes, either way, would be arrogant and presumptuous. All that can be done, is to inquire, with a spirit of humility and prayer, respecting the meaning and application of the several parts of the word, and to believe what is in harmony with other parts of the Scriptures.

With respect to the texts about which inquiry is here made, we have long felt, that they had been crowded into a too limited space of time, involving several difficulties.

It is an admitted principle with those who reject that of a two fold application of prophecy, that when there has been any marked fulfilment of any prediction, we are not to look for it to be again fulfilled; for if we may look for a double fulfilment, why not for a three, four, or even a twenty fold fulfilment? In comparing prophecy with history, we may mistake, and think we see a fulfilment where none exists; and then, when subsequent events more fully conform to the requirements of the prediction, we must of course conclude that we had before misapplied the text. But we can never change the application from a former to a later event, on account of a mere resemblance, when the later is less in harmony with the prediction than the former; and the fulfilment in the former, will not preclude the re-appearance of similar phenomena subsequently, as the truths and principles previously evolved are perpetuated, subsequently exert a corresponding effect, and again produce results like those which were the more immediate subjects of the prediction.

The scripture in Rev. 14:6-12 brings to view the flight of three angels.

The first has the everlasting gospel to preach to every nation, kindred, tongue, and people; and proclaims the same, by calling on all men to fear and worship Him who made all things—which implies that it was addressed to those who, instead of worshipping the Creator, were worshipping created things;—confirming the same by an appeal to the approaching judgment.

The second angel proclaims the fall of Babylon, and its cause.

The third announces the consequence to those who worship the beast, or its image.

The question proposed has respect to the chronology of these predictions.

The previous chapters (12th and 13th) are the record of a vision, commencing with the first advent, and coming down through the history of Rome—its civil government being symbolized by the beasts, their heads and horns, and its ecclesiastical, by the image to the beast. The same subject is continued into the 14th chapter as far as the 5th verse, which brings us down to the Lamb, standing on Mount Zion with the 144,000 redeemed from the earth.—Synchronous scriptures compel us to understand this to be in connection with the second advent. In other words, the vision commencing with the 12th chapter, by the first five verses of the 14th is brought down to the end of the world.

Now the subsequent record, beginning with the 6th verse of the 14th chapter, is either a continuation of the preceding vision, or it is the commencement of a new one. If the former, then the message of those angels is to be given after the end, and in some future age. But as the beast is cast into the burning flame at the end of this age (see Dan. 7:11, 21, 22, and Rev. 19:20), and the image, or papal supremacy only continues till then, there would be no propriety in a command not to worship them after the end of this age. Consequently the flights of those angels are not a continuation of the previously recorded vision; but the commencement of a new vision which the revelator saw. Where then, according to the Apocalyptic rule respecting preceding visions, should we naturally look for its commencement.

If the flight of these angels was something to be fulfilled just immediately prior to the end, it would doubtless have been in its place, in the preceding vision, before the Lamb was shown standing on Mount Zion. Thus the sealing in Rev. 7th is placed between the sixth and seventh seals, and the reformation in the 10th chapter between the sixth and seventh trumpets. Shall not this otherwise uniform Apocalyptic rule guide in the location of this vision?

As the message of the second angel is referred to in another passage, Rev. 18:1, its chronology is more easily ascertained and will be first considered. Its proclamation, is as follows:

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."—Rev. 14:8.

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies."—Rev. 18:1-2.

The foregoing scriptures thus correspond. They both descend from heaven; the one is a mighty angel, and the other has great power; the one is enveloped with a robe of cloud, his head is arched with the rainbow, his face is like the sun, and his feet like fire, and he stands on both earth and sea; the other is so glorified and occupies a position so conspicuous, that the earth is enlightened with his glory; and the one cries "with a loud voice as when a lion roareth," while the other cries "mighty with a strong voice." Thus their position, manner, and conspicuousness are alike. What was uttered by the angel of the 10th chapter is not revealed; but the fall of Babylon is announced in the 18th, and hence it follows that it was the subject of the angel's utterance in the 10th.

As the messenger of the 10th chapter, is after the sixth, and before the seventh trumpet; and as subsequent to the epoch symbolized, there were to be prophesies "again before many peoples, and nations, and tongues, and kings" (10:11), it follows that the time then symbolized, must be at an epoch, considerably anterior to the end of the world. A corresponding reason, viz., that the command to come out of Babylon, and the fulfilment of her plagues and sorrow, are to intervene between the cry of the angel, announcing her fall and the time of her actual destruction, proves that the mighty angel of the 18th of Rev. must also be at an epoch having a considerable period between it and the end.

It follows then, when John saw the angel of the 18th chapter, and "the earth was lightened with his glory," that it did not symbolize a literal but a moral light—the light of truth. And as the enlightening of the earth by its promulgation, pre-supposes a previous state of corresponding moral darkness, it must, as in the 10th chapter symbolize an epoch, prominent in the history of the world, as a time when the darkness of ignorance, error, and superstition, began rapidly to disappear before the spread of the light of truth and knowledge.

These considerations point to the epoch of the REFORMATION, when the midnight darkness of the dark ages began to be scattered, before the uprising

and onward progress of truth, and knowledge. Then appeared a body of religious teachers, aided by the then newly discovered art of printing, who so brought the Scriptures out from their obscurity, opposed the pretensions of the Papal hierarchy, and by the clear teachings of the word so secured the spread of gospel light and liberty, that they might appropriately be symbolized by an angel coming down from heaven, and enlightening the earth with his glory. The descent from heaven of the angel would then symbolize the heavenly origin of the doctrines then promulgated. His mighty power, and the strong voice with which he proclaimed his cry, would symbolize the greatness and earnestness of the movements and mighty results which were affected by it. And it could only be fulfilled by some great and mighty movement like the Reformation.

The corresponding scripture in Rev. 10th, can only apply to the same epoch. The universality of the movement being there symbolized by the angel's standing one foot on the sea and one on the land; the earnestness with which the truth was promulgated, being indicated by the loud voice like the roaring of a lion; and the rescuing of the Bible from a dead language, its translation into a language that the people could read, and its being brought by the aid of printing within the reach of all, being shown by the open book held in the hand of the angel; while the light of truth unfolded by the appearing of that book, corresponds to the lightning of the earth by the glory diffused by the angel of the 18th chapter.

As the cry of the messenger of Rev. 18th, is directed against Babylon, so, if they are synchronous scriptures, must the loud voice of the messenger of the 10th chap. likewise be directed against Babylon.

That this city of the Apocalypse was a symbol of the Roman hierarchy, has been the uniform belief of Protestant commentators. That hierarchy was also shown to John in the vision of the 17th chapter under the symbol of a woman seated on a scarlet-colored beast—upon her forehead being written "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH"—17:5. The beast, symbolizing the Roman civil power, the woman seated thereon must have symbolized the church of Rome, sustained by the civil power, and directing and controlling it. Its fall, then, being distinct from its destruction, must be its fall from its position on the beast,—as the director of, and as sustained by the civil power.

The cry of the angel announcing the fall of Babylon, as Mr. ELLIOTT remarks, seems to be anticipative of a fall in the future. Were the denunciations of the Papacy by the Reformers of a character to fulfil these predictions? A judicious correspondent of the Herald in July last, thus remarks:

"If these denunciations against Mystic Babylon, and protestations against all her idolatrous ceremonies and superstitious appendages, were not given by the great body of the reformers, within the very bounds of her empire over kings; dismembering her body, and consuming her vitals; if these movements, convulsive in their operations, mighty in their results, and lasting in their consequences, did not fulfil these predictions, it would be difficult to conceive how they can ever have a fulfilment. Such a protestation against the beast and his image and his mark as was given during the period of the reformation, from 1517 to 1555, by Luther, Melancthon, Zuinglius, Peter Martyr, and a host of others in various countries, can never again be given. And why? Because their testimony has not passed into oblivion. Its results were too mighty to vanish like a shadow. Their testimony still lives; and will live, till the predicted doom of the beast shall be executed on him and all his adherents. Any other message, therefore, to the same purport, would not find the old beast in his plenitude of power, and could only be a continuation of the same undying sound, which by its first pealing blasts left him a consuming wreck."

"The year 1300, during the pontificate of Boniface VIII., may be regarded as marking the highest eminence to which the Papal power ever attained. From this period the dominion of the Roman Pontiffs appeared to be gradually undermined." Twenty-four years after this date, John Wickliffe was born, who, together with his followers, made more vigorous attacks upon Babylon itself. "Some of these declared Rome to be mystical Babylon, and the Pope and Church there to be Antichrist." "These heralds announced the fall of mystical Babylon, as the ancient prophets had done that of literal Babylon, long before the event."—Jer. 51:7, 8. And, certainly, they had their authority from the word of God. Their testimony therefore accords with that of the second angel.—(To be continued.)

#### THE LIBERALITY OF THE AGE.

Along with progress, the age boasts of its liberality; identifying liberality and liberalism. Let us see how far it can make its boasting good. True liberality is a blessed thing, for it is but another name for the love that "beareth all things," that "thinketh no evil," that "rejoiceth not in iniquity, but rejoiceth in the truth." With this, however, the liberality of the age has nothing in common. Its essence is indifference to sin and error. Its object is, to smooth down the distinctions between good and evil; between holiness and sin; between the Church and the world; between Protestantism and Popery; between the belief of God's Word and infidelity, or Atheism,

All its sayings and doings in government, in the legislature, in society, in corporations or private intercourse, are based upon the axiom that there is no real difference between these things, or, at least, that if there be, it is not discoverable by man; so that man is not only not responsible for acting upon it, but that it would be intolerance and presumption in him to do so. Kings are, therefore, to rule as if there were no such distinction, forgetting by whom they reign. Judges are to know no such distinction, forgetting that they are to judge "in the fear of the Lord." Society is to be constructed without reference to any such distinction; as if the Bible were not the basis of all society; as if the Book which God has written were unsuitable for the regulation of the world which he created. But is not this calling good evil, and evil good; putting bitter for sweet, and sweet for bitter?

This liberality, however, turns out to be a one-sided principle. Its toleration of error is unqualified and unconditional, almost as if the fact of its being error, entitled it to toleration, and even encouragement. Its toleration of truth is grudging, meagre, restricted. Nay, it only consents to tolerate truth on condition that its supporters will not contend for it too decidedly, but will bring it considerably down to the level of error. Thus, though assuming a Protestant name, its deference to Popery is unlimited; while its hatred of all that is decided and essential in Protestantism is deep and unconcealed, it finds many excuses for the Popish claim of infallibility, but none for the Protestant assertion of the full and thorough inspiration of the Word of God. It palliates the Popish system of monastic vows, but detests and denounces the Scriptural doctrine of separation from the world. It praises and associates with a Papist that believes in the lying legends of saints, and in the virtue of dead men's bones, or in the immaculacy of the Virgin Mary; but it rejects, as silly and insipid, the acquaintanceship of the man who reads his Bible, and loves his Saviour and walks humbly with his God. Its sympathies are all practically on the side of those very errors it professes to reject, and its hostilities are directed against those very truths which in words it owns.

#### THE RELIGION OF THE AGE.

The age also boasts of its religion as part of its progress. With many, religion is mere philosophic speculation upon truth connected with man's soul. With others, it consists in admiration for the Bible, as a book of literary excellences. With others, it is the adoption of a creed, or connection with a church. With others, it consists in bustle and outward zeal. In all, it lacks life, that deep, intense, glowing life, which so marked it in earlier time. Its root is not in the conscience, but in some outer region of the soul, which does not bring us into close and living contact with JEHOVAH himself. It is a thing of the imagination, or of the intellect, or even of the affections, but not of the conscience. There can be no religion which has not its seat there. The hindrance to living religion is the want of a "purged conscience;" and till the conscience has been purged from dead works, there can be no real religion, no true service of God. How little is there of conscience in the religion of the day! Hence, that lack of simplicity, of freshness, of serenity, which we should expect. Hence, its hollowness, and noisy shallowness.

The religion of the day is (as we have seen) an easy-minded religion, without conflict and wrestling, without self-denial and sacrifice; a religion which knows nothing of the pangs of the new birth as its commencement, and nothing of the desperate struggle with the flesh and with the devil, day by day, making us long for resurrection-deliverance, for the BINDING OF THE ADVERSARY, and FOR THE LORD'S ARRIVAL. It is a second-rate religion; a religion in which there is no largeness, no grandeur, no potency, no noble-mindedness, no elevation, no self devotedness, no all-constraining love. It is a hollow religion, with a fair exterior, but an aching heart, a heart unsatisfied, a soul not at rest, a conscience not at peace with God; a religion, marked, it may be, by activity and excitement, but betraying all the while the consciousness of a wound hidden and unhealed within, and, hence, unable to animate to lofty doings, or supply the strength needed for such doings. It is a feeble religion, lacking the sinews and bones of harder times; very different from the indomitable, much-enduring, storm-braving religion, not merely of apostolic days, but even of the Reformation. It is an uncertain religion, that is to say, it is not rooted on certainty; it is not the out-flowing of a soul assured of pardon, and rejoicing in the filial relationship between itself and God. Hence, there is no liberty of service, for the question of personal acceptance is still an unsettled thing; there is a working for pardon, but not from pardon. All is thus bondage, heaviness, irksomeness. There is a speaking for God, but it is with a faltering tongue; there is a laboring for God, but it is with fettered hands; there is a moving in the way of his commandments, but it is with a heavy drag upon our limbs. Hence, the inefficient, uninfluential character of our religion. It does not tell on others, for it has not yet fully told upon ourselves. It falls short of its mark, for the arm that drew the bow is paralyzed.

Rev. H. Bowman.



## CORRESPONDENCE.



## LETTER FROM THOMAS P. HEDRICK.

DEAR BRO. HIMES:—It has been some time since I have written to you, yet the *Herald* comes regularly to my address, for which please accept my thanks, and find enclosed one dollar, for which you can place to my credit. I do not know what is my indebtedness to you, but hold myself ready to meet the same at any time. Please give notice in the *Herald* to the number and volume that I have paid when you receive this remittance. I told you in a previous letter that I intended to continue a subscriber as long as the paper continued to defend the truths of the "Bible" as I understand them. I have as little objection to it as any periodical I am acquainted with, yet I do not subscribe to all you teach in it. Your views of the end of the wicked I cannot believe, ("I speak it kindly,") and for the same reason that I do not believe that the kingdom of the saints will be above the whole heavens, or that the field will contain all wheat by the conversion of the tares before the harvest at the end of the world, or the final holiness and happiness of all men, and that reason is a very simple yet sufficient one. I do not find it taught in the *Bible* any more than I find the others that I have enumerated. I believe the great design of our heavenly Father is to present in the restitution a whole universe of happy and holy intelligences, which shall stand an imperishable "trophy" of the victory achieved in bringing many sons to glory.

"Think, dear brother, what must it be!  
A world of glorious minds to see!  
Drink at the fountain head of peace,  
And bathe in everlasting bliss."

And there is no need, my brother, to look any further than this world for the place where the wicked will be punished, for the "Bible" declares that the righteous shall be rewarded in the earth, (the new earth,) much more the wicked and the sinner (in the present earth), reserved unto fire at the day of judgment. The declaration of the Almighty in the beginning was, And behold all things were very good, and he will reiterate it again in the "restitution," with a "voice" that will not be understood as formerly, for the righteous alone will inherit the earth, and the wicked will have been "cut off," or "destroyed," yea, saith the "word" and the "Spirit," thou shalt diligently consider his place and it shall not be, for the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs, they shall consume, into smoke shall they consume away.

Now, dear brother, these are my opinions, formed from a careful reading of the "Bible," and although I send them to you for publication, which I hope you will do, they do not in the least interrupt our love and Christian friendship. We may, and no doubt do honestly differ; this is no sin, but personal animosities are wicked, and will extinguish the sacred flame of love in the soul if indulged in. Let us, and all the dear brethren, pray that

"It might now from heaven fall,  
And all our sins consume;  
Come, Holy Ghost, for thee we call,  
Spirit, of burning, come."

The *Herald* is the only Advent publication I now take, and I would like you to inform me in its columns, when you intend to make us a visit in the West. This is the third or fourth time that I have written you upon the subject, yet I have not seen any publication of my letters in the *Herald*, probably they did not come to hand. We can procure a very comfortable house for worship in our village if you will pay us a visit. Surely the people have souls to save in the West. We are no better than our species in the east of the mountains, that you should give all your attention there, and we are as anxious to get into the kingdom as anybody, and we know how to take care of Christ's ministers too. I would like you to come—a dozen of you—"devout men," and preach in demonstration of the "Holy Ghost" sent down from heaven, and then we shall see the work of the Lord prospering in our hands. We would like to continue the meeting for one week in the village, and then repair to other places as the way might open. Brother, consider that the most prominent ingredient in those calls is "earnestness," I mean what I write. I want you to come over and help us, and let us know when we may expect you. Please send me a copy of the "Crisis" for inspection, I may order some for distribution, if I should I will remit the money at the time.

Respectfully your brother in the Christian's hope,  
the glorious appearance of our divine Master.  
Laurel (Ind.), March 31st, 1852.

REMARKS.—We, of course, receive with perfect

kindness, any dissent from our views kindly expressed; and we recognize no opposing sentiments, held by Christians, as a bar to Christian fellowship, on the part of those who are not disposed to dis fellowship those who dissent from them.

The reasons which our brother has given for dissenting from us on some points, happen to be the very ones which prove to our mind the correctness of our views. We suppose we have read all the reasoning that can be advanced on the opposite side, and the more we have read, the more convinced have we become of the absence of all proof in its support.

We shall be most happy to visit the far West when God shall open the way for us to do so. But as yet, though we have oftentimes prepared to come, we have been hindered. If it be his will, we will yet come.

## LETTER FROM THOMAS SMITH.

DEAR BRO. HIMES:—In leaving my present field of labor (county of Barnstable, Mass.), where I have spent some seven weeks, I wish to communicate a few thoughts through the *Herald* for the benefit and encouragement of its constant readers, who are ever ready to rejoice in the smallest degree of prosperity of God's Zion. I am satisfied that lasting good was effected by the tent-meeting which was holden in South Truro last July. Some of its fruits still live, and will, I trust, throughout eternity. Some have been baptized this spring by Bro. I. Adrian, and others yet are waiting, while the result of that meeting, with other labors, will be the erection of a house of worship in which the pure word of God may be dispensed.

While on the Cape, I had the pleasure of burying in baptism one young lady from Nova Scotia, who embraced the faith the last winter, and who with becoming fortitude was ready to put on Christ, and thus confess him before men, in expectation that Jesus will confess her at his glorious coming. Very deeply does she feel for her friends in N. S., and wishes much that that gospel which has proved a savor of life unto life to her, may be communicated to them with the same success that it was to her.

I had, in the town of Orleans, an opportunity, in the Baptist meeting-house, of showing to a large and very attentive congregation the reason of our hope, while they listened with marked attention to the word dispensed. The Lord grant that his truth may do them good. The church in Orleans were much revived, and expressed a firm determination to spend the residue of time with a greater degree of faithfulness to God than had been done in former days.

From a Wesleyan Methodist brother in West Brewster, I received an invitation to call upon them, with which I complied, and preached the word twice in the Wesleyan Methodist meeting-house in East Dennis to attentive congregations, much to the satisfaction and edification of some. They had not heard before on the blessed hope which we cherish, and when the candid had listened for two evenings, they expressed themselves greatly benefited in view of the light received on the promises made by God to our fathers. I was very heartily requested to make them another visit and preach the word of life to them, which I hope to do should time continue, and the providence of God permit. Their amiable and kind hearted pastor attended both evenings, by whom I was treated with much kindness, and who expressed not only a willingness, but a desire to have the subject presented before his people. May the Lord bless him and the people of his charge, and bring us all to his heavenly kingdom. Amen.

Westboro', (Mass.), April 3d, 1852.

## God Answers Prayer, but not always in our Way.

It is delightful to reflect how many prayers, like clouds of incense, have gone up from the hearts of God's people during the present eventful year. Not one of those prayers that have been offered from the ground of the heart in sincerity and faith, will fail to bring down a divine blessing. Truly does the great hearer of prayer say, "I never said unto the seed of Jacob, seek ye me in vain." But God does not always, and perhaps not often, take our method in answering prayer. We pray, for instance, for faith, and imagine that it is to descend with a kind of gentle illapse into the soul. Our prayer will be answered—but how? We attempt to lean on every earthly prop. God knocks the staff from under us. Do we fall? No for faith is now called into exercise to support us. Again we are thinking of sailing to heaven in a calm. God raises a great tempest, and breaks the ship and tosses us into the waves. Do we sink? No, now our faith is called into exercise and saves us. We pray for charity—God makes us parties in distressing scenes. God suffers us to be wronged; then bids us love. We pray for humility. God does not overrule some leading infirmity of our hearts, we stumble and fall—and in the midst of sorrow and shame humility is formed. We pray for happiness, for comfort, for joy. We have already

formed our plan of happiness. We have our little paradise around us. We hope we shall not experience those losses and sorrows which we have seen overwhelm others. Suddenly, our earthly schemes are broken up. A child dies—a friend is taken away—our own abode is unfixed. And are we unhappy? No, God now comforts us, and he makes our comforts flow from himself. We wished to dwell in our own house, but we must dwell in houses that we have not builded. We wished to pluck fruit from our own vineyard; but we must take it from one we have not planted. God very commonly, as tribulation abounds, makes our consolation abound. Is the Christian afflicted? He is near that will bind up that broken heart. Yes, believer, your prayers are heard. Out of this very cloud that seems to darken the heavens, you shall hear the voice—"Thou art my beloved son."

With regard to supplies in time of exigency, we pray to be supplied. We think of a certain quarter from whence help will come. But we are woefully disappointed—no help appears. In this person, we say we shall find a friend; but he is removed, or dies, or is too much occupied. No help appears. But when we have wearied ourselves to find the way—and all to no purpose, God opens an unseen door, and in such a manner as to show that the Lord hath done it, and thus sends the needed help. Our wisdom is to go to God with all our burdens, to lay them at his feet and leave the whole matter of our deliverance in his hands. He sees things from the beginning to the end—and will make all things to those who love him and call on his name, to work together for their everlasting good.

## THE LOVE OF CHRIST.

"Unto him who loved us, and gave himself for us, and washed us from our sins in his own blood."

How hath he loved us! Ask the star  
That on its wondrous mission sped,  
Hung trembling o'er the manger scene,  
Where He, the Eternal bowed his head;  
He, who of earth doth seal the doom,  
Found in the lowliest inn no room.

Judea's mountains, lift your voice,  
With regions of the Saviour fraught,  
Speak, favored Olivet—so oft  
At midnight's prayerful vigil sought,  
And Cedron's brook whose rippling wave  
Frequent his weary feet did lave.

How hath he loved us! Ask the band  
That fled his woes in breathless haste;  
Ask the weak friend's denial tone,  
Scarcely his bitter tears effaced;  
Then ask the traitor's kiss—and see  
What Jesus hath endured for thee!

Ask of Gethsemane, whose dew  
Shrunk from that moisture strangely red,  
Which in that unwashed hour of pain  
His agonizing temples shed!  
The scourge, the thorn, whose anguish sore,  
Like the unanswering lamb, he bore.

How hath he loved us! Ask the cross,  
The Roman spear, the shrouded sky;  
Ask of the shrouded dead who burst  
Their prisons at his fearful cry—  
Oh ask no more! but bow thy pride,  
And yield thy heart to him who died.

L. H. SMITH.

At a business meeting of the Advent Church worshipping at Waldo Hall, Worcester, on the 30th ultimo, a letter of recommendation was granted to Bro. N. M. Adams, who has resolved to devote a portion of his time, at least, to the work of preaching. Brethren in the vicinity, or elsewhere, who may desire his services will please address N. M. Adams, Worcester, Mass. In behalf of the Church,

J. W. BONHAM,

OTIS BEAN,

W. A. S. SMYTH.

## EXTRACTS FROM LETTERS.

BRO. JOHN PERRIN writes from Hyde Park, (Vermont), April 5th, 1852.

DEAR BRO. HIMES:—We rejoice to say, that in this section many have been brought back to the favor of God within the past few months, and others quickened, to gird up the loins of their mind, and hope to the end, for the grace that is to be brought unto us at the revelation of Jesus Christ.

The blessed hope of being restored to our lost and forfeited inheritance through the merit of Christ's blood, and the power of his Spirit, is indeed an anchor to the soul both sure and steadfast. We are often refreshed with a breeze from the other shore as faith brings in view the heavenly inheritance. Although trials await us here, by faith we are kept by the power of God unto salvation, ready to be revealed in this last time. In the sphere of our labors there is evidently an increasing solicitude in the minds of many in relation to the signs of the times. The doctrine of the Second Advent of our blessed Lord near at hand is, we think, taking deep hold in the hearts of some. To fix these principles we deem it

proper to refer our friends to the Bible and Advent publications—"The Crisis," "Tract for '52," &c.

Your brother in tribulation and in the hope of the gospel.

Z. W. and M. HOYT write from Griggsville, (Ill.), March 5th, 1852.

DEAR BRO. HIMES:—Bro. Chapman seems to be doing a good work in this state; we have not as yet had the pleasure and benefit of his labors in this place, but hope we may have yet.

We sympathize with you in your trials, but we know there is One who is ready and able to sustain you; and he can cause even the wrath of man to praise him, and the remainder of wrath he will restrain. We remain yours in the Lord.

WILLIAM L. and J. D. CAMP write from Athens, (Va.), April 4th, 1852.

BRO. HIMES:—We have read the excellent *Herald* for the last ten months, but do not feel satisfied yet; we want to hear some corresponding sermons. We think the people in this place are ignorant of the views of Adventists, and somewhat prejudiced against them. Will some of the brethren soon give us a call? they shall find a home with our family.

## OBITUARY.



"I am the resurrection and the life: he who believeth in me, though he should die, yet he will live: and whoever liveth and believeth in me, will never die."—John 11:25, 26.

DIED, of consumption and heart-disease, in Vernon, Vt., SAMUEL TYLER, in the 49th year of his age. He embraced religion in '43, and publicly professed his faith in the near coming of the Lord, and has since been a consistent and faithful defender of those glorious truths which were his heart's delight. His sickness, though of short duration, was extremely painful, but was borne with Christian patience and resignation. His heart was full of glory, and as he said, his "hope was as an anchor to the soul." He died the death of the righteous, and the language of the sorrowing friend is, "Let my last end be like his." Sister Tyler deeply feels her loss, but she is possessed of the blessed hope, and is waiting for the coming of the Bridegroom, and expects soon to see her Lord, and feels that she shall then meet her beloved companion, and enter that world where death can never divide. By the request of our dying brother, the writer attended the funeral, and gave a discourse from Job 19:23-27, to a large and attentive audience. C. R. G.

DIED, in Northfield, Mass., March 1st, of erysipelas, HEZEKIAH COLLIER, aged 84 years. Bro Collier embraced the Advent faith in '43, and though living upon "borrowed time" (as he often expressed himself,) he expected to live to see the "King in his beauty," when he should appear to gather his people to himself. In this he has been disappointed. He sleeps in Jesus, but went to rest believing that soon he should rise again. After a union of sixty-four years, sister Collier is left a widow at the advanced age of eighty-four. But she "sorrows not as those that have no hope." She is strong in the faith that she shall live to see Jesus come in the clouds of heaven, and meet her beloved husband in the better world. A large circle of friends are left to mourn his loss, but feel that their loss is his gain. Northfield (Mass.), March 25th, 1852. C. R. G.

## REV. JONAS KING CONDEMNED.

AND SENTENCED TO IMPRISONMENT AND BANISHMENT.

Our readers have been, from time to time, informed of the persecutions instituted against Rev. Dr. Jonas King, and of the repeated attempts of the ecclesiastics to drive him out of the country. The grounds of his arrest we have heretofore stated. The trial of his case came on the 5th of March last. We take the following account of the trial from a correspondent of the "Journal of Commerce," who was present through the trial, and had access to all the documents of the case. On the day previous to the trial, a handbill was distributed about the city, inviting "all Christ-loving people to come to this singular trial, where were to be proved against this false apostle all the follies that he had said against the Mother of God, against the saints, against the images, and in general against all the sacraments, dogmas, and traditions of the Holy Church." The seditious scope of this paper being evident, it became the duty of Dr. King, as the Consular Agent, to give notice of it to the police and Foreign Ministry, and demand suitable protection on the morrow. The Government, thus compelled to act, provided suitable guard for the trial, and I am happy to be able to attribute even this small and solitary praise to it.

At the time appointed for the trial, the court room, the stairs, and the streets for some distance were crowded to excess. Dr. King had chosen for his counsel two of the most distinguished lawyers in Greece, who, though members of the Greek Church, espoused his cause with all the fervency of a conviction of the innocence of their client. Mr. Palfeas, the Prytanis or President of the University, is, perhaps, the most clear headed and intelligent reasoner, and Triandaphyllis is among the best speakers here, in the legal profession. It became evident, soon after the opening of the court, that the judges were not unbiassed; and in the examination of the witnesses, the presiding officer manifested the disposition to extort, even contrary to the persuasion of the individuals, the statement that they had heard Dr. King pub-



licly revile the Greek religion. The witnesses of the prosecution, with the exception of two, who gave a good testimony of Dr. King's preaching, were of the lowest and most degraded class of the population, and showed in their countenances the workings of their passions against the accused. They were, for the most part, the same individuals who created the disturbances at Dr. King's house about a year ago. They bore testimony against him, and it was the conviction of every person of intelligence present, that they were false witnesses. One of them was intoxicated at the time. Another was allowed to testify, who is generally supposed to be somewhat insane, and who confessed that he had not attended Dr. King's preaching for seven years, and therefore not at all within the terms specified in the indictment, namely, the years 1849 and 1850. On the other hand, the witnesses called by Dr. King were both greater in numbers, and of a much higher rank and respectability in society. Two of the witnesses declared that they had attended regularly, and had never heard anything of the nature of opprobrium or reviling used by the accused against the Greek Church; and the rest testified that, as many times as they had attended, nothing of the kind had been employed. After the termination of the examination of the witnesses, the King's Attorney made an exceedingly violent address, of an hour and a half, most of which was taken up in demonstrating from some little pamphlets printed out of Greece, of the authorship of which he had no legal evidence, that the doctrines believed by the accused were contrary to those of the Greek Church. The pamphlets of Dr. King, the attorney argued, asserted that in matters of religion there is no guide but the Scriptures, which was an idea most subversive of the doctrines of the Greek Church. To let every one form his own opinion on the subject of religion, he said was to destroy faith; for faith and philosophy could not exist together. Preaching, the Court was informed, was not intended to be included within the toleration granted by the Constitution to all human religions. In short, that is to say, no Protestant worship can be allowed within the kingdom of Greece. The answer of the lawyers was complete, notwithstanding that the Court attempted to prevent them from meeting the arguments of the King's attorney, and to violate the sacred right of the advocate to plead for his client. They satisfactorily showed that the Court had no right to inquire into the opinions of Dr. King, but only whether he had reviled the Greek Church, and this from the witnesses had not at all been proved.

"Dr. King in person attempted to speak, in order to present more proofs of his innocence, and of the existence of a conspiracy against him; but the Court would not listen, and, after uttering a few words, he was compelled to sit down, without even enjoying the right which the law affords to all men, to answer to the charges made against him.

"The decision of the Court was a fit sequel of such a trial. In it, Dr. King is found guilty of having preached the doctrines laid to his charge, or rather of having believed them; for the reasons are rather that he believed than taught them. To do this, according to this Court, is to revile the Greek Church.

"The sentence of the Court was that Dr. King was to be imprisoned fifteen days, and then sent away from the kingdom of Greece. The Criminal Court has in this manner, in direct violation of its constitution, reversed in fact the opinion of the highest Court of appeals in Greece, besides condemning a man to suffer two distinct and separate punishments for the same offence!

"Thus has this most singular and unjust trial been consummated! Dr. King, the benefactor of Greece, the accomplished scholar, the devoted missionary, the only accredited agent of our Government in this kingdom, after a peaceful residence of twenty-four years here, occupied in endeavoring to benefit this people by establishing schools, and in other ways, has been condemned, after a trial unprecedented for its injustice, to be confined for fifteen days in a loathsome prison, and then thrust over the boundaries of the kingdom. It is true, Dr. King has a right of appeal from out of the prison to the Areopagus, which may reverse the decision of the lower court, and grant a new trial. If it possesses any sense of its own dignity or respect, it will do so.

"The prison to which the American Consul has been consigned, is a loathsome building named the Meddresy, to which I doubt whether Howard found any rivals in his travels. Mr. Gladstone certainly never saw its like in the kingdom of Naples. Its stench is said to be quite insupportable; and if Dr. King were confined there in summer, I doubt whether he would survive his sentence."

The deepest interest will be felt throughout the Christian community in this country, in the termination of this case, with a heart-felt sympathy for Dr. King, whose courageous defence of the truth has exposed him to the assaults of its enemies. His calm confidence in God, will carry him safely through, and God will bring good out of the evil.

N. Y. Observer.

#### CONTENTS OF THE SCRIPTURES.

The following descriptive character of the several books of the Old and New Testament is from a tract, entitled, "A Design about Disposing the Bible into a Harmony: or, an Essay concerning the Transposing Order of Books and Chapters of the Holy Scriptures, for the reducing of all into a continued History. By Samuel Torshell." This work was published in the Protectorate, and is now exceedingly scarce; our readers may therefore be gratified by a perusal of this portion of it:

Genesis.—The cabinet of the greatest antiquities. Exodus.—The sacred rule of law and justice. Leviticus.—The holy Ephemerides. Numbers.—God's arithmetic. Deuteronomy.—The faithful mirror. Judges.—The mirror of magistrates and tyrants. Ruth.—The picture of a pious widow. Samuel, Kings.—Sacred politics. Chronicles.—The holy annals.

Ezra, Nehemiah.—An idea of Church and State reformation.

Esther.—The great example of God's providence. Job.—The school of patience.

Psalms.—The soul's soliloquies; the little Bible the anatomy of conscience; the rose garden; the pearl island.

Proverbs.—Divine ethics, politics, economy. Ecclesiastes.—Experience of the creature's vanity.

Canticles.—The mystical bride song. Isaiah.—The evangelical prophet.

Jeremiah.—The pathetic mourner. Lamentations.—The voice of the turtle.

Ezekiel.—Urim and Thummim in Babylon. Daniel.—The apocalypse of the Old Testament.

Hosea.—Sermons of faith and repentance. Joel.—The thunderer.

Amos.—The plain dealing reprove. Obadiah.—Edom's whip.

Jonah.—The prophetic apostle of the Gentiles. Micah.—The wise men's star.

Nahum.—The scourge of Assur. Habakkuk.—The comforter of captives.

Zephaniah.—Preparation for sad times. Haggarai.—Zeal for God's house.

Zechariah.—Prophetic hieroglyphics. Malachi.—The bound stone of the two Testaments.

Matthew, Mark, Luke, John.—The four trumpeters, proclaiming the title of the Great King.

Acts.—The treasury of ecclesiastical story. Romans.—The principles of Christian faith, the Catholic catechism.

1 Corinthians.—Apostolic reformation. 2 Corinthians.—A pattern of just apology.

Galatians.—The epistle to the Romans epitomized. Ephesians.—The opening of the great mystery of salvation.

Philippians.—An apostolical paranesis. Colossians.—A brief rule of faith and manners.

1 Thessalonians.—Practical theology. 2 Thessalonians.—Polemical theology.

1 Timothy.—The sacred pastoral. 2 Timothy.—The title of the Scriptures pleaded.

Titus.—Agenda, or church orders. Philemon.—The rule of relating.

Hebrews.—A commentary upon Leviticus. James.—The golden alphabet of a Christian.

1 Peter.—A theological summary. 2 Peter.—The encouragement of a spiritual warrior.

1 John.—The glass of love or charity. 2 John.—The pattern of a pious matron.

3 John.—The mirror of hospitality. Jude.—A picture of false prophets.

Revelation.—Daniel redivivus.—The opening of the treasury of future events.

#### A Papal Bull Disregarded.

Professor Nuyts, of Turin, has published a book in which he takes such a view of the Canon Law, as denies the right of the church to persecute, or to use the temporal power to enforce its edicts. The Pope has issued a bull against it, on the ground that it destroys the constitution of the church by taking away its coercive power, a virtual acknowledgment that the very existence of Popery depends on its retaining the power to persecute. This bull is utterly disregarded. The Sardinian ministry refuse to depose the offending Professor. The people receive him with enthusiasm at his lectures, which are attended by the flower of the city. In his introductory lecture he said, if the government should disavow the principles of religious freedom, it would commit suicide. In closing he said, "My young hearers, fear not the excommunications lately launched by Pope Pius Ninth against the doctrine taught by me. These excommunications are valid neither at home nor abroad. They are also null, because not founded in justice; and they are but an attempt to maintain a division of Italy. My young hearers, we are religious, but of an enlightened religion, and not of religion corrupted, darkening, and superstitious." Universal shouts of applause followed these emphatic words, and the speaker was followed by the whole audience through the streets to his dwelling with cries of "Long live the Professor!" "Long live his doctrines!"

It is a significant fact that Turin is close to the Piedmontese valley, where the Waldenses have maintained the doctrines of the gospel uncorrupted, though in doing it they have been obliged to shed their blood as if it were water.

#### Chinese Jews.

A paper called the "North China Herald" contains a detailed narrative of an excursion made by two Chinese Christians, in search of a colony of Jews, who were supposed to exist at K'ha-fung-foo, (latitude 34 deg. 66 min., N. long. 1 deg. 50 min. W. of Pekin.) As was anticipated, the people they were in search of were discovered, but in the most abject and wretched condition, having for their bed bare ground, with only rags to cover them, and with means barely sufficient to support nature. It appears that their existence was known to the Jesuit missionaries some century and a half ago; but up to the present time nothing had been done towards gaining a knowledge of their history. And what a history would not this prove, if it could be traced back to the date at which they separated from the rest of their people! In poverty and abject wretchedness they now exist, living apart from their idolaters by whom they are surrounded. On the first visit little else was accomplished than the procuring of a few Hebrew manuscripts, containing portions of the Old Testament scriptures. On a second visit to this interesting colony, six copies of the Pentateuch, in the original Hebrew, were obtained. Two of the Jews themselves have arrived at Shanghai. The copies of the Pentateuch, ere long, will be forwarded to Europe, and will prove of intense interest to the learned in the Hebrew language. The knowledge of this language has entirely passed away from this community, not one member of it being able to speak or read it. The last person who could do so, they say, was their priest, who died some fifty years ago.

#### The Suit.

Beloved Brethren:—The time draws near when the trial of our beloved Bro. Himes will come on. It is expected that it will take place before the Supreme Court at its present term in this city. It behooves us to be unceasingly earnest in our prayers to our kind Father in heaven, who turned the "counsels of Ahithophel into foolishness," that he would sustain our dear brother under this painfully perplexing trial, brought upon him, as it is, by an unjust prosecution, or persecution.

Prompt action in reference to raising the funds to meet the expenses of the suit, becomes us also. Only a small part of what is needed has yet been raised. We know that many have delayed to contribute because they have been supposing the case would be withdrawn by the prosecutors. But of this there is now no probability; nor has there ever been, judging from the zealous activity of the parties. They have employed no less than five lawyers—three in this city, one of whom stands at the head of the bar, and two in Boston, while George Needham appears to be incessantly active in collecting evidence, and aiding the lawyers in preparing the case. We who "rejoice in the truth," and in our religious liberty for the truth's sake, are desirous of "acquitting ourselves like men" in defence of our brother. Therefore, dear brethren, now that the necessity of the funds is certain, we trust you will respond to this call with that promptness which will at once do honor to our cause, and be cheering to the heart of our afflicted brother.

It may not be out of place here to add, in honor of our blessed Lord and Saviour Jesus Christ, that through all our harassing perplexities in relation to these painful trials, He has continued to bless us as a church. We are overwhelmed with wondrous love, and praise, in view of his goodness. He is constantly adding to our number such as shall be saved in the day of his triumph. We cannot, dear brethren, construe the special favor which He has shown towards us these past months, into disapproval of our course in relation to these painful matters, but the contrary, and we felt induced thus publicly to announce his merciful dealings towards us to His praise and honor.

We are, beloved brethren, your humble servants in the Lord.

CHESTER S. WOOD, Chairman,  
ARNOLD W. BROWN, Treas'r.,  
CHARLES SISON,  
JOHN H. LONSDALE,  
JAMES WOLSTENHOLME,  
ANTHONY PEARCE.

Providence, March 29th, 1852.

[Remittances may be sent to A. W. BROWN, Treasurer, Providence, or to the office of the Advent Herald, Boston.]

"THE APPROACHING CRISIS."—We are ready to supply all orders. Single copy, 12¢ cents; ten copies, \$1; fifty copies, \$4. Postage, under 500 miles, two cents; over that distance, four cents. Those ordering will remember, that the postage must be pre-paid; therefore it will be necessary to forward the amount of postage in addition. \$1 will pay for ten copies sent by express, or taken at the office; but if sent by mail, it will pay for nine copies and the postage under 500 miles, or for eight copies and postage, if over that distance and under 1500; but if over that distance for seven copies.

"THE REGISTER."—We are preparing a work which will contain, in addition to a brief history of the Advent cause, the names of Advent churches and ministers, obituaries of some brethren who "sleep in Jesus," an almanac, and many useful and instructive facts. We would thank any one for any interesting items suitable for such a work. We intend to get it out by next autumn.

"QUESTIONS ON THE PROPHECY OF DANIEL."—Owing to the numerous calls for this work, we have concluded to get out a new edition. The design of the work may be learnt from the preface, published last week.

Price, 10 cents single; \$1 per dozen; \$8 per hundred. Postage (to be pre-paid), under 500 miles, 3 cts.; over that distance, and under 1500, 6 cents.

"VOICE OF THE LORD." Tract for the Times. By W. KING, A. M. Utica: R. W. Roberts, Printer, 58 Genesee-street. 1847.

We have received at this office a few copies of this tract, noticed a few numbers since.

#### THE ADVENT HERALD.

This paper having now been published since March, 1850, the history of its past existence is a sufficient guarantee of its future course, while it may be needed as a chronicle of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time, and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the Herald—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature. 3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845; and which are in brief—

I. The Regeneration of this earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of CHRIST at the commencement of the Millennium.

III. His Judgment of the Quick and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints, at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.

VIII. The bestowment of Immortality, in the Scriptural, and not the secular use of this word, through CHRIST, at the Resurrection.

IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "QUICKLY." "The second woe is past; and behold the third woe cometh quickly"—Rev. 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak; and let us reverently listen to their enunciations.

#### BOOKS FOR SALE AT THIS OFFICE

NO. 8 CHARDON-STREET, BOSTON.

NOTE.—Under the present Postage Law, any book, bound or unbound, weighing less than two pounds, can be sent through the mail. This will be a great convenience for persons living at a distance who wish to have a single copy of any work; as it may be sent without being defaced by the removal of its cover, as heretofore. As all books sent by mail must have the postage paid where they are mailed, those ordering books will need to add to their price, as given below, the amount of their postage. And that all may estimate the amount of postage to be added, we give the terms of postage, and the weight of each book.

TERMS OF POSTAGE.—For each ounce, or part of an ounce, that each book weighs, the postage is 1 cent for any distance under 500 miles; 2 cents if over that and under 1500; 3 cents if over that and under 2500; 4 cents if over that and under 3000; and 5 cents if over that distance.

#### BOOKS PUBLISHED AT THIS OFFICE.

THE ADVENT HARP.—This book contains Hymns of the highest poetical merit, adapted to public and family worship, which every Adventist can use without disturbance to his sentiments. The "Harp" contains 454 pages, about half of which is set to choice and appropriate music.—Price, 60 cts. (9 ounces.) Do do bound in gilt.—80 cts. (9 oz.)

POCKET HARP.—This contains all the hymns of the former, but the music is omitted, and the margin abridged, so that it can be carried in the pocket without encumbrance. Price, 37¢ cents. (6 ounces.) Do do gilt.—60 cts. (6 oz.)

WRITING'S TRANSLATION OF THE NEW TESTAMENT.—This is an excellent translation of the New Testament, and receives the warm commendations of all who read it.—Price, 75 cts. (12 oz.) Do do gilt.—\$1. (12 oz.)

ANALYSIS OF SACRED CHRONOLOGY: with the Elements of Chronology; and the Numbers of the Hebrew text vindicated. By Sylvester Bliss.—232 pp. Price, 37¢ cts. (8 oz.) Do do gilt.—50 cts. (8 oz.)

FACTS ON ROMANISM.—This work is designed to show the nature of that vast system of iniquity, and to exhibit its ceaseless activity and astonishing progress. A candid perusal of this book will convince the most incredulous, that Popery, instead of becoming weakened, is increasing in strength, and will continue to do so until it is destroyed by the brightness of Christ's coming. Price (bound), 25 cts. (3 oz.) Do do in paper covers—15 cts. (3 oz.)

THE RESTITUTION, CHRIST'S KINGDOM ON EARTH, the Return of Israel, together with their Political Emancipation, the Beast, his Image and Worship; also, the Fall of Babylon, and the Instruments of its overthrow. By J. Litch.—Price, 37¢ cts. (6 oz.)

DEFENCE OF ELDER J. V. HIMES: being a history of the fanaticism, puerilities, and secret workings of those who, under the garb of friendship, have proved the most deadly enemies of the Second Advent cause. Published by order of the Chardon-st. Church, Boston.—285 pp. Price (thin covers), 25 cts. (4 oz.) Do do thick covers—37¢ cts. (6 oz.)

ADVENT TRACTS (bound)—Vol. I.—This contains thirteen small tracts, and is one of the most valuable collection of essays now published on the Second Coming of Christ. They are from the pens of both English and American writers, and cannot fail to produce good results wherever circulated.—Price, 25 cts. (5 oz.)

The first ten of the above series, viz. 1st, "Looking Forward," 2d, "Present Dispensation—its Course," 3d, "its End," 4th, "our Teachings to the Thessalonians," 5th, "The Great Image," 6th, "If I will that he tarry till I come," 7th, "What shall be the sign of thy coming?" 8th, "The New Heavens and Earth," 9th, "Christ our King," 10th, "Behold He cometh with clouds,"—stitched, 12¢ cts. (2 oz.)

ADVENT TRACTS (bound)—Vol. II. contains—"William Miller's Apology and Defence," "First Principles of the Advent Faith: with Scripture Proofs," by L. D. Fleming, "The World to come! The present Earth to be Destroyed by Fire at the end of the Gospel Age," "The Lord's coming a great practical doctrine," by the Rev. Mount Brook, M. A.; Chaplain to the Bath Penitentiary, "Glorification," by the same, "The Second Advent Introductory to the World's Jubilee: a Letter to the Rev. Dr. Raffles on the subject of his Jubilee Hymn," "The Duty of Prayer and Watchfulness in the Prospect of the Lord's coming." In these essays a full and clear view of the doctrine taught by Mr. Miller and his fellow-laborers may be found. They should find their way into every family.—Price, 33¢ cts. (6 oz.) The articles in this vol. can be had singly, at 4 cts. each. (Part of an ounce.)

KELSO TRACTS—No. 1.—Do you go to the prayer-meeting?—20 cts. per hundred; No. 2.—Grace and Glory.—\$1 per hundred; No. 3.—Night, Day, morn, and Clear Day.—\$1 50 per hundred.

#### BOOKS FOR CHILDREN.

THE BIBLE CLASS.—This is a pretty bound volume, designed for young persons, though older persons may read it with profit. It is in the form of four conversations between a teacher and his pupils. The topics discussed are—1. The Bible. 2. The Kingdom. 3. The Personal Advent of Christ. 4. Signs of Christ's coming near.—Price, 25 cts. (4 oz.)

#### GREAT COUGH REMEDY!

Ayer's Cherry Pectoral.

FOR THE CURE OF

Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

THIS invaluable remedy for all diseases of the throat and lungs, has attained a celebrity from its remarkable cures, never before equalled by any other medicine. Other preparations have shown themselves inefficient, and sometimes effected notable cures, but none has ever so fully won the confidence of every community where it is known. After years of trial in very climates, the results have indisputably shown it to possess a mastery over the numerous class of diseases, which could not fail to attract the attention of physicians, patients, and the public at large. See the statements, not of obscure individuals, and from far distant places, but of men who are known and respected throughout the country.

The widely celebrated Surgeon, Dr. Valentine Mott, of New York city, says: "It gives me pleasure to certify the value and efficacy of Ayer's Cherry Pectoral, which I consider peculiarly adapted to cure diseases of the throat and lungs."

Dr. Perkins, the venerable President of the Vermont Medical College, one of the eminently learned physicians of this country, writes that the Cherry Pectoral is extensively used in his section, where it has shown unmistakable evidence of its happy effects upon pulmonary diseases.

The Rev. John D. Cochrane, a distinguished clergyman of the English Church, writes to the proprietor from Montreal, that "he has been cured of a severe asthmatic affection, by Cherry Pectoral." His letter at full length, may be found in our Circular, to be had of the Agent, Foot, is worth a recommendation of all patients.

The following letter is from the well-known Druggist and Chemist, Mich., one of the largest dealers in the State, and this case is from his own observation:

"Hillsdale, (Mich.), Dec. 10, 1849.  
"Dear Sir:—Immediately on receipt of your Cherry Pectoral, I carried a bottle to the acquaintance of mine who was thought to be near his end with quick consumption. He was then unable to rise from his bed, and was extremely feeble. His friends, and he himself, were despondent, and he was unable to obtain relief, and I induced them to give your excellent medicine a trial. I immediately left town for three weeks, and you may judge of my surprise on my return, to meet him in the street on my way home from the cars, and find he had entirely recovered. Four weeks from the day he commenced taking your medicine, he was at work at his arduous trade of a blacksmith."

"There are other cases within my knowledge, where the Cherry Pectoral has been singularly successful, but none so marked as this. Very truly yours, G. W. UNDERWOOD."

#### HEAR THE PATIENT.

"Dr. J. C. Ayer, Lowell.—Dear Sir:—Feeling under obligations to you for the restoration of my health, I send you a report of my case, which you are at liberty to publish for the benefit of others. Last autumn I took a bad cold, accompanied by a severe cough, and made use of many medicines without obtaining relief. I was obliged to give up business, frequently raised blood, and could get no sleep at night. A friend gave me a bottle of your Cherry Pectoral, the use of which I immediately commenced according to directions. I have just purchased the fifth bottle, and am nearly recovered. I now sleep well, my cough has ceased, and all by the use of your valuable medicine. E. S. STONE, A. M., Principal Mount Hope Seminary."

"Hanover (O.), April 2, 1850.  
"Dear Sir:—I wish I could tell all that suffer with a cough, what your Cherry Pectoral has done for me. It does seem they might be benefited by the information. I had a long fever, which left my lungs weak and inflamed. Being very feeble, and unable to gain strength at all, my friends thought I was soon to sink in consumption. I had no appetite, and a dreadful cough was fast wearing me away. I began to take your beautiful medicine, by the advice of a clergyman, who had seen its effects before. It eased my cough at first, and gave me rest at night. In less than a fortnight I could eat and sleep, and my cough had ceased to be troublesome, my appetite returned, and my food nourished me. My strength was soon restored. Now, after five weeks, I am well and strong, with no other help than your Cherry Pectoral. Yours with respect, JULIA DEAN."

"I hereby certify that the above statement of my wife is in conformity with my own views of her case, and her cure by Ayer's Cherry Pectoral. JOSEPH DEAN."  
"The above-named Joseph Dean, and Julia, his wife, are personally known to me, and implicit confidence may be placed in their statement. SAMUEL C. VAN DERWENT, Pastor of the Baptist Church."

Prepared by JAMES C. AYER, Chemist, Lowell, Mass., and sold by S. W. Fowle, Boston; Brown & Felt, Salem; W. F. Phillips, Newburyport; W. R. Preston, Portsmouth; Durbin & Co., Portland; Cushing & Black, Bangor; C. W. Emerson & Bangor; W. O. Poor, Belfast; Allison & Gault, Concord; A. Perry, Manchester; James Green, Worcester; H. Brewer, Springfield; Lee & Butler, Hartford; Lee & Osceola, Norwich; C. S. Gorham, New Haven; W. E. Bissell, Norwalk; Bulch & Son, Providence; E. Thornton, New Bedford; L. Chapin, Pawtucket; J. T. Hall, Plymouth; W. Rock, Burlington; S. K. Collins, Montpelier; H. Wadner, Windsor; and by all druggists everywhere. [1-7-5m]



## FOREIGN NEWS.



The British steamship *Africa* arrived at New York on Friday last, with advices from Europe to the 27th ult.

## France.

Some surprise has been excited at the announcement, in one of the journals, that the Prince President will, at the ceremony of opening the Chambers, wear the grand costume of President of the Council of State. The Prince, it is said, must have forgotten that he has to open the Chambers not as the President of an inferior body, but as President of the Republic.

A new scheme of commercial policy is decreed, by which duties on wines are altered, modified, and increased, in a manner wholly regardless of the public or the parties engaged in the wine trade—the entire decree exhibiting a profound contempt for public and private opinion.

It is intimated, further, that a decree is about to be issued, which will be more astounding than any which has preceded it. It is to consist of only three lines, which are to have a more magical effect than any form of words yet disclosed. Some persons allege that the state of siege is to be removed; and the people of Paris are torturing their wits to discover what is meant by this mysterious announcement. Whether the new decree, which is to appear on the 29th will establish an open imperial regime, or whether it will embody some new act of spoliation, remains to be seen.

The Government candidate for Lyons has been defeated by Dr. Henon, who was supported by the Socialists. The majority is 5,000.

No less than seventy German refugees, of Communist opinions, were arrested on Monday last in the Rue St. Honore.

The *Times* correspondent speaks of a decree likely to appear on the 28th or 29th, which will invest with a character of inviolability the whole of the decrees that have emanated from the President since Dec. 2d, up to the last moment preceding the meeting of the Chambers.

There is an extraordinary rumor afloat in Paris to the effect, that the President has offered to the Emperor of Russia to adopt his grandson, the Duke of Leuchtenburg, as his successor. The young gentleman for whom the perilous honor is intended, has reached the mature age of five years. Such an offer is, in fact, to accept the future ruler of France from Russia. But, on the other hand, he is grandson to Eugene Beauharnais. The Duke, in the meantime, was to leave Alexandria, Egypt, on the 7th ult., for Marseilles, on his way to Paris.

## Spain.

The Queen intends to present the Pope with a splendid painting of Murillo, and a number of carriage horses from the royal stables of Aranjuez.

A Madrid letter of the 20th states, that the *Nacion* journal having published an article offensive to the President of France, Gen. Aulic, the French Ambassador at Madrid, had made a formal complaint to the Government on the subject, and the consequence was, the arrest of the director of the *Nacion*, preparatory to his being brought to trial, and the seizure of the journal, from which it can be relieved only by a new deposit of caution money.

## Turkey.

A telegraph despatch, dated Zara, March 14th, states that a force of 1,700 men had been marched into Lione, where Greeks and Catholics were disarmed, and all the clergy, with two principal men out of every canton, seized and imprisoned. A proclamation was issued, threatening with death all persons, except Turks, who should secrete arms. Travelers, even those possessing Austrian passports, found great difficulty in making their journeys. Many Christians, their means having been exhausted by the soldiers quartered upon them, wander about without shelter. The despatch conveying these particulars, comes through an Austrian medium.

## THE ADVENT HERALD.

BOSTON, APRIL 17, 1852.

THIRTEENTH ANNUAL MEETING  
OF  
Adventists in General Conference.

This meeting will be held in Chardon-street Chapel, Boston, commencing on Thursday, May —, [date will be given in due time]—and continue over the following Sabbath.

During the Conference, discourses on important questions connected with our faith and duties, may be expected. Also, information of the state of the cause in different parts of the country, will be communicated by the brethren in attendance.

The coming Conference promises to be one of much interest. The deep feeling manifested by the brethren from whom we have heard, in view of the vast work spread out before the servants of Christ, is encouraging. The "harvest truly is plentiful," but the laborers are few. The Macedonian cry comes from every direction. Help is needed,—called for,—prayed for; and yet many of God's servants, whose energies are already wholly employed, are compelled to turn away from the cries that continually reach them. What can—what shall be done, to furnish the destitute with the bread of life? A wise and harmonious consideration of this subject, involving a cordial and active co-operation between pastors and evangelists in building up the churches in the faith and holiness of the gospel, would prove a great blessing to the churches themselves, and enable them in turn to extend more widely the knowledge of the truth to the destitute.

In the meantime we express the hope, that brethren will give the subject that close and serious attention which it de-

mands, and that there will be a general representation from all parts of the country.

**The Habitations of Cruelty.**—At the meeting of the Royal Geographical Society held this week, an account of the visit of H. M. ship *Calypso* to the Georgian, Navigator's, Feejee, and Friendly Islands, communicated by Commander Worth, was read. The climate and products of these islands were described. Man in a state of nature, the ideal of a sect of philosophers, was exhibited as he is in the dark places of the earth.

The inhabitants of the Feejees were stated to be cannibals of the worst description. Mr. Hunt, the Wesleyan missionary at one of them, stated that five hundred persons had been eaten in five years, within fifteen miles of his residence. When they see a fine man, the remark they make is, "What fine eating he would be." Some of them eat raw human flesh, and chew it as sailors do tobacco. They sometimes eat their best friends; sometimes they cut a piece off a man while alive, cook it, and then make himself eat it.

When parents grew old, they were killed by their children. Sometimes they were buried alive, or thrown to sharks. Women, also, on the death of their husbands, were killed. On some occasions they insisted on being killed, in spite of the entreaties of their children and friends. It was a common custom to cut off a finger as a mark of grief for the loss of a friend; and few people were to be met with who had not lost a finger from this cause.

Capt. Kellett and Capt. Fitzroy, of the Royal Navy, confirmed the statements of Capt. Worth. A missionary informed the present writer, that he once saw a long line of stones which had been placed one at a time by a powerful native, each stone being the memorial of a fellow creature killed and eaten by him.—*Correspondent of Independent.*

A missionary meeting, held in Boston on Monday evening, the 5th inst., was gratified with the announcement that the young Shah of Persia has proclaimed liberty of conscience, and tolerations of all religions, within the limits of his kingdom. The concession is reported to be vouchsafed at the pressing instance of Mr. Shiel, the British Envoy at the Court of Teheran, supported warmly by Mr. Stevens, the British Consul. It was much to ask of the descendants of Omar—the truest disciples of Islam—and every presumption was adverse to success. The high-principled diplomacy—diplomacy using honestly, for once, the livery of heaven to serve the cause of religion—has triumphed, and opened a new field for the display of Christian devotion.

To the religious community the news will be especially welcome. Those who have read Dr. Grant's interesting record of labors among the Nestorians, will appreciate the importance of the event. A barrier is thus thrown down, letting in the full light of religion upon a people already partially acquainted with the true principles of Christianity, and eminently capable of holding them spiritually and profitably. Missionary zeal has looked anxiously these many years for a safe inlet to this theatre for earnest enterprise. It is not impossible that hopes of making a breach in the hitherto impregnable walls of Mohammedanism have been quietly indulged, in the event of an entry being effected. Indeed, whenever Christianity obtains a footing, it appears to do its own battling with heathenism, and needs to regal aid to speed it.

**The Theological and Literary Journal** is issued quarterly, on the first of July, October, January, and April, and contains 160 to 176 pages a number. Its primary design is to point out the defects of the prevailing methods of interpreting the prophetic Scriptures, and unfold the true laws of their explication. Until the principal branches of that subject have been discussed, and the works respecting it that are now considered as of authority reviewed, one article in regard to it, and sometimes more, will appear in each number. It is to treat also of other theological themes as occasion requires, of morals, science, and literature generally, either in independent articles, or in reviews of books, to which its pages are to be largely devoted.

The *Journal* is published by Franklin Knight, at 140 Nassau-st., N. Y., to whom remittances for it are to be addressed. Those who wish to subscribe for it, will address the publisher by mail. Subscribers, from whom payment is due, are requested to remit the amount by mail at the publisher's risk. The price is \$3 a year, payable in advance.

**HATHAWAY'S Great Scriptural Moving Mirror of the Life of Christ, and Opening of Four of the Seven Seals.**—This painting, which we have had the pleasure of seeing, was executed by one of our best artists, from sketches taken in the Holy Land, and comprises upwards of fifty scenes, commencing with the shepherds on the plains of Bethlehem, by night, and succeed each other in historical order to the Ascension, closing with a representation of the opening of four of the seven seals, as described in the Apocalypse. The picture is of a high moral and religious tone, representing in a most graphic manner the wonderful miracles performed by our Saviour. This exhibition is now closed in this city, and is to be opened in Salem. We would recommend our friends to visit it.

**Manifestoes, Ancient and Modern.**—The following regulations for Lent, the present year, were issued by the Roman Catholic Bishop of Boston:

"1st. All the days of Lent (Sunday excepted) are fast days of obligation.

"2d. The use of flesh meat is allowed by dispensation on all Mondays, Tuesdays, and Thursdays in Lent, once in the day only; on Sunday it is allowed without restriction as to the number of times.

"3d. Lard may be used in preparing food on all the days in Lent. (This dispensation extends also to the days of abstinence throughout the year.)

"4th. Eggs, fish, butter, cheese, and milk, may be used at the evening collation.

"5th. The use of flesh meat and fish at the same meal, is prohibited. † JOHN BERNARD, Bishop of Boston."

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving by them which believe and know the truth."

PAUL,

An apostle of Jesus Christ by the will of God.

## Swedish Mother's Hymn.

Miss Mary Howitt has translated from a favorite Swedish author the following beautiful hymn, sung by a mother to her children just before the parting "good night":—

There sitteth a dove so white and fair,

All on the lily spray,

And she listeneth bow to Jesus Christ

The little children pray.

Lightly she spreads her friendly wings,

And to heaven's gate hath sped,

And unto the Father in heaven she bears

The prayers which the children have said.

And back she comes from heaven's gate,

And brings—that dove so mild—

From the Father in heaven who hears her speak,

A blessing on every child.

Then children lift up a pious prayer,

It hears whatever you say,

That heavenly dove so white and fair

All on the lily spray.

**A Wife in Trouble.**—Pray tell me, my dear, what is the cause of those tears? "O, what a disgrace!" "What disgrace?" "Why, I have opened one of your letters, supposing it was addressed to myself. Certainly it looked more like Mrs. than Mr." "Is that all? What harm can there be in a wife's opening her husband's letters?" "No harm in itself. But the contents! Such a disgrace!" "What! has any one dared to write me a letter unfit to be read by my wife?" "O, no. It is couched in the most chaste language. But the contents!" Here the wife buried her face in her handkerchief, and commenced sobbing aloud, when the husband eagerly caught up the letter, and commenced reading the epistle that had been the means of nearly breaking his wife's heart. It was a bill from a printer for nine years' subscription!—*Merchants' Ledger.*

**TRACT FOR 1852.**—This tract, comprising sixteen pages, is now out. It contains—A Glance at Europe—The Project of European Democrats, for the establishment of a Confederacy of Free States, a Splendid Bubble, contrary to the Word of God—Warning to the Church—The Lord's Speedy Coming, the Motive to Christian Duty, and Preparation for the Last Conflict.

Of this work we will send (paying postage for the same,) ten copies for 25 cts., or forty copies for \$1; by express, 100 copies for \$2; 1000 copies for \$15. We hope that a united effort will be made to circulate this tract broadcast.

**THE CONFERENCE.**—It has been thought best to hold the Conference after the trial—the last of May, or beginning of June. Due notice will be given. If any society, situated in a central place, wish the Conference to be held with them, we should be glad to have it so held. If there is no other place offered, it will be held, as usual, in the Chardon-street Chapel, Boston.

Elder D. T. TAYLOR, who has been for a year past associate pastor of the Chardon-street church, is now on a visit to the country, to see his friends and take a little rest. Bro. T. has labored here night and day to good acceptance and with success. Bro. T. has not sought selfish ends, as others have done, and thus divided and scattered the peaceful flock of Christ; but has shown by his labors, and whole deportment, the most affectionate solicitude for the church. He will return to us again in good time.

**AT HOME.**—We are confined about home at present, in order to prepare for our defence before Caesar. In the absence of Bro. Taylor, we minister to the church worshipping in Chardon-street Chapel. The attendance is good, and the Lord has enabled many souls among us to rejoice in his salvation within the last few months. We shall baptize at Charlestown, back of the Monument, next Sabbath.

**Railroad Casualty.**—As the Hudson River Railroad down train was approaching Poughkeepsie, on the afternoon of the 9th, a man stepped deliberately upon the track, just in front of the engine, and was, of course, instantly killed. The wheels passed over his head, crushing him horribly. Whether he was insane, or intoxicated, was not known, nor had any information been obtained as to his name when our informant left.—*N. Y. Times.*

**South Reading.**—Bro. ADAMS and COREY visited this place last Sabbath. They had a good hearing, and were kindly and favorably received by the church. They wish to express their thanks for the sympathy and liberality of the brethren towards them.

**THE SUIT.**—The trial is set down for the 17th of May. It will then come on, unless some unforeseen circumstance should prevent.

A letter has been received from Bro. C. B. Turner, but too late for insertion this week. His health, and also that of Bro. Southard, is slightly improved.

## To Agents and Correspondents.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, not to be mixed up with other matters.

2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.

3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines too near together. When they are thus, they are laid aside unread. Before being sent, they should be carefully re-read, and all superfluous words, tautologies, and disconnected and illogical sentences cancelled.

4. Everything of a private nature should be headed "Private." 5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state), be distinctly given. Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address. Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.

6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning. By complying with these directions, we shall be saved much perbly, and not be obliged to read a mass of irrelevant matter to earn the wages of our correspondents.

## Appointments, &amp;c.

**NOTICE.**—As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening, or they cannot be inserted until the following week.

Bro. P. Hawkes will preach in Blandford, Mass., Sunday, April 15th, and remain in that vicinity until the next Thursday, and hold meetings where Bro. Bates may appoint; Westfield, Mass., 22d; Springfield, Sunday, 25th; Warehouse Point, Ct., 26th; Hartford, 27th; Middletown, 28th; Meriden, 29th; New Britain, 30th; Bristol, Sunday, May 2d.

Bro. T. Smith will preach in Orrington, Me. (Mill Creek), Sabbath, April 15th, (at which time will be commemorated the first and second advents,) and in Brewer, Me. (Clewley school-house), Sabbath, April 25th.

Bro. G. W. Barnham will be with the church at Clarksville, N. Y., Sunday, April 15th; Abam, Sunday, May 2d; Hartsville, Sunday, 9th and 16th; Providence, R. I., Sundays, 23d and 30th.

Bro. O. R. Fassett will preach in Springfield Saturday evening and Sunday, April 17th and 18th.

Bro. I. R. Gates will preach in Westboro' Sunday, April 15th, and Bro. C. R. Griggs Sunday, the 25th.

Bro. L. H. Shipman will preach at Derby Line Sunday, April 15th.

The Post-office address of Elder I. ADRIAN is Haydenville, Mass.

## BUSINESS DEPARTMENT.

**DELINQUENTS.**—Bills will soon be sent to past and present delinquent subscribers of the *Herald*. It is in the power of agents and friends in the places where delinquents reside, to afford us efficient aid in this matter. Bills have been sent out repeatedly to most of them, but only few of them have made any reply. We see no other method to pursue than to employ special agents, to present the bills personally. We shall commence with the State of Maine. Elder T. Smith, of Edlington, has received the bills of those indebted in the towns east of the Kennebec, and Elder I. C. Wellcome is requested to receive those in the towns on the west of the river. Special agents are wanted for New Hampshire, Vermont, Connecticut, Rhode Island, and Massachusetts. A reasonable commission will be allowed. Those willing to act as agents will please write us.

## Business Notes.

I. H. S.—We don't understand you.

E. Elms, \$3.—The P. M. did not frank his letter or pay the postage. It pays for books, postage, and to No. 600.

G. H. Child—\$5 on acct. Have again sent to D. The paper of P. S. is paid to No. 612. Your letter did not come in season to get the notice in the *Herald*.

Theodore Mathessen—You have paid to No. 560. \$1 92 will pay for the tract sent, and for the paper to the 1st of Jan. 1853.

E. Horbeck—You have paid to No. 338—\$2 77 will pay to Jan. 1st, 1853.

I. E. Jones—Have credited Elder Thomas Smith \$1 50 for six copies of your Monitor, left by you with us.

J. F. Coe—You owe \$1 37.

I. H. Smith—We have sent you the books by express. The *Harp* is 60 cents, which you can pay for at your convenience.

J. Spears 2d.—We have deducted four numbers on your *Herald*, to pay the postage which we have to pre-pay, as a change in your address is now to be made. Your *Herald* now stands paid to \$2 32.

F. Gale—You would not gain anything by having them sent as you suggest, as the form is to be changed. The papers directed to A. Rowell are now stopped, the time being up to which they were paid.

E. J. Cook—Books sent.

C. Green—Sent the book to 33 Water-street the 13th.

I. T. Dixon—Sent books the 13th by express.

## FOR THE DEFENCE.

Previous donations . . . . . 26 13  
J. F. Allen . . . . . 1 00 R. Harley . . . . . 2 00  
A Friend . . . . . 1 00 O. F. Cain . . . . . 1 00  
N. Wood . . . . . 10 00 S. S. Church . . . . . 1 00  
E. C. Lyman . . . . . 2 00 Charlotte Watkins . . . . . 1 00  
F. Hill . . . . . 50

## The Advent Herald.

**TERMS.**—\$1 per volume, of twenty-six numbers, if paid in advance. If not paid till after three months from the commencement of the volume, the paper will be \$1 12 1/2 cts. per volume, or \$2 25 cts. per year. \$3 for six copies to one person's address. \$10 for thirteen copies. Single copy, 3 cents. To those who receive of agents without a change of postage, \$1 25 for 26 Nos.

For Canada papers, when paid in advance, \$1 20 will pay for six months to Canada East, and \$1 30 to Canada West, or \$1 will pay for 26 Nos. to the former, or 20 Nos. to the latter.

Where we are paid in advance we can pay the postage in advance to the line—20 cents for six months to Canada East, and 20 cents for six months to Canada West. Where the postage is not paid in advance, it is 1 cent on each paper to Canada East, and 2 cents to Canada West, which added to the price of the vol. \$1 12 1/2 at the end of six months, brings the *Herald* at \$1 28 to Canada East, and \$1 63 to Canada West.

**ENGLISH SUBSCRIBERS.**—The United States laws require the prepayment of two cents postage on each copy of all papers sent to Europe or to the English West India. This amounting to 23 cents for six months, or \$1 64 a year, it requires the addition of 2s. for six, or 4s. for twelve months, to the subscription price of the *Herald*. So that 6s. sterling for six months, and 12s. a year pays for the *Herald* and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., London.

## Agents of the Advent Herald.

Albany, N. Y.—D. Duesler, No. 1. Lowell, Mass.—J. C. Downing.  
North Pearl-street.  
L. Hampton, N. Y.—D. B. Worth.  
Auburn, N. Y.—H. L. Smith.  
Morrisville, Pa.—Sam'l G. Allen.  
Buffalo, " W. M. Palmer.  
New Bedford, Mass.—H. V. Davis.  
Cincinnati, O.—Joseph Wilson.  
Newburg, " Dea. J. Pearson.  
Clinton, Mass.—H. R. Gray.  
New York City—Van Truety, 73  
Danbury, " D. W. Stenberger.  
Balchurst-street.  
Durham, " J. M. Orrock.  
Norfolk, N. Y.—Elder B. Webb.  
Derby Lane, Vt.—S. Foster, Jr.  
Philadelphia, Pa.—J. Litch, 74  
Detroit, Mich.—L. Armstrong.  
Portland, Me.—Wm. Pettinfill.  
Edgington, Me.—Thos. Smith.  
Providence, R. I.—A. Pierce.  
Farmham, G. E.—M. L. Dudley.  
Rochester, N. Y.—Wm Busby.  
Gloucester, Annap., N. S.—Ellas  
Woodworth.  
Hallowell, Me.—I. C. Wellcome.  
Salem, Mass.—L. Osler.  
Hartford, Ct.—Aaron Clapp.  
Toronto, C. W.—D. Campbell.  
Hewletton, N. Y.—W. D. Ghoslin.  
Waterloo, Shefford, C. E.—R.  
Homer, N. Y.—J. L. Clapp.  
Hutchinson.  
Lockport, N. Y.—H. Robbins.  
Worcester, Mass.—J. J. Bigelow

## Receipts from April 6th to the 13th.

The No. appended to each name below, is the No. of the *Herald* to which the money credited pays. By comparing it with the present No. of the *Herald*, the sender will see how far he is in advance, or how far in arrears. No. 534 was the closing No. of last year. No. 580 is to the end of the first six months of the present year; and No. 606 is to the close of this year.

J. Jennie, 560; E. Lee, 24, 550; F. W. Walton, 556; Mrs. Burr, 605; T. Cartmill, 605; J. W. Daniels, 560; G. Bursch, 578; T. Vickerman, 578; S. B. Raymond, 589; O. F. Cain, 584; J. H. Smith, 580; W. E. Hitchcock, 580; G. A. Hooper, 586; W. Moss, 591; E. A. Averill, 595; C. Barnes, 588; R. H. Bird, 590; Wm. Smith, 593; A. Corey, 580; T. D. Bailey, 606; J. H. Waters, 593; J. Cook, 588; O. B. Turner, 588; D. Spencer, 588; M. A. Duff, 589; D. Minter, 588; R. Swan, 592; S. J. Butler, 586.  
S. Shervin, and C. H. H., 605; E. D. Clark, (and tract), 606; R. Harley, 638; J. G. Sprague, 588; J. Perrin, 580—and \$1 45 for tracts and postage; N. Pike, 519; N. Wood, (and C. H.), 638; Mrs. M. Sanders, and C. H. H., 605; W. T. Moore, (and books), 529; A. P. Lynde, (and book), 522; E. Babbin, 590—will be 77 cts. due July 1st, end of present vol.; B. F. Brown, 586; J. Butler, 586; A. Wares, (and book), sent; 585; W. F. Hunt, 609; H. Beck, (and C. H.), 580; J. F. Chamberlain, 586; C. Norris, 574; J. L. Sherd, 638—each \$2.  
C. Greene, (and book), sent; 590; A. S. Gillett, (and books, ver 2), 608; Mrs. Graham, 638; J. Edgars, 612; E. S. Woodford, 590—each \$1. Hill, 571; C. Hargrove, 615—books sent by shipment—each \$4. M. Dewey, 624—\$3. A. Owen, 582—\$2 50. F. Kreier, 600—35 cts. W. S. Smith, 606—\$1 25. R. Allen, 606—\$1 00. C. Watkins, 567—50 cts.



# ADVENT



# HERALD

Luke 9:28-30

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES, VOL. IX.

BOSTON, SATURDAY, APRIL 24, 1853.

NO. 17. WHOLE NO. 571

## THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON-STREET, BOSTON,

(Nearly opposite the Revere House.)

JOSHUA V. HIMES,

PROPRIETOR AND EDITOR.

ALL communications, orders, or remittances for this office, should be directed (post paid) to J. V. HIMES, Boston, Mass. Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.

\* For terms, &c., see last page.



For the Herald.

### JEPHTHAH'S DAUGHTER.

"My sire is returning, the foes of the Lord  
Lie humbled in dust by his conquering sword;  
Proud Ammon laments in his desolate halls,  
And calls for his sons, but vainly he calls."

"With timbre and dance I'll greet his return,  
For the father is found, though the warrior is stern;  
And sweetly he'll smile when he sees I am come,  
To embrace him as victor, and welcome him home."

Thus spake the fair daughter of Israel's lord,  
And proudly her bosom responds to each word;  
Lest the shouting of triumph bursts loud on her ear,  
The hosts of Jehovah triumphant in war."

Why sinks the bold chief, who ne'er trembled with fear?  
'Tis the voice of his daughter sounds sweet in his ear;  
Now wo to the vow that thy rashness hath made,  
Too rashly 't was spoken, too dearly 't is paid—

And the mountains of Gilead join in the wail  
And loud is the weeping, from hill-top to vale;  
She never shall visit those loved haunts again—  
O weep for the beautiful—weep for the slain!"

\* It is now admitted by all Bible scholars, that Jephthah's vow did not imply the death of his daughter; but it devoted her to a life of perpetual virginity.—Ed.

## Views of Adventists respecting the Teachings of Prophecy.

NO II.

The preamble of the New York Conference, which calls for this address, speaks of serious indications of defection from our position, among those who profess the Advent faith. These indications of defection are not of recent date; they do not arise from questions on which it is agreed that honest men may differ, without impairing the faith, nor are we to suppose that they necessarily destroy Christian character. Like all errors which may have the plea of gifted and worthy supporters in their favor, and which appear plausible by their antiquity and apparent agreement with certain portions of Scripture, which are hard to be understood, without carefully weighing their connection and parallel portions, the errors referred to naturally unsettle and bewilder honest minds, open the door to indifference and worldly-mindedness, and often lead to the most dangerous disregard, or distortion of the plainest texts in the Bible. The defections which are now to be met as threatening our brethren, and against which we would warn them, are these: 1. That the Jews are to be restored to their national distinctions in Palestine, and their institutions partially or wholly to be re-established. 2. That there is to be a state of prolation, to some men at least, after the coming of CHRIST. 3. That the millennium of Rev. 20:2-6 is already past.

### JUDAISM,

happily for us, is a perversion of truth as old as Christianity itself. It was the first and most formidable antagonist of Christianity; it was met in all its sophistries, its sanctities, its perversities, and its malignities, by the apostles, who were converted Jews of the true stamp; and the first and direst lesson of heaven's retributive providence, under the Gospel, fell on all the institutions—with many of their adherents—in which Judaism has prided itself, since the final and hopeless desolation of Jerusalem.

So far as argument is concerned, nothing is left for us to do but to call to remembrance such arguments as abound in the word of God.

It is the universal liability of superficial, inattentive, or unpracticed minds, to get lost in things which are at all of a complicated nature; and this is necessarily the attribute of all the dispensations and institutions which heaven has given to men. The mind which cannot rest on

the distinct announcement of the great and special purpose for which an institution is ordained, but must ever be putting forth something as its purpose which is not according to truth, is utterly deficient in its qualifications for discipleship to CHRIST. The same deficiency would disqualify one for anything. As a builder, he would be as likely to put the foundation-stone in the place of the top-stone, or the top-stone at the foundation, as to build in any other way; and as likely to use wood, hay, or stubble, for building materials, as gold, silver, or precious stones.—Things designed for one purpose, are imagined to be for some other purpose. Past, present, and future; conditional portions and those which are unconditional; types and antitypes; figures and facts, are all blended together, as if there were no such thing as rightly dividing the word of truth. Inferences are tortured from texts, which are directly opposed to the whole force of the connection, and assumed to be positive statements; and the clearest and most positive statements are stigmatized as worthless, overstrained inferences. And to crown the whole, texts are often only half quoted, or additions manufactured, perhaps under the name of a translation, which are destitute of the least semblance of authority, in the opinion of the past, various, or marginal readings, criticisms, or common sense.

A wise master-builder warns us against such; they "understand neither what they saw, nor whereof they affirm."—1 Tim. 1:7. They know not the meaning of the words they use, nor the nature of the things of which they speak. Take heed, says Paul, unto thyself, and unto thy doctrine. Take heed to the foundation, and take heed how you build thereon. The foundation is laid. Let nothing displace it. Let it rest. The place for each part of the materials is appointed. Let them occupy their place, or the builder must beware how he calls it God's building. If any part of the superstructure is displaced, the whole must be marred or deranged. This is true of all divine things. No subordinate part of God's arrangements, much less anything foreign to them, can be put in the place of their primary purpose, without destroying his work, or creating confusion in the order of God.

Let us now go back to the clear and primary announcement of God, in reference to all that distinguished the Jewish nation, as the apostles did. Judaism supposes there is something in Jewish blood, Jewish devotions, Jewish prophecies, promises, or institutions, which makes the Jew, on his own account, or because he is a Jew, a special claimant on the favor of God, either in this life, or the life to come, or both; and hence the Jew must, in fulfillment of the portions claimed for his special benefit, be distinguished from all the rest, or the great mass, of mankind. Let us examine each point separately:

### JEWISH BLOOD.

The root of the Jewish race, as distinct from other nations, is the patriarch ABRAHAM. God called him out from among the other Gentiles, to become the father of a distinct people and the founder of a visible church, because he retained the early forms of truth in their purity, while the great mass of men changed the truth of God into a lie. God gave them over to a reprobate mind. He called ABRAHAM his friend and blessed him. The two covenants which begun with him, though intimately connected in some respects, had different objects in view. One secured to ABRAHAM personally, and to all who like him believed God, an everlasting possession, to consist of the land of their sojourning—the world; the true God to be their God, and the establishment of this covenant with them, in their generations, after ABRAHAM. The other covenant secured to ABRAHAM, in his posterity, the birth of CHRIST, who is the root and offspring of ABRAHAM, as he is also of DAVID. The first covenant is eternal, the second was temporal. One is personal, the other was political. The blessings of one covenant are secured on one principle—grace, faith, and the reception of the Spirit; the blessings of the other, were se-

cured on another principle—the flesh, or natural posterity of ABRAHAM, and the merit of works as defined by the law. The human parties to one covenant were allegorized by one line of ABRAHAM'S seed—ISAAC—and are called the children of promise, the children of God, and the children of the free woman, Jerusalem above; those of the other covenant were allegorized by another line—ISHMAEL—and are called the children of the flesh, of their father the devil, and of the bond-woman, old Jerusalem.

The institutions of the political and temporal covenant were specially designed as a middle wall of partition between ABRAHAM'S natural posterity and other nations till CHRIST should come, that the faithfulness of God in fulfilling the promise might be manifested. For how could it be known that CHRIST was ABRAHAM'S seed unless his posterity were thus preserved? And hence the first verse in the New Testament gives prominence to this fact: "The book of the generations of JESUS CHRIST, the son of DAVID, the son of ABRAHAM." "Of these, as concerning the flesh, CHRIST came," is the great fact on which the apostles stand, when they invite their kinsmen and all the world to God through him; and at the same time dash to the earth, with loathing and contempt, the hope of the Jews, who trusted in anything but Christ, as dung and dross. The distinct preservation of the honored progenitors of the Messiah, to illustrate the faithfulness of God, was the special and grand purpose of the temporal and political covenant begun with Abraham; which was fully developed during the period from Moses to Solomon, and continued till Christ came.—But there were other subordinate purposes connected with this:

1. The Mosaic covenant was typical—a shadow of things beyond itself. It required a long catalogue of personages, institutions, and events to exhibit the various offices and works of Christ. The prophets, priests, kings, conquerors, all have their significance. The land possessed under the temporal covenant, although comprehended in the eternal inheritance, was a type of it; the people of the body politic, though as many of them as were comprehended with him in the everlasting covenant, were typical of the Israel of God—the church of the first born. The sign of circumcision, which Abraham received as the seal of the faith which he had while uncircumcised, became the significant badge of the Mosaic covenant.

2. The temporal and political covenant was made the medium of conveying great moral lessons. The facts which are always referred to, in the divine administration towards our race, were presented in a definite and terrible or glorious form in the law of Moses. The exceeding sinfulness of sin; the wrath and justice of God against it, and the only atonement which could avail for the guilty—the precious blood of Christ—were the great moral lessons of the law. And thus while its observances sanctified outwardly to the purifying of the flesh, and gave a title to all the privileges of the Jewish commonwealth, they continually referred the worshippers to a higher sanctification, which was needed to prepare them to serve the living God in the eternal inheritance, and the true tabernacle.

3. The history of God's dealings with his people, under the law, was to be a standing illustration of his faithfulness in reference to his eternal arrangements. He who was to sit on David's throne, and to whose kingdom there is to be no end, must first be born of the house and lineage of David. He in whom all the families of the earth were to be blessed must first be born of the seed of Abraham. He who is to bruise the head of the serpent must first appear as the seed of the woman. He who is to stand at the head of the restored creation as the second Adam, must first manifest himself in a form like unto his brethren; then die for us under the curse of the law, yet not condemned by the law; and prove by his victory over death, that he is the Son of God, the appointed heir of all things!

In all these respects the temporal and politi-

cal covenant between God and the seed of Abraham, who should produce the Messiah, according to the flesh, was made subordinate to the higher and eternal covenant with the seed that Christ himself should produce.

It was in this complexity of the divine arrangements that Jewish conceit or carelessness got lost. It was as difficult to submit to the scriptures, as it was laborious to search the scriptures. The assumptions and blunders of ancient Judaism, which pleased not God and were contrary to all men, are fully exposed by the apostles.

What do these apostles, who had as much to boast of as any Jew could have, say of any and all the distinctions on which the hope of a Jew could rest? They tell us that God has no respect to these things as a ground of acceptance; and that righteousness and the fear of God are as acceptable in other nations as among the Jews. That while the Jew hath much advantage every way, and chiefly in the bestowment of the oracles of God, that these same oracles declare that there is no difference; for all have sinned and come short of the glory of God; and that as the God of the Jews is the God of the Gentiles also, he justifies all alike through faith, without the deeds of the law.

Paul goes directly back to the case of Abraham, which all parties in the controversy must admit to be decisive. The Jews said, "We have Abraham to our father." Yes, says Paul, our father as pertaining to the flesh; what has he found? On what ground did he stand? What advantage did he secure? All who stand on the same ground must be safe! Very well. "What saith the scripture? Abraham believed God, and it was counted to him for righteousness." And the difference between the position of the Jew and that of Abraham is this: one worketh, and then presents his demand as a debt; the other looks to the grace of him that justifieth the ungodly, and believes or trusts in his promise. Abraham did this. David did the same; and describes the blessedness of the man who stands on this ground. Blessed is the man to whom the Lord will not impute sin.

But these men were both circumcised. True. But does this blessedness belong to the circumcision only, or to the uncircumcision also? Let Abraham's case decide it; for we say that faith was reckoned to him for righteousness. How was it then reckoned? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And that well known fact in his history has a most important meaning. His faith, and his justification, and his blessedness preceded the reception of its sign and seal, and that he might be the father of all them that believe, though they be not circumcised. Therefore all who believe are blessed with faithful Abraham. They sustain the same relation to God; are pardoned, have peace with God, have access to the grace which enables them to stand, and with him are heirs of the world. By losing sight of the faith of Abraham in the sign of that faith, and then misinterpreting the sign itself, circumcision and the law were used for a purpose for which they were never designed; the law was set against the promise of God, so as to annul the promise, faith was made void, and the promise of no effect. In this way the whole plan of salvation was turned upside down. Placed on such a footing, the two things became eternally irreconcilable. One must destroy the other.

Paul sums up the case by showing that the law could not give life; that as the ministrations of mercy and grace to the believing, and the promise of the inheritance were older than the law, therefore that covenant from which the grace and the promise came cannot be annulled by the law; and as the inheritance, was originally secured by promise, it is sure to all the believing seed, whether Jew or Gentile. If any question is or can be settled by the full, clear, and harmonious testimony of the word of God, it is settled, that all who found acceptance with God before a Jew existed, all who found acceptance with him during the existence of Jewish institutions, and all who have found, or may



find acceptance under the Gospel, stand on the broad foundation of grace, as common ground; they all exhibit the same faith in the promise of God; they are one body; fellow heirs; heirs of God, and joint heirs with Christ. The middle wall of partition is broken down by Jewish hands, commissioned by Him who ordained it. All was left that was Jewish for the broad ground of the Gospel. And all who preferred their Jewish distinctions to Christ and the common Gospel, were rejected like Esau; cast out like the child of the bond-woman; like Pharaoh and the Egyptians, who opposed the promise and purpose of God in the days of Moses, they are vessels of wrath fitted for destruction; they are as Sodom and Gomorrah; they have stumbled, and are blinded, like Israel against whom Elijah made intercession. The institutions in which they trust, have become a snare, and a trap, and a stumbling-block, and a recompense unto them; their eyes are darkened that they may not see, and that they may bow down their back away. There is no hope for them but by faith in Christ; and that brings them on to the common Gospel ground; and if they come it is as life from the dead. For the law in which they trust is dead, abolished, done away, by Christ; and all the Jewish believers become dead to the law by the body of Christ. The hope of the Jew and that of the believer in Christ, are as opposite to each other, as life and death.

So the apostles regarded the pretensions of ancient Judaism. So, as Adventists, we have regarded them from the first: "The Jews are not the rightful heirs of the promised land. Believers—Christians—are the true Jews, the real Israel of God, the seed, and the rightful heirs of the promised land."—*Synop.*

Now, that there are serious indications of defection on this point, will appear from the following articles in a professed Advent paper.—After quoting passages from the most discursive portions of prophecy, garbling and interpolating them in the most unauthorized manner, remarks like the following are advanced as "proved;" "literal truth;" "glorious;" &c. &c. With the portions quoted, as they stand in the word of God, we have no difficulty. The "theory" built on these texts is another thing. We first quote from the *Har.* of Feb. 23. In this article, the *Har.* quotes from Luke, Daniel, Zechariah, and Matthew; and then says, "Christ gives us to understand that Jerusalem will be rescued from the Gentiles, and fitted for the place of his glory." That literal, or old Jerusalem, is intended, is evident from the whole article. But the following from the *Har.* of March 30, will show more clearly what was intended:—"Numerous prophecies as clearly and positively predict the building up again of Jerusalem as they do of its fall. And as they make Jerusalem re-built, the glorious city of the Lord during his millennial reign, it is evident that the new Jerusalem, which is not to be re-built, cannot be that city. . . . But by a careful examination of the chapter, (Isa. 60th,) we think all will see that it does not speak of the new Jerusalem which is to be located on the new earth, but of literal Jerusalem in its redeemed, cleansed, beautified, and glorified state, in the age to come, under the millennial reign of Christ. . . . No wonder that Paul, in speaking of Jerusalem thus redeemed and glorified, in contrast with it fallen, trodden down in the dust, could say, 'Jerusalem which is above is free.' See Isa. 2:2; 52:1, 2; Micah 3:12; 4:1, and other corresponding passages; and it will be clear that Jerusalem in 'heaps' and in the 'dust,' is to shake herself from the dust; arise, and be 'exalted above the hills;' in this state of exaltation it will be Jerusalem which is 'above' its former low condition. . . . It should be remembered that the new Jerusalem is not named in Paul's discourse; but the 'Jerusalem which is above' is, and we think we have already proved that it is not the new Jerusalem.\* . . . Indeed, all the holy prophets have clearly foretold the re-building of Jerusalem, which is now trodden down of the Gentiles. To this truth James bears testimony, in which the church in Jerusalem and the apostles agree. The case to which we refer is recorded in the 15th of the

Acts of the Apostles. . . . Observe, the understanding of the Apostolical conference was, that the prophets taught that the tabernacle of David that had been thrown down, and was in ruins, would be builded again, when the Lord should return.\*

"Finally, such is the nature of the overwhelming amount of plain, inspired testimony on this subject, that we are forced to the conclusion that there are three Jerusalems named in the Bible. 1. Jerusalem that is trodden down, and now in bondage. 2. Jerusalem redeemed, rebuilt, which is above, or will be 'exalted above the hills,' and according to Ezekiel, and all the holy prophets, will be the glorious city of the Lord of glory, the beloved city, during his millennial reign on the earth. And 3. The new Jerusalem, which will come down from God out of heaven, after the close of the thousand years' reign of Christ and the creation of the new earth."† Other articles might be quoted. These are sufficient.

It will be seen that in order to make three Jerusalems, the article has to make two of one. Jerusalem to be re-built, we are told, is "the literal Jerusalem," and is counted for the second. Paul spoke of this in contrast with the literal Jerusalem, as "above," because when it is rebuilt, it will be "exalted above the hills." The "glorious prospect" of Paul and all the free children is, then, to get back to Jerusalem rebuilt. That is to continue forever "a thousand years;" and then comes the everlasting New Jerusalem. It is surprising that Paul did not say, "here we have no continuing city, but we seek two to come."—(To be continued.)

(For the Herald.)

### Sketches of Travel.

#### No. XIV.—NISMES AND ARLES TO MARSEILLES.

On my arrival at Nismes, I had hardly set foot within the Hotel du Luxembourg, before I was accosted by a guide who proffered his services to show me "the antiquities." I engaged him to attend me at six the next morning.—After supper, as it was a beautiful moonlight evening, I strolled about the town to gain some general idea of its appearance.

Nismes is a thriving manufacturing town of 45,000 inhabitants, capital of the Department du Gard. The old town consists of narrow, intricate streets and houses, but this is encircled by a fine broad street, or *boulevard*, planted with trees and lined with handsome buildings, which separates it from the more modern part. A large part of the population, perhaps one third (I was told one half) is Protestant, and so complete is the separation between the two parties, that they frequent different cafes. Although Nismes has received comparatively little notice from travellers, it is richer in well-preserved antiquities than any town in France, or Northern Europe.

At six o'clock the next morning, I commenced the tour of "the antiquities." The first object of interest is the AMPHITHEATRE. This made a great impression on my mind. I wondered that more had not been said about it. It is a colossal pile, and far better preserved externally than the

\* Here again we must point out the ignorance of the use of language. There was no tabernacle of David, in the sense of a tent or temple. The tabernacle erected by Moses was before David; the temple of Solomon was built after him. But there was "the house of David," not only in the literal sense, but also in the metonymical sense, of the household,—the thing inhabited being put for its inhabitants. See Luke 1:27, 69. So the "tabernacle of David" is put for the worshippers. See Amos 9:8-12. These worshippers were "the house of Israel,"—who, although they were "sifted among all nations," "not the least grain should fall upon the earth," or be lost,—as distinguished from "the sinful kingdom," and "the sinners," who should "die by the sword." This tabernacle of David was fallen down—scattered—broken. But the house or tabernacle of David—another Israel—was to be raised up, to consist of all the Gentiles or heathen who are called by the name of the Lord. That this is the sense, is evident from the use of the word "they" as synonymous with the word "it," by the prophet; and from the argument of the apostles.

† When we assume that "three Jerusalems" are brought to view in the plan of God, the eternal balance between type and antitype is destroyed.—There must be two typical dispensations, or two antitypical, corresponding with those in which these Jerusalems are supposed to be found. This confusion does not exist in the divine plan. Old Jerusalem and her children—them that serve the tabernacle—are "cast out." The true tabernacle, which the Lord pitched, and not man, will stand forever: to this all the children of promise look, and to this they will be gathered. If there is a third arrangement, it must belong to a third class!

‡ Relative to . . . the terms, eternity, forever, everlasting, &c., we would say, that all may be harmonized with our views. They may be limited, in the perpetuity of their signification, to the age or dispensation to which they relate. This will not be questioned by any Bible student. There is to be a reign of Christ and his saints of a thousand years, and every term or phrase on time or duration which relates to that thousand years must be limited in its perpetuity to that period of time.—*Har.* Apr. 20.

Coliseum at Rome. In form it is a perfect oval, and has two stories of sixty arcades each, the arches of the first story serving as so many doors. The walls are seventy feet high, the length four hundred and thirty-seven feet, width three hundred and thirty-two. It had originally thirty-two rows of seats, and furnished room for more than 20,000 spectators. Each story has a corridor or portico encircling the whole building, which served for a lobby to the interior.—Into this lead numerous passages, radiating from the centre, and widening outward to facilitate the egress of the crowd. The rows of seats were divided into four tiers by spaces wider than the seats, for the different ranks of spectators, the patricians on the lower more central seats, and the plebeians above. In some places you can see the lines marked upon the seats to indicate the space allotted to each individual. Upon the outer rim of the wall at the top, are projecting stones with round holes cut in them, corresponding with hollows in the exterior cornice below, into which the poles were put to fasten the awnings stretched over the spectators. A very narrow stair in the thickness of the wall to the top was evidently intended for the men who had charge of the awning. Some of the stones in this large structure are eighteen feet long, put together without any cement, yet so perfectly fitted, that when they have been slightly separated by some mighty convulsion, you can see clear through the seam.

During the middle ages it was converted into a fortress by the Visigoths. The Saracens occupied it in the eighth century, until Charles Martel expelled them and endeavored to destroy the structure by filling its vaults and passages with wood and setting fire to it. It still bears the marks of the fire. Some of the stones were cracked by it.

From the top you have a fine view of the town and surrounding country. There is a striking contrast between the busy aspect of the streets below on the one hand, and the silent grass-grown seats of the amphitheatre on the other. It was my first introduction to the monuments of Roman power. Long I stood and gazed upon that empty arena, till it seemed again filled with the struggling forms of gladiators and wild beasts, and those streets thronged with a multitude of admiring spectators. Nearly two thousand years have passed away, yet notwithstanding all the ravages of time, and the violence of more worthless barbarians, the amphitheatre still rears its massive walls, as if in proud contempt of the puny edifices of modern time. It will yet outlive whole generations of them.

The MAISON CARREE, as it is commonly called, is another of the most interesting antiquities of Nismes. This is a beautiful Corinthian temple, of admirable proportions and exquisite workmanship. It has been put to a variety of uses. Originally a Roman temple, consecrated in the reign of Augustus or Antoninus, afterward a Christian church, in the eleventh century a town-hall, later still occupied as a stable, when its owner built walls between the pillars of the portico to make more room, and pared away the flutings of the central columns to allow his carts to pass in; after that attached to the Augustine convent, and used as a tomb-house for burial, next for a revolutionary tribunal, and finally converted into a Museum.

It is surrounded by thirty Corinthian columns, ten of which are detached and form the portico. The Museum contains a collection of antiquities and a number of very ordinary pictures. One of them, however, by Paul Delaroche, is a very fine one—viz., *Cromwell opening the coffin of Charles I.* The face of the dead man, calm and passionless, is in striking contrast with the countenance of the living, thoughtful, and sorrowful, not without compunctious visitings as he gazes upon the victim of his stern policy.

The Public garden contains many other interesting relics of antiquity. Here is the Fountain of the Nymphs, a copious spring of water which bursts out of the foot of a hill, and is received into a large stone reservoir, originally a Roman bath for women. It is surrounded by a colonnade below the level of the ground, and the water is conducted thence through a canal bordered with a stone balustrade. On one side of it is a ruined Roman building, supposed to have been a fane dedicated to the Nymphs, and connected with the neighboring baths. Some inscriptions prove this and the baths to have been built by Augustus. The ancient aqueduct of the Pont du Gard terminated near this fountain.

The hill which rises behind the fountain is planted with trees, and laid out in zig-zag walks conducting to the summit. Here is another ancient monument called *La Tourmagne*, a dismantled tomb of rough stone, of a conical shape, and hollow within. A staircase conducts to the top, which commands a fine view of the surrounding country.

Two of the original Roman gates still exist, the "Gate of Augustus," founded B. C. 16, consisting of a double arch with two side doors for foot-passengers, flanked by two towers; and the "Gate of France."

Nismes is the birth-place of *Nicot*, a physician who first introduced from Portugal to France tobacco, called after him *Nicotiana*; also of M. Guizot, ex-Minister of France.

Returning to the hotel and breakfasting, I proceeded to Arles by rail, retracing the route of the preceding day as far as Tarascon, and then taking the Avignon and Marseilles railway to

#### ARLES,

where I arrived about noon, and stopped at the Hotel du Forum. Took a guide, and began the tour of "the antiquities."

Arles, on the left bank of the Rhone, near the apex of its delta, about twenty-eight miles from the sea, was once the most important city in France, "the Rome of Gaul," as Ausonius calls it. It is said to have been a Grecian colony, and has always been celebrated for the beauty of its women. The Grecian profile is certainly very noticeable even in the women you meet in the streets. The population of the town is now less than 20,000, and its richest treasures are the remains of its ancient greatness.

The AMPHITHEATRE is larger than that of Nismes, though not in as good a state of preservation. Its dimensions are four hundred and fifty-nine feet in length, three hundred and thirty-eight in width, with five corridors, and forty-three rows of seats, capable of holding 25,000 spectators. There are sixty arches in each story, the lower Doric, and the upper Corinthian, of massive construction, formed of enormous blocks of stone very exactly fitted together. On the top are two square towers remaining of four originally built by the Saracens, in the eighth century. A range of vaulted chambers opening into the arena is supposed to have contained the dens of the wild beasts, from which they rushed forth to engage in the gladiatorial contests. In order to explain the use of this part of the structure in as graphic a manner as possible, my guide retreated into these dark caverns through the low arched orifice, and then issued forth on all-fours, growling and shaking his head in a very spirited style. The parapet enclosing the arena is more perfect than that of Nismes. It is faced with marble slabs, without any cement, yet so nicely fitted together as to hold water, with which the arena was flooded for representations of nautical combats.

The ROMAN THEATRE, in another part of the town, is only a fragment of the original building, but the costly marbles, columns, sculptured friezes, and statues found in it, attest its ancient magnificence. One of the statues found here now adorns the Gallery of the Louvre in Paris, called "the Venus of Arles."

Two Corinthian columns, surmounted by part of their entablature, alone remained. They formed part of a row of pillars in front of the stage. Opposite is the semi-circular space for the audience, scooped out of the rock, and still retaining some of its stone seats rising one above the other. Near the Theatre is a very beautiful Doric gateway, or arch, richly sculptured.

In the middle of an open square called the Place Royale, is a curious-looking OBELISK, of a single shaft of granite, forty-seven feet high, which was found in the Rhone, and raised to its present position in 1676. It is supported on four lions, and surmounted by a gilt sun, with eyes, cheeks, and mouth.

The MUSEUM, in the suppressed church of St. Anne, is filled with an interesting collection of ancient remains, such as marble friezes and statues, an altar to Apollo, having representations of the Delphic Tripod, and Marsyas flayed alive, a leaden pipe stamped with the name of the Roman plumber, &c., &c.

On the same square is the CATHEDRAL OF ST. TROPHIMUS, who is said to have been a disciple of Paul, and to have first planted the cross here. It has a curious projecting porch, adorned with statues of apostles and saints, and representations of scriptural subjects. Over the door is the Saviour as Judge of the world, beneath him the twelve apostles, on the right side the good, and on the left the bad, bound by a rope, and dragged by devils. There are also some curious cloisters on the south side.

Opposite the Hotel du Forum are two granite pillars, and part of a Corinthian pediment, the fragment of some ancient building, now built in with the wall of the Hotel du Nord.

Beyond the walls to the east of the town, is the ancient cemetery of Arles, still called ALIS-CAMPS, a slight variation of the original name, "Elisii Campi," ("Elysian Fields,") by which it was known eighteen centuries ago. It was of vast extent, and the dead were brought hither from other cities as far distant as Lyons. One portion was used for burials in Pagan times; and another, marked off with crosses, was afterwards designated for the interment of Christians. The ground teems with grave-stones, sepulchral memorials, and sarcophagi; but the most interesting specimens have been removed to the Museums of Arles, Toulouse, Marseilles, &c. In the neighboring farms, the cattle drink out of stone troughs, which are nothing but empty coffins, and with their lids the ditches are bridged!

\* And how is it "proved?" If it should be granted that this 60th chapter of Isaiah is not a conditional portion, which might have been fulfilled during the political probation of old Jerusalem, the whole argument for the restoration of old Jerusalem is built on ignorance of the use of language. No person of intelligence, unless biased by a "theory," would contend that Mount Zion, or Jerusalem, which consisted only of inanimate matter, were the subject of the prophet's words, which speak of "eyes, heart, sons, daughters, calling, mourning," &c., &c. What is said metonymically of the place, is true of those who belong to it. The city is personified, and the figure embraces both the place and people. Still further, what is thus personified represents something beyond itself, just as David and the prophets represented Christ. As Christ is said to be in the condition of his representatives, so the heavenly Jerusalem is said to be in the condition of her children—"forsaken, tossed to and fro," &c. Such literalism may "wrest the Scriptures" as much as spiritualism.



From Arles I proceeded by rail to Marseilles. The road traverses the *Crau*, a singular stony plain, extending south to the Mediterranean, covered all over with rolled boulders and pebbles, which must have been deposited here by the Rhone and its tributaries at some time when the face of the country was different from what it now is. This stony plain was well known to the ancients. It is described by Strabo, Pliny, Mela; and Æschylus makes it the scene of the combat between Hercules and the Ligurians, when the son of Jove, having exhausted his arrows, was supplied with artillery from heaven by a discharge of stones from the sky, sent by Jupiter. An ancient writer wittily remarks, that the assistance of Jupiter would have been more effectual had he showered down the stones at once on the heads of the Ligurians. The soil is thin, and the vegetation scanty, but it affords good pasturage to sheep, which are driven here from the French Alps to spend the summer. A few miles before we reach the end of our journey, the blue waters of the MEDITERRANEAN open to view, awakening a host of classic associations in the mind of one who sees them for the first time. At 7 1-4 we arrived at the railway terminus in Marseilles, and in the midst of a thunder-shower were rattled away in the omnibus to the "Hotel des Empereurs," in the Rue Cannabiere.

S. J. M. M.

### Present Dispensation—Its End.

In a previous tract, we considered the Nature and Course of the Present Dispensation. In it, God's great design seems to be accurately expressed by the words of Peter (Acts 15:14), "to take out of the Gentiles a people for his name,"—not to gather the whole world into his church. Instead of being one steady progressive course of good, expanding by degrees over all the earth, and issuing at last, without interval or break, in the fulness of millennial light, and purity, and blessedness,—the Scriptures uniformly represent it as being precisely the reverse; as being a mixture of good and evil from beginning to end,—a mixture in which the ingredient of good bears next to no proportion to the ingredient of evil,—a mixture in which the good ingredient, small at first, continually diminishes, and the evil ingredient, always large, grows larger and larger, down to the very end. It is thus a retrograde movement throughout; a movement not from good to better, but from good to bad, and from bad to worse. It is not an expansion of light, and grace, and purity, but rather the development of one grand apostasy, appearing at the very beginning like the first spot of the leprosy under the skin, continuing and spreading throughout the whole of its course, and existing in fulness and maturity even at the very end. Its first days are its best and brightest days. From these its holy light and glory, though not without moments of recovery, steadily and on the whole decline. And its last days are its darkest and its worst. Its natural emblem is not "in the morning light, which shineth more and more unto the perfect day;" but the light of noon, which gradually declines, first to even, then to twilight, and last of all to midnight itself. It was the Church's noon, when Christ the Sun of Righteousness shone full out in her horizon. That noon has already passed into the evening shadows, which are now stretching out around us on every hand. And it will be the hour of midnight, the very midnight of her history, when everything is coldest, darkest, and most death-like,—love congealed to ice, and faith almost fled,—when he who is her only hope shall again appear, and bring back with him the light of a still better day.

Now, this progress in evil, and declension in good, which marks our whole economy, and is its prevailing characteristic, naturally awakens in our mind a presumption of what "the end of these things shall be." The course of the economy being evil throughout, its close is likely to be in judgment. Apostasy naturally leads to ruin. This, if unchecked, is its unavoidable and necessary issue. When anything grows "worse and worse," it forebodes, as the end, not recovery, but death. Mercy slighted and abused naturally and uniformly issues in wrath; and the richer and fuller the mercy, the heavier and more awful the wrath will be. Could our eye now take in as the eye of God does, first, the unsearchable riches of grace proclaimed among the Gentiles through Jesus Christ, and then the neglect, the misimprovement, the abuse of this, which has continued and increased for near two thousand years, the expectation which would necessarily be awakened in every breast, as the issue of such a course of guilt, would be consummate judgment. Had we God's perceptions of the past course of things, especially of his economy of richest, consummate grace, the mind of every Christian person would at the present time, and in the present juncture of affairs, "be filled with a certain looking for of judgment and fiery indignation, as about to devour the adversaries." The assurance of every

breast would be that an economy, so conspicuous for God's grace, but not less conspicuous for man's guilt, would go out in consummate judgment,—judgment ripe and full as the antecedent of grace and guilt have been. The wonder would be, how this judgment should have been deferred to a period so late as this.

What is the presumption of reason in the case, is the plain and uniform testimony of God himself in his holy word. It would not be easy to enumerate the passages which tell us, distinct as words can do, that our present economy, instead of gradually advancing to millennial light and glory, is to go out in darkest judgments—is to be broken up by the strong arm of vengeful power—is to issue as the preceding economy has done, as, indeed, every preceding economy on earth has done, in clouds and darkness, in wrath and judgment; only more complete in kind and measure than all before, as it has been fuller than all in the display both of divine mercy and human guilt.

Some of these passages, making the close of the economy in signal judgment, have already been quoted in the previous tract. Still more of them may be quoted in a subsequent one, that will relate to the way in which the next economy is to enter. Meanwhile, the Scripture is so abundant in passages on such a subject, and with this meaning, that we are under no necessity either to repeat many that have been already used, or to anticipate many that will fall to be used hereafter.

The first we shall refer to is so full, express, and precise, that even did it stand alone, it would be sufficient to establish the point in question. It relates to the passing away of all previous kingdoms on the earth, the so-called Christian ones among the rest, the whole present existing state of things; and the entrance of that other kingdom, so different from all the rest, and which is not to pass away, whose seat or mode of administration may be altered, but whose power and empire are to be unbroken and endless. And the very purpose of the passage—its express design and end—is just to guide us in what would otherwise be entirely dark and impenetrable to us, namely, as to the way in which the present-existing state of things is to be removed, and another and better order to be set up in their place. We refer to Dan. 2:31-45. This passage relates to that succession of kingdoms which were to stretch over so large a portion of the earth, from the days of Nebuchadnezzar, who was the head of gold, down to the setting up of that entirely different kingdom, which is yet to be, and which is to supplant and take the place of all the rest. It is the map of this world's whole history, from the days of Daniel down "to the time of the end." The four kingdoms are the Babylonish, Medo-Persian, Grecian, and Roman. The three first have passed away; it is with the fourth alone that we have to do, that which now exists, which exists in its last estate; not in its legs of iron, its strong and compacted state, but in its divided and immissible condition, in its various separate and dissimilar kingdoms, "its feet—its toes, part of iron and part of clay."—Now, this Roman empire is just the several nations of Christendom filling the earth, or the old Roman world,—what we now call the Christian world, all professing obedience to the Christian faith. And the question arising out of the passage in connection with our present point, is this: How is this great heterogeneous mass to be transmuted into the Fifth Kingdom—the Kingdom of Christ—the Kingdom which differs from all preceding ones, not only in its nature, but especially in this, that it is never to be broken, never to be left to other people, but is to stand for ever? How is the face of the Roman world to be so greatly changed as this,—to put off the earthly and assume the heavenly empire? How are these to be removed—this to enter? Is the process to be gradual? No; we see in the passage it is to be one instantaneous stroke. Is it to be by the ameliorating influence of the gospel, which, however much we may suppose it increased, both in extent and intensity, is and must still be a gradual moral influence, producing all its changes as at present? There is nothing in the whole passage which bears the most distant resemblance to the gospel and its influence. Nothing that can by any force or violence be construed into a mere moral change, effected by any agency now in use. The transition from the earthly to the heavenly in the vision—the passing away of the image—all earthly power—and the entrance of the true and eternal kingdom, the heavenly; this is most obviously not the fruit of grace, but the exercise of immediate and absolute power. It is not the doing of any agency of man at present apparent. What does affect it only appears at the moment; and it is not human at all. It is the stone which changes the aspect of the whole earth; and this stone "is cut out without hands." This is the instrument,—the sole, the superhuman instrument; and who can think that this is the gospel, who can doubt that it is Christ himself, who remembers his own words, "The stone which the builders despised is made

the head of the corner; whosoever falleth upon this stone shall be broken, but upon whomsoever this stone shall fall it shall grind him to powder?" And, then, while the agent in the change is Christ himself, who can read the passage and deny that he will effect the whole change, not by the gospel, but by an immediate exercise of his Almighty power,—not by an exercise of grace, but by an act of terrible exterminating judgment? Why, judgment cannot be expressed in the language of man, if it is not expressed in these verses,—and, be it remembered, these verses are designed to describe the issue and passing away of all things now around us,—of the whole Gentile state of things, the whole existing economy. (See verses 34, 35, 44, 45.)

A similar conclusion may be drawn from a precisely equivalent vision in the seventh chapter—the vision of the four beasts; the same kingdoms, with a new power developed in the fourth, the little horn, the papal power. The end of all these beasts is in manifest judgment—by mighty power—by vengeance—not by the "golden sceptre," but the "iron rod." There are no words but those of wrath, "being slain"—"the body destroyed"—"burned in the fire"—"dominion taken away"—"consumed, destroyed unto the end;" and all this the result of judgment—"the judgment set, the books opened"—the judgment of him "whose throne is like the fiery flame, his wheels the burning fire, from before whom a fiery stream issued and came forth—thousand thousands ministered unto him, ten thousand times ten thousand stood before him." This is the issue of the present state of things—the night, the dark and dreadful night, in which this world's guilty career is to set; clouds and tempest—fire and hail and stormy wind—thunder and lightning, and all the elements of ruin commixed; and then, out of this scene of consummate and universal judgment—this most tempestuous and darkest night the earth has ever seen,—comes the glorious kingdom which the Son of man gets from the Ancient of days, and which he gives to the saints under the whole heaven, and which he and they set up and exercise in the new cleared stage and purified atmosphere of this nether world. See Daniel, chapter seven throughout.—(To be continued.)

### "He Giveth his Beloved Sleep."

When wearied with the toils of life,  
Vexed with the world and all its strife,  
By earthly cares and woes oppress,  
The good man lays his head to rest:  
Sweet are his slumbers, pure and deep—  
"God giveth His beloved sleep."

Should the still calm of midnight's hour  
Be broken by the tempest's power,  
He knows that God's force can still,  
That winds and waves obey His will;  
Raising a silent prayer above  
To Him whose very name is Love,  
Into His hands his life commends,  
And o'er his soul a calm descends.  
God will His servant safely keep—  
"He giveth His beloved sleep."

Has sorrow o'er him cast her cloud,  
And to the earth his spirit bowed?  
Does he in silence deeply mourn  
O'er joys which never can return?  
Still for the Christian in his grief  
There is a sure, a firm relief;  
He thinks of that eternal shore  
Where sorrow shall be known no more;  
Where faith assures him he may trust  
To meet the spirits of the just;  
His wounded spirit finds a balm,  
A holy peace, a heavenly calm;  
It ceases to lament and weep—  
"God giveth His beloved sleep."

Has pain his mortal part assailed;  
Has sickness o'er his frame prevailed;  
And, warned of the approach of death,  
Must he prepare to yield his breath?  
Still all is calmness and repose,  
The righteous man no terror knows;  
He leans on One who strong to save,  
Will guide to worlds beyond the grave;  
He knows that though his body dies,  
Yet shall it once again arise;  
And that its soul shall wing its flight  
To realms of bliss and worlds of light.  
With thoughts like these, divinely blest,  
In peace he seeks his last long rest,  
Whilst angels guard around him keep,  
"God giveth His beloved sleep."

And they who, watching at his side,  
Have seen the peace with which he died,  
And marked the smile which o'er his face  
Stole with a sweet and heavenly grace,  
Who heard him calmly yield his breath,  
Well may they ask, "Can this be death?"  
Yes; but the sting has been withdrawn,  
Christ has removed its piercing thorn;  
For those who trust in Him shall rise  
To dwell for ever in the skies,  
Death leads us to the world of rest,  
Guides to the mansions of the blest;

It is a path which must be trod,  
But then it brings us unto God;  
'Tis but a slumber long and deep—  
"God giveth His beloved sleep."

### Specious Influence of Error.

No error is harmless. However trivial it may seem, it is a lie, and the antagonist of truth, and it must work evil to the extent of its influence. And that influence is to be measured, not by the extent of its divergence from the truth, but by its relations to fundamentals. A very slight error in regard to first principles, may vitiate or mar the whole character, just as a defect in the foundation of a building may overturn the whole structure, or a deficiency in the stone on which a pillar rests, may crook the beams and crack the walls, and destroy the symmetry of the whole. Thus, let a *stratum* of radicalism underlie the structure of a man's principles, and it will vitiate his reasoning upon all practical subjects. You may be sure to find him on the wrong side of every question; or, if not upon the wrong side, adopting such false theories and exceptionable modes of action, as to make it impossible to work harmoniously with him. Illustrations of this fact are so abundant in the "movements" of the present age, that we need not specify. This is true to such an extent, that, when any new questions come up, we can be almost certain beforehand what ground certain journals and partisan leaders will take.

Again, let a man embrace false principles upon the nature of evidence, and he will be sure to run into grievous errors. If he requires the same kind and degree of evidence for religious as for scientific truths, he will become skeptical; because, from the very nature of the case, religious truth is not susceptible of mathematical demonstration. And this may account for the fact that an undue attention to the natural sciences, to the neglect of classical studies, tends to skepticism. A mind disciplined to reason exclusively upon mathematical principles, rejects whatever does not admit of mathematical demonstration; while the study of languages cultivates a nice discrimination, and prepares the mind to appreciate moral and religious truth. Both these modes of discipline combined in suitable proportions, will produce a well-balanced mind.

But perhaps no more fruitful source of error is to be found than the adoption of a wrong standard of truth. There is but one true standard of religious and moral truth; and that is, the written word of God. Divine revelation is the only source from which reliable information can be obtained on subjects so much above us, depending on facts which lie beyond the reach of the human mind. But many persons, while professing to receive the written revelation as a standard, subject the truths taught therein to the standard of their own reason, sitting in judgment upon the truth itself, to determine whether it is truth or not. If they judge it to be unreasonable, they reject it, and conclude that it cannot be taught in the word of God.—In this manner, they make their own imperfect, short-sighted reason the standard, to which the Bible is made to stand in the relation of a mere auxiliary; whereas the true province of man's reason is not to determine whether a doctrine ought to be true, but whether it is true, taking the obvious meaning of the Scriptures as a guide. When we sit in judgment on the truth itself, instead of the evidence of the truth, the Bible itself is no standard at all. Human reason assumes the reins; and what a race she runs! Let the monstrous extravagances embraced by those who follow her guidance answer. We have seen it somewhere stated that many years ago, two men were discussing this point, and on separating, one of them declared, "I will abide by the Bible," and the other, "I will be guided by my reason." They were then both professedly orthodox. The one who chose reason as his guide has run into the worst vagaries of Swedenborgianism and spiritualism; and perhaps no better illustration of the folly of subjecting truth to the judgment of reason, can be found than his recent attempt to prove that Paul must have been a bad man, because he taught the essential truths of the evangelical system!

N. Y. Observer.

### The Great Storm in 1703.

The most violent storm ever known to occur on the coast of Europe was on the 27th of November, 1703—one hundred and forty eight years ago. This fearful tempest on the shores of Great Britain was preceded by a strange whirlwind, which set in about the middle of November, and every day and every hour increased in force, till on the 27th it raged so furiously that every heart was appalled, and horror and confusion seized upon all, whether on shore or at sea. To venture abroad was to venture into instant death, and to stay within afforded no other prospect than that of being buried under the ruins of a falling habitation. One hundred and twenty-three persons were



killed by the falling of dwellings; amongst these were the Bishop of Bath and Wells, and his lady, by the fall of part of the Episcopal palace of Wells, and Lady Penelope Nicholas, sister to the Bishop of London, at Hursely.

Those who perished in the waters, in the floods of the Severn and the Thames, on the coast of Holland, and in ships blown away and never heard of afterwards, are computed to have amounted to eight thousand. All ranks and degrees were afflicted by this amazing tempest, for every family that had anything to lose, lost something; lands, houses, churches, and trees, all were damaged by its fury. The damage in the city of London alone was computed at near £2,000,000 sterling. In the river Thames only four ships remained between London bridge and Limehouse, the rest being driven below, and lay there violently beating against one another. Five hundred wherries, two hundred ship boats, and one hundred barges were entirely lost, and a much greater number received very very considerable damage.

The Eddystone Lighthouse, near Plymouth, was precipitated into the surrounding ocean, and with it Mr. Winstanley, the architect, by whom it was contrived, and the people who were with him. Having been frequently told that the edifice was too slight to withstand the fury of the winds, he was accustomed to reply that he only wished to be in it when a storm should happen. Unfortunately his desire was gratified. Signals of distress were made; but in so tremendous a sea, no vessel could live, or would venture to put off for their relief.

So awful a visitation produced the most serious impression on the Government, and a day of fasting and humiliation was appointed by authority.



## The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, APRIL 24, 1852.

All readers of the HERALD are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disposition.

### PAUL'S EPISTLE TO THE HEBREWS.

(Continued from our last.)

#### CHAPTER IX.

V. 1—"Now indeed the first covenant had also ordinances of service, and a worldly sanctuary."

The apostle had declared (8:5) that the Levitical rites were shadows of heavenly things. This he now proceeds to prove, by showing the nature of those ceremonies, and describing the sanctuary in which those ordinances and worship were performed. "The Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly, with his heart ye shall take my offering. And let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it."—Ex. 25:1, 2, 8, 9.

The Tabernacle was built in an area, or court, called The Court of the Tabernacle. This court was one hundred cubits long, and fifty wide, or about one hundred and fifty feet long, and seventy-five feet wide. It was surrounded on all sides, to the height of seven and a half feet, with curtains made of fine twined linen, suspended from rods of silver which extended around the court, resting on silver hooks, attached to pillars of wood, which were supported on bases of brass. Thus God said to Moses: "The length of the court shall be a hundred cubits, and the breadth fifty every where, and the height five cubits of fine twined linen, and their sockets of brass."—Ex. 27:18.

The pillars of wood were sixty in number. On each of its sides,—the north and south sides,—the hangings were a hundred cubits, their pillars were twenty, and their sockets of brass twenty: the hooks of the pillars, and their fillets, of silver. And for the west side were hangings of fifty cubits, their pillars ten, and their sockets ten; the hooks of the pillars and their fillets, of silver."—Ex. 38:11, 12.

The entrance to the court was at its east end, and was thirty feet wide,—leaving about twenty-two feet on each side of the gate. The linen hangings, or curtains, extended on each side of the gate, from the entrance, to the sides "fifty cubits: their pillars were three, and their sockets were three. All the hangings of the court round about were of fine twined linen. And the sockets for the pillars were of brass;

the hooks of the pillars, and their fillets, of silver; and the overlaying of their chapters of silver; and all the pillars of the court were filleted with silver. And the hanging for the gate of the court was needle-work, of blue, and purple, and scarlet, and finetwined linen: and twenty cubits was the length, and the height in the breadth was five cubits, answerable to the hangings of the court. And their pillars were four, and their sockets of brass four; their hooks of silver, and the overlaying of their chapters and their fillets of silver. And all the pins of the tabernacle, and of the court round about, were of brass."—Ex. 38:15-20.

THE TABERNACLE itself, was situated in the middle of the western side of the court, and was an oblong square, about forty-five feet long from east to west, and fifteen feet wide, and fifteen feet high. Its sides on the north and south, and its west end, were made of boards of shittim-wood—all the boards being of one size. "And he made boards for the tabernacle of shittim-wood, standing up. The length of a board was ten cubits, and the breadth of a board one cubit and a half. One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle."—Ex. 36:20-22. Of these boards, there were twenty on each of the two sides; and they stood on bases of silver: "Forty sockets of silver he made under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons. And for the sides of the tabernacle westward he made six boards. And two boards made he for the corners of the tabernacle in the two sides. And they were coupled beneath, and coupled at the head thereof, to one ring: thus he did to both of them in both the corners."—*Ib.* vs. 24, 27-29. These boards were overlaid with gold, and were united together by bars of shittim-wood, covered with gold: "And he made bars of shittim-wood; five for the boards of the one side of the tabernacle, and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward. And he made the middle bar to shoot through the boards from the one end to the other. And he overlaid the boards with gold, and made their rings of gold to be places for the bars, and overlaid the bars with gold."—*Ib.* vs. 31-34. The east end was not boarded.

The coverings of the Tabernacle consisted of four thicknesses of curtains. The lower one was composed of "ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work made he them. The length of one curtain was twenty and eight cubits, and the breadth of one curtain four cubits: the curtains were all of one size. And he coupled the five curtains one unto another: and the other five curtains he coupled one unto another. And he made loops of blue on the edge of one curtain from the selvedge in the coupling: likewise he made in the uttermost side of another curtain, in the coupling of the second. Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which was in the coupling of the second; the loops held one curtain to another. And he made fifty taches of gold, and coupled the curtains one unto another with the taches. So it became one tabernacle."—*Ib.* vs. 8-13. This covered the entire Tabernacle, and with the exception of the east end, came down to within about eighteen inches of the ground, on the inside of the boards. Over this, and on the outside of the boards, was a covering made of the fine, silky, glossy hair of the goat, and which came down nearly to the ground. "And he made curtains of goats' hair for the tent over the tabernacle: eleven curtains he made them. The length of one curtain was thirty cubits, and four cubits was the breadth of one curtain: the eleven curtains were of one size. And he coupled five curtains by themselves, and six curtains by themselves. And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which couleth the second. And he made fifty taches of brass to couple the tent together, that it might be one."—*Ib.* vs. 14-18. The sixth curtain was double "in the forefront of the Tabernacle." "And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the backside of the tabernacle. And a cubit on the one side, and a cubit on the other side of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it."—Ex. 26:12, 13. Over these was a covering of skins dyed red, and another, above that, supposed to have been blue: "And he made a covering for the tent of rams' skins dyed red, and a covering of badgers' skins above that."—Ex. 36:19.

The east end, or entrance of the Tabernacle was closed by means of a curtain, or "hanging for the tabernacle-door of blue, and purple, and scarlet, and fine twined linen, of needle-work; and the five pillars of it, with their hooks: and he overlaid their chapters and their fillets with gold; but their five sockets were of brass."—Ex. 36:37, 18.

The interior of the Tabernacle was divided into

two parts—an outer, called the Holy; and an inner, called the Most Holy place. To separate these apartments, Moses "made a vail of blue, and purple, and scarlet, and fine twined linen: with cherubims made he it of cunning work. And he made thereunto four pillars of shittim-wood, and overlaid them with gold: and he cast for them four sockets."—Ex. 36:35, 36. Thus was the Tabernacle made as the Lord commanded Moses: "And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mountain."—Ex. 26:30.

Nearly in the centre of the outer court stood the altar of burnt-offering: "And he put the altar of burnt-offering by the door of the tabernacle, of the tent of the congregation, and offered upon it the burnt-offering, and the meat-offering; as the Lord commanded Moses."—Ex. 40:29. This altar was made "of shittim-wood, five cubits long, and five cubits [seven and a half feet] broad," and "three cubits," four and a half feet high.—*Ib.* 27:1.

Moses was directed to make a laver of brass, for Aaron and his sons to wash in, when they went in or came out of the Tabernacle, Ex. 30:18. "And he made the laver of brass, and the foot of it brass, of the looking-glasses of the women assembling, which assembled at the door of the tabernacle of the congregation."—*Ib.* 38:8. "And he set the laver between the tent of the congregation and the altar, and put water there, to wash withal. And Moses, and Aaron, and his sons washed their hands and their feet thereat: when they went into the tent of the congregation, and when they came near unto the altar, they washed; as the Lord commanded Moses."—40:30-32.

V. 2—"For a first tent was prepared, in which was the lamp-stand and the table, and the shew-bread: which is called the Holy place."

This was the first, or outer room in the Tabernacle, and was called the Holy place, or without the vail. The Lord said to Moses: "Thou shalt set the table without the vail, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side."—Ex. 26:35. "And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail. And he set the bread in order before the Lord; as the Lord had commanded Moses. And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward."—*Ib.* 40:22-24.

The candlestick, or lamp-stand was made of pure gold, and consisted of one upright shaft and six branches. These, three on a side, arose one above the other—all the tops being of the height of the main stem. "And he made the candlestick of pure gold; of beaten work made he the candlestick; his shaft, and his branch, his bowls, his knobs, and his flowers were of the same: and six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof."—Ex. 37:17, 18. It stood on a base; and the whole, according to the Jewish Rabbies, was five feet high, and three and a half broad. In each of the seven branches, a lamp was placed; and these were kept burning continually. "And he made his seven lamps, and his snuffers, and his snuff-dishes, of pure gold."—*Ib.* 37:23. The Lord had said to Moses: "Thou shalt command the children of Israel, that they bring thee pure oil-olive beaten for the light, to cause the lamp to burn always. In the tabernacle of the congregation without the vail, which is before the testimony, Aaron and his sons shall order it from evening to morning before the Lord: it shall be a statute for ever unto their generations on behalf of the children of Israel."—*Ib.* 27:20, 21. "And he lighted the lamps before the Lord, as the Lord commanded Moses."—*Ib.* 40:25.

The table, on which was placed the shew-bread, was made of shittim-wood: two cubits was the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof: and he overlaid it with pure gold, and made thereunto a crown of gold round about. Also he made thereunto a border of an hand-breadth round about; and made a crown of gold for the border thereof round about."—*Ib.* 37:10-12. This stood on the north side of the apartment, opposite the candlestick; and on it was placed the shew-bread, which was changed every sabbath day, according to the commandment. "And thou shalt take fine flour, and bake twelve cakes thereof: two tenth-deals shall be in one cake. And thou shalt set them in two-rows, six on a row, upon the pure table before the Lord. And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the Lord. Every sabbath he shall set it in order before the Lord continually, being taken from the children of Israel by an everlasting covenant. And it shall be Aaron's and his sons'; and they shall eat it in the holy place: for it is most holy unto him of the offerings of the Lord made by fire by a perpetual statute."—Lev. 24:5-9. "And he made the vessels which were upon the table, his dishes,

and his spoons, and his bowls, and his covers to cover withal, of pure gold."—Ex. 37:16.

In this same apartment, was also placed "the altar of incense," or the "golden altar." It stood between the golden candlestick and table of shew-bread, and nearer than those to the vail that enclosed the Most Holy place. "And he made the incense-altar of shittim-wood: the length of it was a cubit, and the breadth of it a cubit; it was four-square; and two cubits was the height of it; the horns thereof were of the same. And he overlaid it with pure gold, both the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about."—Ex. 27:25, 26. "And he put the golden altar in the tent of the congregation, before the vail: and he burnt sweet incense thereon; as the Lord commanded Moses."—*Ib.* 40:26, 27. The command was: "And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it. And when Aaron lighted the lamps at even, he shall burn incense upon it; a perpetual incense before the Lord, throughout your generations. Ye shall offer no strange incense thereon, nor burnt-sacrifice, nor meat-offering; neither shall ye pour drink-offering thereon. And Aaron shall make an atonement upon the horns of it once in a year, with the blood of the sin-offering of atonements: once in the year shall he make atonement upon it throughout your generations: it is most holy unto the Lord."—*Ib.* 30:7-10. The incense burnt thereon, was made of "sweet spices." "And the Lord said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices with pure frankincense: of each shall there be a like weight. And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy: and thou shalt beat some of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy."—Ex. 30:34-36.—(To be continued.)

### THE ANGELS OF REV. 14:6-12.

(Continued from our last.)

Antichrist and Babylon seem identified in the prophecy. In 1518 LUTHER first suspected their application to the Papacy.

Near the end of 1518 we find him thus writing to his friend Link, on sending him a copy of the acts just published of the conference at Augsburg:—"My pen is ready to give birth to things much greater. I know not myself whence these thoughts come to me. I will send you what I write, that you may see if I have well conjectured in believing that the Antichrist of whom St. Paul speaks, now reigns in the court of Rome."

After the Reformers' discovery of the Pope's being the Antichrist of prophecy, and the marvellous events consequent thereon, it is easy to see how all this might well have been expected by them to follow quickly as a sequel. For the same prophecies that foretold Antichrist's character and doings, had spoken too of his days as numbered, and his destruction certain: and moreover had specified the manner and the means of his destruction; how it should be, as it were without hand of man, by the breath of the Lord's mouth, as well as brightness of his coming! What then more natural than that when, within three or four years, the Bible had been drawn forth from its long concealment, and its prerogative as the sole rule of faith vindicated, when the gospel of the grace of Jesus had been revealed again in its divine beauty, and the shadows of Papal superstition in not a few districts fled before it, when a public exposure too had been made of Popery, and the exposure been believed and repeated by multitudes,—what more natural, I say, than that these circumstances should be regarded as the incipient fulfilment of those prophecies of the fall of Antichrist, and sign of the promised brighter day soon coming!—Accordingly so in fact it occurred. Not on Luther's mind only, but, as we shall presently see, on that of the whole reforming body, this idea now fixed itself, somewhat like the two earlier heaven-revealed ideas spoken of in the preceding chapter, with all the unction and influentialty of a voice from the Spirit of Jesus; alike in Germany, in Switzerland, and in England. But with this peculiarity and difference between the Reformers in those three countries respectively;—that whereas Luther and his fellow-working German Reformers, grounded their strong and hopeful impressions chiefly (though not wholly) on Daniel's and St. Paul's prophecies, referred to in the Angel's oath,—those in Switzerland and England soon passed from the prophecies alluded to, to that of the Apocalyptic Angel himself alluding: seized on this very prophecy for application: and for the first time, upon grounds of evidence sound and tenable, concluded on the fact of progress having been made up to it, in the evolution of the great mundane drama, and on their own chronological place being already far advanced under the sixth trumpet, and in near expectancy of the seventh trumpet, of the Apocalyptic prophecy. I proceed to give illustrations.

And first I exemplify from Luther and his German coadjutors. —Already then, ere the close of 1520, and consequently just after his discovery of the true Antichrist, we find him in his answer to the Pope's condemnatory Bull thus hinting his hopes and anticipations, with special reference to the prophecy of St. Paul. "Sure that our Lord Jesus yet liveth and reigneth, I fear not thousands of Popes. Oh, that God may at length visit us: and cause to shine forth the glory of Christ's coming, wherewith to destroy that Man of Sin!" Four months afterwards, on his being summoned before the Emperor at Worms, when there were some that dissuaded his attending,



from recollection of the treachery practised on a similar occasion against Huss and Jerome, his reply was that their fears for him "could only arise from the suggestion of Satan; who was apprehending the approaching ruin of his kingdom." Still, on leaving the Diet, and after condemnation had been pronounced against him by the Emperor, he fell back for comfort on the same joyous expectation. "For this once," he said, "the Jews [as on crucifixion-day] may sing their Pean: but Easter will come for us; and then we shall sing Hallelujah!" The next year again, writing to Staupitz, he enforced a solemn appeal against his abandonment of the Reformation, by reference to the sure and advancing fulfilment of Daniel's prophecy in the events in progress. "My father, the abominations of the Pope, with his whole kingdom, must be destroyed; and the Lord does this without hand, by the word alone. The subject exceeds all human comprehension. . . I cherish the best hopes." In 1523 he thus in similar strain expressed his hopes. "The kingdom of Antichrist, according to the prophet Daniel, must be broken without hand: that is, the scriptures will be understood by and by; and every one will preach and speak against Papal tyranny, from the word of God, until this Man of Sin" (here his allusion is again to St. Paul's prophecy) "is deserted by all his adherents, and dies of himself;" and again to the Duke of Savoy, on hearing of his favorable inclination to the Reformation: "Let there be no compulsion: . . . only let those who sincerely preach the Gospel be protected, and known to be in no danger: this is the way in which Christ will destroy Antichrist by the breath of his mouth; and thus, as it is in Daniel, he shall be broken without hand; he whose coming is with lying wonders." Once more on hearing, still in the same year, of the condemnation and martyrdom of some of his followers in Flanders,—the first blood shed in that country in the cause of the Reformation,—he thus comforts himself: "But the Judge is at the door, and will soon pronounce a different sentence."

Thus though God's mystery of the prophetic numbers, the times and half a time, baffled him by its obscurity, and at one time, in his conjectures about the destined epoch of the consummation, he fancied that it might be less than 20 years off, at another deprecated the extension of the interval to fifty years, and at others mentioned 200, or 300, as the furthest limit that entered his imagination, yet the prevalent idea of its being near at hand remained with him even to his dying hour, and was a perpetual topic of consolation, encouragement, and hope. Very similar were the views of the other great German Reformer, Melancthon. He felt persuaded, alike for Daniel and St. Paul, that the reformation and protest against the Papal Antichrist, just accomplished through the light of the Gospel, was the consummation and conviction of that enemy predicted as to occur, just before his final destruction at Christ's coming. And upon this prophecy and prospect it became Christians, he thought, much and earnestly to dwell, alike for consolation, direction and warning, till that glorious day should itself burst upon them.—*Horæ Apoc.*, Elliott, v. 2, pp. 118, 131-136, 138.

The preceding vision shows us that the Reformation commenced in the Romish church, though it was not of it. The reformers were members of that communion, and at first had no idea of separating from it. Their intention was to reform its abuses. But they found ere long that there was no place in that cage of unclean birds for those who had the everlasting Gospel to preach. The thunders of the Vatican were hurled at their impious heads, and they soon found themselves to be excommunicated heretics, delivered over to Satan. It was with no little difficulty that they finally reconciled themselves to the idea of breaking off all connection with that church, for it was the church of their birth, the only true, universal, apostolic church, continued in long succession from Christ and his apostles. It was inexpressibly dear to them. Nor was it without a long and painful struggle that they could bring their minds to the unwelcome conviction, that that church, which they had so loved and revered, with which all their earthly interests as well as their hopes of eternal salvation had been connected, was, after all, great Babylon, accursed of Heaven, and doomed to destruction. They were, however, at length compelled to this conviction; and then they appeared as the second angel, not preaching the everlasting gospel, but proclaiming, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath (or infuriating, inflaming wine) of her fornication." This proclamation of Babylon's fall is not intended to describe such an event as now actually taking place. The present vision simply shows the progress of things in the church, and the position in which the Romish hierarchy began to stand before the people of God, as the great mystical Babylon of prophecy. Such the Reformers proclaimed it to be; and identifying it as Babylon, they necessarily proclaimed its certain doom, as if it had already taken place.

It has been proclaimed upon the housetops by the ministry of the Protestant churches since the Reformation, that Rome is the great Babylon of prophecy, and that her doom is fixed. Whether it will be proclaimed with any more clearness or emphasis by those to come, is questionable. The proclamation of her doom is made as if it had already taken place. "Babylon is fallen, is fallen," although the event was still in the future. The same proclamation was made by the Reformers of the sixteenth century.—*Ch. 14:8*. But in neither case is there any symbol representing the actual overthrow of the city.—*Ex. Apoc.*, Wickes, pp. 219, 220, 292.

Luther had prepared a mine the explosion of which shook the edifice of Rome to its lowest foundations. This was the publication of a famous book on the *Babylonish Captivity of the Church*, which appeared on the 6th of October, 1520. Never did man, in so critical a position, display greater courage.

In this work he first sets forth with haughty irony the advantages for which he is indebted to his enemies:

"Whether I will it or not," said he, "I become wiser every day, urged on as I am by so many illustrious masters. Two years ago, I attacked indulgences, but with so much indecision and fear, that I

am now ashamed of it. It is not, however, to be wondered at, for I was alone when I set this stone rolling." He thanks Priero, Eek, Emser, and his other adversaries: "I denied," continued he, "that the papacy was of Divine origin, but I granted that it was of human right. Now, after reading all the subtleties on which these gentry have set up their idol, I know that the papacy is none other than the kingdom of Babylon, and the violence of Nimrod the mighty hunter. I therefore beseech all my friends and all the booksellers to burn the books that I have written on this subject, and to substitute this one proposition in their place: 'The papacy is a general chase led by the Roman bishop, to catch and destroy souls.'—*D'Aubigne*, v. 2, p. 122.

About this time the power of the popes began to wane. In 1526, the power of CHARLES V., emperor of Germany, having excited the jealousy of other European princes:

Pope Clement VII. placed himself at the head of a league of the principal states of Italy against the emperor; but their ill-directed efforts were productive of new misfortunes. Rome was taken by storm by the troops of the constable, sacked, and the pope himself made prisoner. Charles V. publicly disavowed the proceedings of the constable, went into mourning with his court, and carried his hypocrisy so far as to order prayers for the deliverance of the pope. On restoring the holy father to liberty, he demanded a ransom of 400,000 crowns of gold, but was satisfied with a quarter of that sum.—*Ency. Am.*, v. 3, p. 76.

The Protestant princes of Germany, denied the assumptions of the pope, and the powers of western and northern Europe one after another denied their allegiance to him. Thus gradually, the Babylonish woman became unseated, and fell from her position on the beast; and instead of guiding and directing the civil power, now only exists by sufferance. Thus minutely was the cry of the 2d angel fulfilled: "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."—*Rev. 17:16*.

The cry of the third angel followed:

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and who-soever receiveth the mark of his name."—*14:9-11*.

"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—*18:4*.

It will not be necessary to dwell here; for if the second angel applies to the epoch of the reformation, that which follows, must have been fulfilled in the subsequent history of the Protestant church; for till lately, the intimation that a Catholic could be saved, would have struck Protestants with horror. And the efforts of the Protestant churches, have ever been directed against the Papacy, calling on its members to come out from its abominations.

By compliance with the command not to worship the beast or its image, in *Rev. 14:9*,—which has been shown to be synchronous with that to come out of Babylon in *Rev. 18:4*, the patience of the saints is manifested. "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."—*14:12*.

This gives another clue to the chronology of this angel—showing that it is when the power of the Papacy has begun to wane as in *Rev. 13:10*: "He that leadeth into captivity shall go into captivity: he that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the saints."—Yet their need of patience, at this time shows, that they were still to be subjected to bitter persecution, and that there was to be considerable time intervening before the end.

The following blessing is promised on those who die in the Lord: "And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—*14:13*. This points strongly to the protestations of the Reformers against the doctrine of Purgatory. Says our correspondent before referred to:

Truly the Reformers had need of "patience," to inspire them with constancy thus to do, in the face of inquisitorial tortures, and blasing fagots; and also of the timely assurance, that "blessed are the dead who die in the Lord." No purgatory feared "from henceforth." But when their persecutors had put them to death, their sufferings were terminated; and they "rest from their labors." How can this apply to a specified number who expect to be living when the Lord comes! or, if any should fall asleep soon to be waked? The idea of "waiting," also, connected with "the patience of the saints," as "patient waiting time," is an unwarrantable application, if not an addition to the words of prophecy. "Here is the patience of the saints," is an expression identical with the one in chap. 13:10, connected with persecutions from the same beast. "He that killeth with the sword must be killed with the sword.—*Here is the patience and the faith of the saints.*"

If this prophecy of the second and third angels, does not apply to that period, it is difficult to conceive how it ever could have a fulfilment; for it is almost impossible to imagine how a similar cry could be more universally and powerfully given, than it was at that time. We must not for want of acquaint-

ance with the history of the past, suppose that smaller present events so much exceed in magnitude a movement that changed the entire aspect of nations. When the Sandwich Islands were first visited, the simple people there supposed that their islands constituted the whole world! This was natural; for they formed their conclusions from what they knew of the world. Judging of the relative magnitude of historic events, those who are acquainted only with the present, are in danger of judging of the past, as the Sandwich Islanders did of the rest of the world.—(*To be continued.*)

#### A MILLENNIAL SIGN.

"The spread of the gospel shows that this world is being leavened through its every acre by the Church of God, for which it was created. During the last fifty years the Punjab of India has been added to the field, free to the sickle; Turkey has just been thrown open by the firman of the Sultan, protecting converted Moslems; Russia has permitted the circulation of the Tract Society in its vast bounds; the 300,000,000 of the Chinese have been gathered about the pulpit of the Church; a chapel has been opened in Rome; the gospel travels freely across the Isthmus of Panama; Texas, California, and New Mexico have been added to the domain of Protestantism. Here, where I write, in this the capital of the Empire State of the South, there was not, twelve years ago, an organized church. Nine years ago the inhabitants fled panic struck before the Mexicans; and now the Church of God, fully established, exerts a pure influence on the prosperous community.

"In the last twenty years more than one fourth of the world, before closed and double locked to the gospel, has been thrown wide open, and now spreads its great population of 800,000,000 entirely ready for the preaching of Christ. When God threw open Canaan, it was just as the Jews crossed Jordan to occupy it. Having thrown open this vast territory now, it must be because God intends that it shall now be occupied by his Church. There is such a thing as 'the earth's bringing forth at once,' as 'a nation's being born in a day.'"

Will the Presbyterian inform us where there is any such thing spoken of in the Scriptures as a nation being born in a day, except in Isa. 66:8, where are the negative interrogations "Shall the earth be made to bring forth in one day! or shall a nation be born at once?"—as much as to say that those things are not to be expected.

The distinction between an affirmative and a negative interrogation, when used, aside from its legitimate one of asking a question, to affirm or to deny with emphasis, is marked by the presence, or absence of *not*. Thus when we read, "Is not God in the height of the heavens?" (*Job, 22:12*), we answer at once, that he is. But when we read: "Can the rush grow up without mire?" (*Ib. 8:11*), we as promptly answer, No.

We nevertheless accept the wonderful spread of the gospel into all lands, as a "Millennial Sign," for we read, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."—*Rev. 14:6,7*. And we are told that when "this gospel of the kingdom shall be preached in all the world, for a witness unto all nations," that "then shall the end come."—*Matt. 24:14*.

#### Strange Fanaticism.

In Finmark, which is the remotest northern region of Norway, almost lost in arctic snows, a revolution is now raging, which, although purely religious, is attended with all the disastrous circumstances of political troubles. The inhabitants of this desolate region, persuaded by missionaries of some sect whose tenets have not transpired, have repudiated Christianity, and especially the seventh commandment, banished the priests, and now adopt the doctrines of the missionaries, who profess to have received them directly from heaven.

The Bishop of Drontheim, in whose diocese Finmark is situated, immediately upon receipt of the intelligence, despatched two of his clergy to the scene of excitement, who were instructed to show the inhabitants into what errors they had fallen.—These gentlemen arrived, and found that the report was less startling than the actual state of things.—Universal dejection reigned in Finmark, labor was abandoned, the churches were deserted, and the pastors driven away. In the streets and in the houses, men, women, and children lay upon the ground, with their garments torn, their heads strewn with ashes, and bitterly lamenting that until then they had lived in a false faith, ignoring the true God, and meriting eternal suffering. The ecclesiastics dispatched by the Bishop apprized him that the fanaticism was so obstinate, and the confusion so profound and universal, that they saw no other means of preserving the peace of the country, and saving the inhabitants from their own fury, than the intervention of the military power. In consequence of these representations, the Governor of Drontheim has dispatched a high officer of police and an armed force to Finmark. The result of the movement is not yet known.

#### A New Style of Polemics.

Dr. CARILL, one of the loudest-mouthed of the Irish Catholic priests, was lately met by a practical Manchester Protestant, with a proposal somewhat unique in the history of theological controversy. He was offered a hundred pounds if he would produce the Roman Catholic rule of faith; another hundred if he would prove the authority of the traditions of the church; another to prove the unanimous consent of the fathers to any one important tradition not contained in the Scriptures; another, to tell where the infallibility of the church of Rome is to be found; another to show the best method of finding the true church without the exercise of private judgment; another, for any command of CHRIST or his apostles forbidding the people to read the Scriptures; another, for any command of CHRIST or his apostles to worship the Virgin MARY; another, for any command to worship saints or angels; another, for any to take away the cup from the laity; another, for any forbidding the clergy to marry; another, for any proof of purgatory; another, for any to say prayers in an unknown language; another, for any passage of Scripture authorizing the church of Rome to grant indulgences for sin; another, for the production of any article of divine faith necessary to salvation, which cannot be read in or proved by the Bible. The valorous priest, though fluent enough of words in abuse, declined encouraging heresy by accepting the money, though the willingness of his clod to take that useful article has always been rather proverbial.

Evangelist.

BURIED ALIVE.—PLINY mentions the case of a young man of high rank, who having expired some time, as it was thought, was placed upon the funeral pile. The heat of the flames revived him, but he perished before his friends could rescue him. The great anatomist, VESALIUS, had the unspeakable misfortune to commence the dissection of a living body apparently dead. Less unhappy was the fate of the Abbe PREVOST, who fell apoplectic, but recovered his consciousness too late under the scalpel. Preparations were made to embalm the body of Cardinal SOMAGLIA. The operator had scarcely penetrated the chest when the heart was seen to beat. Returning partially to his senses, he had sufficient strength to push away the knife; but the lung was mortally wounded. In one of our journals is recorded the strangely interesting case of the Rev. Mr. TENNENT, of New Jersey, who laid three days in his shroud, and was saved from interment almost by a miracle. We find a collection by BROHIER of no less than fifty-two cases of persons buried alive; four dissected prematurely; fifty-three who recovered after being confined; and seventy-two falsely considered dead.

Boston Post.

LOVE BEGETS LOVE.—The Rev. Dr. JAMES ALEXANDER, in an article in one of our exchange papers, speaks of the means by which the gospel is most effectually applied to Irish Catholics, of which he gives an interesting account in regard to Ireland itself. The same success, he thinks, would follow similar efforts in this country, and then adds the following words, which are worthy of consideration on the part of those who would "convert them from the error of their ways." But certainly we shall miss the mark, if we go to them with hot and bitter words, as we should spoil the whole effect of a portion if we should give it scalding. It merits inquiry whether the great cause of our small success among Irish papists has not been the harshly political character of our addresses and publications.

TWO BLESSED MONOSYLLABLES.—Pray and stay, are two blessed monosyllables; to ascend to God, to attend God's descent to us, is the motion and the rest of a Christian; and as all motion is for rest, so let all the motions of our soul in our prayers to God be, that our wills may rest in his, and that all that pleases him may please us, therefore, because it pleases him, it becomes good for us; and then, when it pleases him, it becomes seasonable to us, and expedient for us.

#### To Agents and Correspondents.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, not to be mixed up with other matters.
  2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.
  3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the Herald." The writing should not be crowded, nor the lines be too near together. When they are thus, they are laid aside unread. Before being sent, they should be carefully re-read, and all superfluous words, tautological remarks and disconnected and illogical sentences omitted.
  4. Everything of a private nature should be headed "Private."
  5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state), be distinctly given. Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address. Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.
  6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.
- By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to earn the wial as of our correspondents.



## CORRESPONDENCE.



## LETTER FROM S. A. CHAPLIN.

DEAR BRO. HIMES:—Although disappointed in not seeing the King in his beauty, yet the Advent brethren have great reason to rejoice, that their attention has ever been called to this crowning event of prophecy. While the worldly-wise are endeavoring to calculate the results of the marshalling of angry nations, vainly supposing, that popular government is the acme, towards which events must necessarily tend, the student of prophecy is assured by the unerring word, that the despotic governments of earth must soon give place to a kingdom which cannot be moved.

I have often been led to conclude that the clear light which those who have been looking for the Lord are in possession of, will be a full acquittal for all the trials of past disappointments, when the dark cloud which is so ominously gathering, shall discharge its wrathful storms upon the sinful inhabitants of this world. "When men's hearts shall be failing them for fear, and for looking for those things which are coming upon the earth," it will be the privilege of the child of God alone, to lift up his head in view of coming redemption. No one, who has been a reader of the expositions of the "sure word," which have been given in the writings of the Advent brethren, is expecting "liberty, fraternity, and equality," to be the result of any national revolution, or that the down-trodden masses of Europe will combine under some distinguished leader, hurl the crowned despots from their thrones, evolve righteous forms of government, dispel the gloomy covering of error and vain superstition that now beclouds the minds of the people, and become a confederation of enlightened and happy freemen.

Dark and dreary indeed would be the prospect, and hopeless the fainting heart of the believer, were it not that the most positive assurance is given by the word of God, that, although despotism may crush liberty, although pure and undefiled religion may be brought to the trial of intense and unmitigated scorn, persecution, or death itself, by a blood-stained harlot professing to be the true bride, the same Jesus shall personally, visibly come, and remove far away wickedness and the wicked, and give the earth for an inheritance to the saints of the Most High. O, may we be faithful; trying times are just before us; the recruiting and marshalling, now going forward, will bring on finally "the battle of the great day of God Almighty." The solemn events of the seventh trumpet will soon begin to become matters of history. But, to have a part in the kingdom of God, this, this alone is worth striving for. Other subjects sink into insignificance in the contrast. May we have an abundant entrance. Amen. Farewell.

Deed's Creek, (Ind.), April 5th, 1852.

## LETTER FROM I. E. JONES.

BROTHER ROBINSON, with his wife, arrived here yesterday. His health is slowly improving, but it is not probable that he will be able to resume his labors before the last of June, and then with much precaution. He is dependant on his brethren for assistance in this time of trial. He has labored indefatigably in the ministry for twenty years, often assisting the needy with his limited means. Shall he now be left to suffer in his affliction, when so many have the means of relieving him? I hope not. True, we have many calls at the present—Bro. Southard and Turner, Bro. Himes' suit, Bro. Kimball, &c. But in these calls, let each remember that God never calls for money but out of HIS OWN TREASURY. Let each one suppose that Jesus is here in his humanity, suffering, persecuted, and sick, and has sent out a call to the Adventists for pecuniary help. Brother, how much would you give? Well, this is the case in fact, though not in form. He asks you to do it for Him, in the persons of his servants. In a few brief days, or weeks, or months, or years, at most, all earthly substance will be "burned up," and from the throne of glory will be heard, "Inasmuch as ye did it unto the least of these my servants, ye did it unto me." Say, brother, will you have this said to you, or, "Depart, ye cursed—For I was an hungred, and ye fed me not; sick, and ye visited me not; naked, and ye clothed me not?" By these calls, God now asks you to decide which of these shall then be addressed to you in the day of final rewards.

Bro. Wm. Ingmire, too, of New York city, is greatly afflicted, and needs assistance. These brethren, through their modesty, are some of them suffering for want of help. "MEN OF ISRAEL, HELP!"

All money given for Bro. Southard and Turner should be sent to Joseph T. Sanger, or Willard Ide, New York city; for Bro. Robinson, to Willard Ide, New York, 143 Norfolk-street; for Bro. Kimball, Providence, R. I.; for Bro. Ingmire, New York city. For Bro. Himes, all will know where to send.

If any feel discouraged by the number and greatness of these calls for help, how must the suffering subjects of them feel? But do not let any think that money is all that is needed. Prayer, earnest, importunate prayer, is needed, that these brethren may be unembarrassed, and restored to usefulness, and that God may be pleased to send forth more laborers into his vineyard. Come, brother, let your "prayers and alms" go up together "before God," as was the case with Cornelius.

## Letter from G. Buraham.

DEAR BRO. HIMES:—I am yet in the land of the living through the mercy of our heavenly Father, or rather in the land of the dying, looking confidently for the appearance of the Lord, when there shall be no more death, neither sorrow nor crying. I can truly say, that I never saw the evidences accumulate so fast and appear so plain as they do at the present day. It is truly surprising that so few see the signs that so plainly declare the end of all things "even at the doors." My faith is yet strong in the Lord and in his promise, that he will soon appear to deliver his people and gather his ransomed ones home. Never was there a time, it seems to me, when the saints of God could more reasonably and confidently pray, "Thy kingdom come; thy will be done on earth as it is in heaven."

I would say, that I am still deeply interested in the *Herald*, and with the course you have pursued in relation to it. I hope and pray that you will be sustained still in publishing the glad tidings of the kingdom at hand in the *Herald*, for doubtless it is like cold water to a thirsty soul to the hundreds that are scattered abroad, who seldom have any other preaching than the weekly visits of the *Herald*. And shall it not be sustained? Methinks I hear the unanimous response, Yes. And while I see the combined powers of earth and hell arrayed against you and it, I feel extremely anxious that it may be continued parallel with the intercession of Jesus, truly the herald of the Advent near. O, how heart-rending to see the cause of Jesus bleeding at every pore. Truly it is a grief to my soul to see so many that did believe in the coming of the dear Saviour to redeem his people, and advocated the cause, now shun and go by me because I still believe that the day is yet at the door when the dear Saviour will come to deliver his weary travellers, and take them to himself to weep no more.

Dear brother, I am the same man that I was when we met in Bangor Conference and Castine tent-meeting; truly you had then my sympathy in your trials, I could do nothing but pray for you. The Lord has sustained you, and ever will, as long as you shun not to declare the counsel of the Lord to the world.

## Letter from C. B. Turner.

DEAR BRO. HIMES:—Yours of March 5th came to hand by the last mail, enclosing \$10, \$5 each for Bro. Southard and myself, from our friend "Z." He has our hearty gratitude, and, although the name is to us unknown, we expect to read it in the book of life. Yours is also received, enclosing a note and \$2 from Mrs. James D—. She will accept our thanks.

We yet remain in the family of the planter with whom we first took lodgings, when we arrived here. They seem anxious to do everything possible for our comfort and improvement in health. We have found a family (E. McFail) so kind, so comfortably situated, and all so pleasant, that we are scarce willing to leave them at present. As for myself, I suffered so much in riding here, I dare not as yet attempt either to ride farther, or to return to Savannah.

Bro. S. has just returned from Savannah, after an absence of eight or nine days. He thinks that he is, on the whole, a little better; but the change is slight.

When I wrote you February 25th, we were having the second pleasant day in succession, but two have not followed each other since then till last week, when we had three or four. The first encouraging symptom that I have seen is the fact, that during the last of these pleasant days, I felt more comfortable, and the lungs more at ease, though there had been a hemorrhage from them, previously, for six successive days. This gives me reason to hope that, if the weather becomes pleasant and settled, they may then improve. Bro. S. joins in sending love and gratitude. In hope.

Taylor's Creek, (Ga.), April 1st, 1852.

## Letter from D. T. Taylor.

BRO. HIMES:—I drop you a line to inform you that I still live, and, in the enjoyment of tolerable health, am tarrying at my wife's, father's visiting, preaching,

and writing. I am here but to stay a few days, and then go home, to see once more my old father; but alas, I am too late! He is gone to his resting place. He died April 1st, and we shall see him here no more. I have as yet been informed of no particulars save the fact of his death, and cannot say how he died, or speak in regard to his hope. Yet I trust he was at peace with God. My heart is sorrow-stricken; for I never met with such a loss before, and I regret that I had not gone from Boston sooner, that I might have seen and prayed with him once more, before he died. But the die is cast.

I preached on the time of my appointment here, in Elder Ray's chapel (M. E.), three times on Sunday, with good acceptance. He kindly offered it, and seemed to enjoy the truth as well as his people. Have preached in other places successfully. The people are stirred. We thought to return to Boston this week, but will not till the next. Lord willing, I will supply at Chardon-street on Sunday, 25th inst., and stay with you till the hot weather sets in. Hope you are all prospering in the Lord. My P. O. address will be Boston, as heretofore. Yours as ever.

Wardsboro' (Vt.), April 14th, 1852.

## The Joys of Prayer.

Even in those parts of prayer that might seem painful, there is a pleasure that would be ill exchanged for this world's most boasted bliss. In the bitterness of repentant sorrow for sin, there is a sweetness: in the agony of fervent supplication for pardon, there is a joy, as much superior to the best the world can boast, as the heavens are higher than the earth—

"The broadest smile unfeeling folly wears,  
Less pleasing far than prayer's repentant tears."

O! what a happy, heaven-foretasting life the children of God might enjoy on earth if they would live a life of prayer! How calm they might be in the midst of the wildest storms. How joyful in the midst of deepest tribulations. How composed and cheerful, while all around was agitation and alarm—the smile of heaven sparkling around their path, the peace of heaven dwelling within their hearts. It is said that travellers in Alpine regions are encompassed with a clear atmosphere, and cloudless sunshine, whilst traversing the summit of those lofty mountains, at the very time that the world below them is wrapt in mists and darkness, and thunder-clouds are bursting at their feet. Even thus does prayer lift the believer to a loftier and serener region far, far above the clouds and storms that darken and distract the world below. In that region of purity and peace, the atmosphere is clear and calm; and the light of God's countenance shines brightly on the believer's soul, while he sees the thunder-clouds of earthly care and sorrow rolling beneath his feet; thus realizing the beautiful illustration of the poet:

"As some tall cliff that lifts its awful form  
Swells from the vale, and midway leaves the storm,  
Though round its base the rolling clouds are spread,  
Eternal sunshine settles on his head!"

## Christ Coming in his Kingdom.

"Our King in his glory is coming with power,  
To all that look for him he soon will appear;  
Then Christians rejoice in your strong-hold and tower,  
And shout your redemption is near."

The ransomed returning shall come unto Zion  
With songs of great joy, and triumphantly sing:  
Redeemed from corruption, to praise Judah's Lion,  
They own him their Shepherd and King.

All glory and power to Jesus is given,  
He comes for to reign upon earth as his throne;  
Arrayed in his majesty, might, and dominion,  
With all that he claims as his own.

The earth in its verdure is filled with his glory,  
And Paradise lost now completely restored;  
While children of Zion rehearse the glad story,  
And shout the Redeemer adored.

Hosanna forever and anthems surprising,  
Arise from the earth and its millions redeemed;  
The kingdoms of this world, once so enterprising,  
Become our dear Lord's, now esteemed.

Eternal the joy, and exalted the station,  
To all the redeemed who inherit the earth;  
Triumphant their bliss of eternal duration,  
No heart can now tell all its worth."

E. P. B.

DIED, in Sugar Hill, N. H., March 21st, 1852, of cancer rash, HILAS F. PARKER, son of Bro. Levi P. and sister Sally Parker, aged 11 months.

DIED, in Vershire, Vt. March 17th, after a severe illness of three weeks, of cancer rash, CHARLES S. GODFREY, son of Lewis and Emily M. Godfrey, aged seven years four months and twenty-seven days. Little Charles was a promising lad, and was beloved by all his friends.

DIED, in Perkinsville, Vt., March 11th, 1852, of consumption, Miss ADELIN SHIPMAN, daughter of J. W. Shipman, brother of Elder I. H. Shipman, aged 24 years six months and eleven days. She had lived some time in a backslidden state, but in her last sickness she sought and found the Lord, and died most triumphantly. A sermon was preached at her funeral by Elder Sherburn, the Methodist minister in the place, from Num. 23:10, "Let me die the death of the righteous, and let my last end be like his."

I. H. SHIPMAN.

## APPEAL FOR PRAYER.

American Bible Union, New York, April 8th, 1852.  
To the editor of the *Advent Herald*, Boston, Mass.

DEAR BROTHER:—You are hereby respectfully requested to publish the enclosed Appeal for Prayer in the "*Advent Herald*." On behalf of the board.

S. H. CONE, Pres't.

WM. H. WYCKOFF, Cor. Sec'y.

Other papers are requested to copy.

APPEAL FOR PRAYER:—The Board of the American Bible Union affectionately address all those who love the Lord Jesus Christ in sincerity:

Dearly Beloved Brethren and Sisters.—The importance of faithfulness and accuracy in the revision of the English Scriptures, cannot be too highly appreciated. "Every word of God is pure." No one can calculate the pernicious consequences of an erroneous, obscure, or imperfect translation of a single passage. Bishop Horne, in his celebrated introduction to the Study of the Holy Scriptures, states that, "the hardening of Pharaoh's heart [which idea he regards as the result of an erroneous translation], has been a fruitful source of malignant evil with the adversaries of the Bible; some of whom have not hesitated to affirm that this single chapter is sufficient to destroy the authenticity of the entire Scriptures."

Every experiential Christian knows, that the most minute portions of God's holy word, are precious.

Blessed by the Spirit's influence, they become sweeter than manna to the taste, while they impart renewed vigor to the soul. A single word or phrase is sometimes made by God the means of awakening sinners, and more frequently of comforting and edifying his saints. How unspeakably important then to remove every covering from divine revelation, and to let the Lamp of Life shine forth in all its native clearness and brightness!

The following are a few of the reasons drawn from the Scriptures themselves, for particularity in respect to every expression of Jehovah.

Deuteronomy 4:2.—Ye shall not add to the word that I command you, neither shall ye diminish aught from it.

Deut. 27:8.—And thou shalt write upon the stones all the words of this law very plainly.

Psalms 12:6.—The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times.

Psalms 119:140.—Thy word is very pure; therefore thy servant loveth it.

Psalms 138:2.—Thou hast magnified thy word above all thy name.

Jeremiah 23:28.—He that hath my word, let him speak my word faithfully.

Habakkuk 2:2.—Write the vision, and make it plain upon tables, that he may run that readeth it.

Matthew 4:4.—Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Matt. 5:19.—Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven.

Acts 20:20.—I kept back nothing that was profitable unto you.

Acts 20:27.—I have not shunned to declare unto you the whole counsel of God.

2 Timothy 3:16.—All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

Revelation 22:18, 19.—For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And, if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

Every fault of translation, either takes from or adds to the word of God. When such fault is unknown and unintended, after proper diligence has been exercised to discover it, guilt does not attach. But when the fault is known and permitted, or when ignorance results from negligence, culpability is unavoidable.

In respect to the English Scriptures, the importance of a faithful revision, is enhanced by numerous considerations, among which are the following:

1. The English is our mother tongue. The apostles were commanded to begin at Jerusalem. While we are seeking to give pure versions to the heathen, we should have primary regard to our own countrymen.

2. It is not improbable that the English language will prevail among more than half the population of the globe.

3. The nations who use this language are the most enterprising in the world, and the most influential.

4. Pure religion in its forms, its doctrines, and its practices, is more prevalent among them than with other nations, and from this springs a holy missionary spirit; so that under God the world mainly depends for the maintenance and propagation of true Christianity upon those who use the English Scriptures.

5. The character of versions among the heathen is very largely influenced by that of the English. Most evangelical missionaries follow the rule which, Rev. Francis Mason states, guided him in the Karen Scriptures: "When the signification of a passage was doubtful in the translator's mind, it has been his rule to render according to the English."

6. Notwithstanding such influence, which has a tendency in cases of doubt to make the English version the umpire, there are so many clear cases of error in it, that the versions made by our missionaries differ from it in numerous and very important particulars in which the English is wrong, and the others right.

7. Not a commentator has written upon the common version who has not discovered and pointed out erroneous translations.

8. Not a minister acquainted with the originals, has preached for any length of time without finding the necessity of correcting the version.

9. The duty is one of present, daily, and familiar consequence. While the effects of its proper discharge must deeply influence future generations and



the world in general, they must be immediately and powerfully felt among ourselves, in our families, throughout our country, and they must greatly promote the piety of the Christian and the glory of Him who gave the word for the benefit of mankind.

Impressed by these and similar considerations, the Board of the American Bible Union are profoundly sensible of the need of Divine guidance in their endeavors to secure a faithful revision of the common English version. They especially feel this need at the present time, when many of the revisors employed by them, both in England and America, are commencing their work. The Board of Managers realize their dependence upon the direction of God in all their operations; but they see more than usual reasons for combined and fervent supplications for heavenly grace and wisdom to influence the hearts and guide the judgment of those distinguished scholars to whom they have been led by the providence of God to entrust the duty of examining and correcting the English version.

Influenced by such views and feelings, they appeal to you, as the children of God and lovers of His truth, and earnestly entreating you to remember the American Bible Union and its great objects at the throne of the heavenly grace, and especially to supplicate, that the revisors of the English version may be kept from error of every kind, and be enabled by the aid and guidance of the Holy Spirit to render the translation so accurate and faithful, that it shall be a correct transcript of His mind as conveyed in the divine originals.

SPENCER H. COLE, President.

WM. H. WYCKOFF, Corresponding Secretary.

We heartily sympathize with every efforts made to give an exact rendering of the inspired text. King James' translation was a wonderful result of learning, patience, and piety, but like all human effort it has its imperfections. Many passages are more or less obscurely rendered, and much more instruction would be derived from them, if the translation fully expressed the idea of the original. We regard all other translations as helps to the right understanding of this. They serve as glossaries, and aids in unfolding the various meanings which may be understood from a given phraseology. And therefore they assist the Bible student. We never expect to see a faultless version of the Scriptures, or one which will displace the present. Nor is the latter, perhaps, to be desired. But as erroneous renderings of many passages, are admitted by all to exist, why should not those, respecting which there is no dispute among scholars, be remedied, that the common readers may have access to the meaning of the Holy Spirit.

#### THE MODERN PHALARIS.

Speculators of the French school used to perplex themselves with conjectures as to the character of a people, whose Governments were based on principles of vice instead of virtue. What would be the fate of a nation whose rulers were recommended by atheism, murder and violence, and crime of every description. Could it exist? Was it within the scope of possibility? The history of their own land, in 1793, threw some light on the question. France was governed by crime. The ordinary sense of humanity upon rights and justice, was superseded by a code so sanguinary, that Draco must have died of envy at perusing them, were he not already in Erebus. It was proved that a democracy might theorize in blood, and lop away the best members of the body politic in order to make visionary constitutions cover and fit tastefully over the mutilated shape. There was no doubt of the capacities for wrong, among an outraged people, outraged by ages of matchless injustice; and yet the people live on, outliving republican and royal regimes without number. But it was reserved for a later era, a century of immeasurable light and cultivation, to illustrate the remainder of the proposition, proving that kings may run riot with power, and employ the authority, claimed as descending from deity, for purposes so destructive, that "Apollyon, the destroyer" would seem to be their favorite false God. A Bourbon—one of the same family which decreed and shared the massacre of St. Bartholomew; which delivered the Albigenes and Chamissards to sword and flame; and which uttered the edict of Nantes—was to be the immediate actor in the fearful demonstration. And Naples, whither none goes that does not exult in the loveliness of the land; the cloudless sky; the exuberant nature; the placid seas; and its myriads of classic memories, was to be the scene of the experiment. The reign has been all that the most eager inquirer could desire. Popular rights and religion; personal liberty, and happiness and life, have been as dust in the path of this arch-fiend of royalty. He represents to the reflective mind, *murder enthroned and crowned*; the incarnated evil; the final result of diabolical malice as practised upon humanity. The speculator need no longer doubt. A nation can exist—though it can hardly be said to live—under all manner of established and authorized cruelty. The laws of the two Mosaic tables, reversed, and then enounced as the true standard of moral and civil duty, are made the vital principles of society. The trial succeeds to a marvel. Surely, no further investigations of the sort are required to prove the possibility of national existence, although it be controlled by the devil's own decalogue.

We have ever and anon dwelt upon the excesses of this new Nero; less with any fair prospect of effecting good, than with a faint hope and earnest wish to have the universal voice of mankind speak its censure and execrations in his ear. A more familiar acquaintance with the discipline of our own prisons has sometimes caused us to qualify our comments, and blush as we peered into foreign dungeons. But at least the atrocities we witness at home are not legalized, or inflicted in conformity with the known will of our rulers; while those of Naples are the immediate dictate of a power, whose wishes are laws. The hiring of a penitentiary here may torment, and abuse and brutify himself, without the knowledge of

his superiors; while in Italy the *fons et oigo* of wickedness is an absolute king "by the grace of God." There is a difference, therefore, and we shelter ourselves under it cheerfully.

Not long ago the removal of Poerio and his fellows to Montefusco was mentioned in the "Times." A correspondent of the "Corriere Mercantile" gives some particulars of this transaction. On the sixth of February, a royal vessel touched at those charming islands, Ischia, and Procida—transformed, by the inhuman policy of their owner, into penal prisons for his enemies—and bore away to Naples sixty of the prisoners, those most distinguished in other times for genius and fortune. From Ischia, the illustrious Baron Poerio, and citizens Pironti, Braico, Nisco, Dono, Errichio, were taken; from Procida, Count Castropedano, Schiarone, di Lecce, Chevalier Cavello da Cosenza, and thirteen others. At Naples they were lodged in the Arsenal until midnight; and then, still chained neck and hand and foot, were placed in close carriages, and so sat out upon their journey to Montefusco. The Castle of Montefusco is a structure of the middle ages, seated under the brow of a mountain of the same name, in Calabria, twelve miles from Avellino. Its dungeons are proverbial throughout the kingdom for their gloom and horror. Nurses and mothers tell tales of them to refractory children, as terrors to good behavior. Removed very far from ordinary routes of travel, the country around is a sterile wilderness. The visits of friends, and even of strangers, to the prisoners are thus rendered almost impracticable; while the cruelties practiced upon the victims may be indulged without dread of the supervision and remark which they attracted so long as Ischia and Procida were their seat.

At Montefusco, the prisoners, formerly the lights, and ornaments, and admiration of the most refined society in Naples; their families the gentlest and most devoted; and their only crime a trust in the voluntary oath of their sovereign, were lowered down into the dungeons, thirty feet below ground, amid darkness, humidity, mold, and vermin. And there they now lie, those who are living with those who have died under their sufferings; the only food flung down to them being unwholesome and unpalatable bread. No one is permitted to approach the castle without special grace of the king, and in no case can the families of the victims enter. And yet the Government, with a mendacity equalled only by its malignity, has caused the story to be circulated that the "change was made in order to mitigate the discomforts of the prisoners!" Poor Poerio! his case seemed intolerable, when manacled, shackled, chained by the neck to a ring in the middle of the floor; his food nothing more than a crust, washed down by water; he could still see the fair sunshine, and breathe the charmed air of the beautiful bay. But what shall we think of the "mitigation" which dooms him to the damp, and gloom, and isolation of the mountain tower! What is this but the mercy of a monster; of a being whose notion of right and goodness are hopelessly inverted!

Other instances, equally terrible, are daily narrated in our Piedmontese exchanges. There are hosts of prisoners locked up without hope of release. They have lain in prison, perhaps, for two and three years; their crime unascertained, and the hope of a trial as remote as when they were first shut out from sunshine. There are those two far-famed advocates, Giacomo Tofana, and Liberio Romano; ex-representative Giannastasio, Giuseppe Camarata, Doctor Montorio, and the venerable Soldati, now in his 85th year, awaiting a trial, as they have awaited it for years, and without any prospect of obtaining it.—Camillo Duroni, one of this number, was poisoned the other day by one of the attendants, and it was only after the most earnest solicitations of himself and his friends, that he was allowed to go forth that he might die at home. His murderer escaped unquestioned.

Such is Naples to-day; the prey of the foulest and fiercest misrule that ever trampled a nation to the dust. All the crimes of the most voluptuous days of Sybaris, and Crotona, Pompeii, and Herculaneum, pale beside the deep scarlet of these latter times.—Phalaris and his tortures, are outdone by this Phalaris of the nineteenth century, Anno Domini. Let the voice of the age find utterance; and, we repeat, the general protest of humanity must sooner or later tell upon this giant prodigy of evil.

N. Y. Daily Times.

#### RELIGIOUS TOLERATION IN PERSIA.

We are, indeed, fallen upon strange times. In Europe, which boasts of its high civilization, which looks down with a feeling of compassion upon the rest of the world, the wheels are reversed. The privilege of unshackled thought, the rights of conscience, are set back on the dial-plate of human history some three or four hundred years. But, under the Crescent, where the followers of Mohammed bear sway, it is just the other way. There a man has a right to think and to believe, and to act in accordance with the promptings of his spiritual nature.

Our readers are familiar with the history of the question of religious freedom in Turkey. Thanks to the persevering efforts of England, through her honored representatives at the Sublime Porte, toleration in matters of faith has become the law of the Empire; and men may do there, in the shadow of mosques and minarets, what they cannot do in enlightened France or in the land of Luther. But, we confess that we are taken a little by surprise in hearing the announcement that a similar victory has been achieved in Persia. We are obliged to stop and rub our eyes and look again, lest there should be some mistake in this matter.

Have we not read, within a few days, how men were persecuted and imprisoned in Protestant Germany, simply because they preached the gospel? Have we not received tidings from France, "the great nation," which are fearfully ominous! Verily, we thought so. But now we are told that the king of Persia has made an edict, abolishing all penalties for proselytism, and allowing "conversion" from one sect to another! Can these things be! Have they not substituted the king of Persia for the king of Prussia! a very easy interchange, most certainly.

But what says the successor of the great Frederic, the royal speech-maker, the "prince of large promises in 1848!" Does he not complain that this half-civilized brother of the east—a man who is not a Christian at all—a bigoted Musselman, who has never seen Wirtemberg, or Worms, or Augsburg; who has never stood where John Huss received his sentence, or looked upon the green spot where Jerome of Prague died at the stake—has stolen his honors? Alas, we fear not. The ambition of the orator-king travels in the other direction. Let us hope that he will soon reach the end of his journey.

The Shah of Persia proclaims freedom of thought in matters of faith! How has this come to pass? Mainly through the "intervention" of England.—The English Ambassador, a Roman Catholic, urged thereto by the English Consul at Tabreez, a true friend of religious liberty, has secured this boon. It may be true, and doubtless is true, that Col. Shiel has an eye to the mission of the Lazarists, and would gladly give them freer scope among the Nestorians.

#### The Suit.

Beloved Brethren:—The time draws near when the trial of our beloved Bro. HINES will come on. It is expected that it will take place before the Supreme Court at its present term in this city. It behooves us to be unceasingly earnest in our prayers to our kind Father in heaven, who turned the "counsels of Abithophel into foolishness," that he would sustain our dear brother under this painfully perplexing trial, brought upon him, as it is, by an unjust prosecution, or persecution.

Prompt action in reference to raising the funds to meet the expenses of the suit, becomes us also. Only a small part of what is needed has yet been raised. We know that many have delayed to contribute because they have been supposing the case would be withdrawn by the prosecutors. But of this there is now no probability; nor has there ever been, judging from the zealous activity of the parties. They have employed no less than five lawyers—three in this city, one of whom stands at the head of the bar, and two in Boston, while George Needham appears to be incessantly active in collecting evidence, and aiding the lawyers in preparing the case. We who "rejoice in the truth," and in our religious liberty for the truth's sake, are desirous of "acquitting ourselves like men" in defence of our brother. Therefore, dear brethren, now that the necessity of the funds is certain, we trust you will respond to this call with that promptness which will at once do honor to our cause, and be cheering to the heart of our afflicted brother.

It may not be out of place here to add, in honor of our blessed Lord and Saviour Jesus Christ, that through all our harassing perplexities in relation to these painful things, He has continued to bless us as a church. We are overwhelmed with wonder, love, and praise, in view of his goodness. He is constantly adding to our number such as shall be saved in the day of his triumph. We cannot, dear brethren, construe the special favor which He has shown towards us these past months, into disapproval of our course in relation to these painful matters, but the contrary, and we felt induced thus publicly to announce his merciful dealings towards us to His praise and honor.

We are, beloved brethren, your humble servants in the Lord.  
CHESTER S. WOOD, Chairman,  
ARNOLD W. BROWN, Treas'r,  
CHARLES SISON,  
JOHN H. LONSDALE,  
JAMES WOLSTENHOLME,  
ANTHONY PEARCE.

Providence, March 29th, 1852.

[Remittances may be sent to A. W. BROWN, Treasurer, Providence, or to the office of the *Advent Herald*, Boston.]

"THE APPROACHING CRISIS."—We are ready to supply all orders. Single copy, 12 cents; ten copies, \$1; fifty copies, \$4. Postage, under 500 miles, two cents; over that distance, four cents. Those ordering will remember, that the postage must be pre-paid; therefore it will be necessary to forward the amount of postage in addition. \$1 will pay for ten copies sent by express, or taken at the office; but if sent by mail, it will pay for nine copies and the postage under 500 miles, or for eight copies and postage, if over that distance and under 1500; but if over that distance for seven copies.

#### THE ADVENT HERALD.

This paper having now been published since March, 1840, the history of its past existence is a sufficient guaranty of its future course, while it may be needed as a chronicle of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time, and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature. 3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845; and which are in brief—

- I. The Regeneration of this earth by Fire, and its Restoration to its Eden beauty.
- II. The Personal Advent of CHRIST at the commencement of the Millennium.
- III. His Judgment of the Quick and Dead at his Appearing and Kingdom.
- IV. His Reign on the Earth over the Nations of the Redeemed.
- V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints, at the Advent.
- VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.
- VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.
- VIII. The bestowment of Immortality, (in the Scriptural, and not the secular use of this word,) through CHRIST, at the Resurrection.
- IX. The New Earth the Eternal Residence of the Redeemed.
- X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "QUICKLY." "The second woe is past; and behold the third woe cometh quickly"—Rev. 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak; and let us reverently listen to their enunciations.

#### BOOKS FOR SALE AT THIS OFFICE

NO. 8 CHARDON-STREET, BOSTON.

NOTE.—Under the present Postage Law, any book, bound or unbound, weighing less than two pounds, can be sent through the mail. This will be a great convenience for persons living at a distance, who wish for a single copy of any work; as it may be sent without being deflected by the removal of its cover, as heretofore. As all books sent by mail must have the postage paid where they are mailed, those ordering books will need to add to their price, as given below, the amount of their postage. And that all may estimate the amount of postage to be added, we give the terms of postage, and the weight of each book.

TERMS OF POSTAGE.—For each ounce, or part of an ounce, that each book weighs, the postage is 1 cent for any distance under 500 miles; 2 cents if over that and under 1500; 3 cents if over that and under 2500; 4 cents if over that and under 3000; and 5 cents if over that distance.

#### BOOKS PUBLISHED AT THIS OFFICE.

THE ADVENT HARP.—This book contains Hymns of the highest poetical merit, adapted to public and family worship, which every Adventist can use without disturbance to his sentiments. The "Harp" contains 454 pages, about half of which is set to choice and appropriate music.—Price, 60 cts. (9 ounces.) Do do bound in gilt.—80 cts. (9 oz.)

POCKET HARP.—This contains all the hymns of the former, but the music is omitted, and the margin abridged, so that it can be carried in the pocket without encumbrance. Price, 37½ cts. (6 ounces.) Do do gilt.—50 cts. (6 oz.)

WRITING'S TRANSLATION OF THE NEW TESTAMENT.—This is an excellent translation of the New Testament, and receives the warm commendations of all who read it.—Price, 75 cts. (12 oz.) Do do gilt.—\$1. (12 oz.)

ANALYSIS OF SACRED CHRONOLOGY; with the Elements of Chronology; and the Numbers of the Hebrew text vindicated. By Sylvester Bliss.—232 pp. Price, 37½ cts. (8 oz.) Do do gilt.—50 cts. (8 oz.)

FACTS ON ROMANISM.—This work is designed to show the nature of that vast system of iniquity, and to exhibit its ceaseless activity and astonishing progress. A candid perusal of this book will convince the most incredulous, that Popery, instead of becoming weakened, is increasing in strength, and will continue to do so until it is destroyed by the brightness of Christ's coming. Price (bound), 25 cts. (6 oz.) Do do in paper covers—15 cts. (3 oz.)

THE RESTITUTION, CHRIST'S KINGDOM ON EARTH, the Return of Israel, together with their Political Emancipation, the Betar, his Image and Worship; also, the Fall of Babylon, and the Instruments of its overthrow. By J. Litch.—Price, 37½ cts. (6 oz.)

DEFENCE OF ELDER J. V. HINES.—Being a history of the fanaticism, puerilities, and secret workings of those who, under the garb of friendship, have proved the most deadly enemies of the Second Advent cause. Published by order of the Chardon-street Church, Boston.—234 pp. Price (thin covers), 25 cts. (4 oz.) Do do thick covers—37½ cts. (6 oz.)

ADVENT TRACTS (bound).—Vol. 1.—This contains thirteen small tracts, and is one of the most valuable collection of essays now published on the Second Coming of Christ. They are from the pens of both English and American writers, and cannot fail to produce good results wherever circulated.—Price, 25 cts. (5 oz.) The first ten of the above series, viz. 1st, "Looking Forward," 2d, "Present Dispensation—Its Course," 3d, "Its End," 4th, "Paul's Teachings to the Thessalonians," 5th, "The Great Image," 6th, "If I will that he tarry till I come," 7th, "What shall be the sign of thy coming?" 8th, "The New Heavens and Earth," 8th, "Christ our King," 10th, "Behold He cometh with clouds,"—stitched, 12 cts. (3 oz.)

ADVENT TRACTS (bound).—Vol. II. contains—"William Miller's Apology and Defence," "First Principles of the Advent Faith," with Scripture Proofs," by L. D. Fleming, "The World to come! The present Earth to be destroyed by Fire at the end of the Gospel Age," "The Lord's coming a great practical doctrine," by the Rev. Moulton Brock, M. A., Chaplain to the Bath Penitentiary, "Glorification," by the same, "The Second Advent Introductory to the World's Jubilee," a Letter to the Rev. Dr. Raffles on the subject of his Jubilee Hymn, "The Duty of Prayer and Watchfulness in the Prospect of the Lord's coming." In these essays a full and clear view of the doctrine taught by Mr. Miller and his fellow-laborers may be found. They should find their way into every family.—Price, 37½ cts. (6 oz.) The articles in this vol. can be had singly, at 4 cts each. (Part of an ounce.)

KELSO TRACTS.—No. 1.—Do you go to the prayer-meeting?—50 cts. per hundred; No. 2.—Grace and Glory.—\$1 per hundred. No. 3.—Night, Day, and Clear Day.—\$1 50 per hundred.

#### BOOKS FOR CHILDREN.

THE BIBLE CLASS.—This is a pretty bound volume, designed for young persons, though older persons may read it with profit. It is in the form of four conversations between a teacher and his pupils. The topics discussed are—1. The Bible, 2. The Kingdom, 3. The Personal Advent of Christ, 4. Signs of Christ's coming near.—Price, 25 cts. (4 oz.)

#### GREAT COUGH REMEDY!

Ayer's Cherry Pectoral.

FOR THE CURE OF

Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

THIS invaluable remedy for all diseases of the throat and lungs, has attained a celebrity from its remarkable cures, never before equalled by any other medicine. Other preparations have shown themselves, but none have ever so fully won the confidence of every community where it is known. After years of trial in very climate, the results have indisputably shown it to possess a mastery over this dangerous class of diseases, which could not fail to attract the attention of physicians, patients, and the public at large. See the statements, not of a few individuals, and from far distant places, but of men who are known and respected throughout the country.

The widely celebrated Surgeon, Dr. Valentine Mott, of New York city, says:

"It gives me pleasure to certify the value and efficacy of Ayer's Cherry Pectoral, which I consider peculiarly adapted to cure diseases of the throat and lungs."

Dr. Perkins, the venerable President of the Vermont Medical College, one of the eminently learned physicians of this country, writes that the Cherry Pectoral is extensively used in this section, where it has shown unmistakable evidence of its happy effects upon pulmonary diseases.

The Rev. John D. Cochrane, a distinguished clergyman of the English Church, writes to the proprietor from Montreal, that "he has been cured of a severe asthmatic affection, by Cherry Pectoral." His letter at full length, may be found in our Circular, to be had of the Agent, and is worth the attention of asthmatic patients. The following letter is from a well-known Druggist at Hillsdale, Mich., one of the largest dealers in the State, and this case is from his own observation:

"Hillsdale, (Mich.), Dec. 10, 1849.  
"Dear Sir:—Immediately on receipt of your Cherry Pectoral, I carried a bottle to an acquaintance of mine who was thought to be near his end with quick consumption. He was then unable to rise from his bed, and was extremely feeble. His friends believed he must soon die, unless relief could be obtained for him, and I induced them to give your excellent medicine a trial. I immediately left town for three weeks, and you may judge of my surprise on my return, to meet him in the street on my way home from the cars, and find he had entirely recovered. Four weeks from the day he commenced taking your medicine, he was at work at his arduous trade of a blacksmith."

"There are other cases within my knowledge, where the Cherry Pectoral has been singularly successful, but none so marked as this."

"Very truly yours,  
G. W. UNDERWOOD."

#### HEAR THE PATIENT.

"Dr. J. C. Ayer, Lowell.—Dear Sir:—Feeling under obligations to you for the restoration of my health, I send you a report of my case, which you are at liberty to publish for the benefit of others. Last autumn I took a bad cold, accompanied by a severe cough, and made use of many medicines without obtaining relief. I was obliged to give up business, frequently raised blood, and could get no sleep at night. A friend gave me a bottle of your Cherry Pectoral, the use of which I immediately commenced according to directions. I have just purchased the fifth bottle, and am nearly recovered. I now sleep well, my cough has ceased, and all by the use of your valuable medicine."

E. S. STONE, A. M.,  
"Principal Mount Hope Seminary."

"Hanover (O.), April 3, 1850.  
"Dear Sir:—I wish I could tell all that suffer with a cough, what your Cherry Pectoral has done for me. It does seem they might be benefited by the information. I had a lung fever, which left my lungs weak and inflamed. Being very feeble, and unable to gain strength at all, my friends thought I was sinking in consumption. I had no appetite, and a dreadful cough was that was wearing me away. I began to take your beautiful medicine, by the advice of a clergyman, who had seen its effects before. It eased my cough at first, and gave me rest at night. In less than a fortnight I could eat well, and my cough had ceased to be troublesome, my appetite returned, and my food nourished me, which soon restored my strength. Now, after five weeks, I am well and strong, with no other help than your 'Cherry Pectoral.' Yours with respect,  
"JULIA DEAN."

"I hereby certify that the above statement of my wife is in conformity with my own views of her case, and her cure by Ayer's Cherry Pectoral."  
JOSEPH DEAN.  
The above-named Joseph Dean, and Julia, his wife, are personally known to me, and implicit confidence may be placed in their statement.  
SAMUEL C. VAN DERWENT,  
"Pastor of the Baptist Church."

Prepared by JAMES C. AYER, Chemist, Lowell, Mass., and sold by S. W. Fowle, Boston; Brown & Fiske, Salem; W. F. Phillips, Newburyport; W. R. Preston, Portsmouth; Durbin & Co., Portland; Cushing & Black, Augusta; G. W. Emerson, Bangor; W. O. Ford, Belfast; Allison & Gault, Concord; A. Perry, Manchester; James Green, Worcester; H. Brewer, Springfield; Lee & Butler, Hartford; Lee & Osgood, Norwich; C. S. Gorham, New Haven; W. E. Bissell, Norwalk; Balch & Son, Providence; E. Thornton, New Bedford; L. Clapp, Pawtucket; J. T. Hall, Plymouth; A. Peck, Burlington; S. K. Collins, Montpelier; H. Gardner, Windsor; and by all druggists everywhere. (1/2 3 m)



## FOREIGN NEWS.



The British steamship *America* arrived at this port on Friday last, with advices from Europe to the 3d inst.

## England.

Parliamentary proceedings during the week preceding the steamer's departure, were interesting. Mr. Secretary Walpole had introduced the new Militia Bill into the House of Commons. Its provisions aim at raising a force 80,000 strong—50,000 the first year, by voluntary enlistment; terms of service, five years; bounty, four or five pounds, in one payment, or by monthly instalments; time of training and discipline, twenty-one days each year, but power given in case of emergency to increase it to seven weeks, or reduce it to three days. Estimated expenses, £250,000 yearly; first year £400,000.

Lord Palmerston gave the measure his support and advocacy, while Lord John Russell, although not opposing it, was disposed to find fault with some of its provisions.

Mr. Hume protested against the doctrine of numerous armaments, when they were by no means needed.

Mr. Cobden ridiculed the idea of an invasion, and complained of an expenditure being incurred to provide against an imaginary evil. The bill was read a first time.

Mr. Anderson had made an ineffectual attempt to induce the Commons to place the British commercial marine so as to be available as a reserve force to assist in the defence of the country.

Mr. Henry Beckley's bill, to provide for taking votes at the Parliamentary election by ballot, was rejected by a majority of 102.

Sherman Crawford's Irish tenants' right bill had been buried by a manoeuvre on the part of Government. The Attorney General for Ireland had, however, promised to produce an unexceptionable measure.

Mr. Bailey Cochran had given notice that, after Easter, he would move a resolution, having for its object the establishment of communication between the Canadian and Newfoundland colonies and Great Britain.

Mr. Moncton Milnes moved a resolution expressing the disapprobation of the Commons at the measures of Austria, threatening British travellers with inconvenience and annoyance, in consequence of the refusal of the British Government to expel foreign refugees. Lord Dudley Stuart seconded the motion, and declared against the illiberality, faithlessness, and mean tyranny of Austria, and other despotic powers in Europe.

Mr. Walpole, Secretary for the Home Department, considered that the passage of such a resolution might interpose difficulties to the maintenance of present relations with friendly States.

Lord Palmerston took a similar view, and eventually the resolution was withdrawn.

In the House of Lords on the 2d, Lord Derby intimated that it was not intended to interfere with the Maynooth grant.

On the same night, Mr. Disraeli, in answer to Lord John Russell, stated that Parliament would be dissolved as soon as the necessary measures for the safety and service of the country were passed, and that the sense of the new Parliament would be taken upon the policy of the present Government during the current year.

The approaching general election was absorbing much attention throughout the United Kingdom.

The Protectionist party had held a great meeting at Liverpool, at which Mr. Forbes Mackenzie, one of the Lords of the Treasury, and Mr. Charles Turner, the Tory candidate for Liverpool, attended, and gave an account of their political faith. Mr. Mackenzie's speech was remarkable, from the fact, that it contained the announcement that the Earl of Derby's Government did not seek to reverse the commercial policy of Sir Robert Peel, but merely to modify and amend it, so as to afford relief to the agricultural and shipping interests, which the repeal of the Corn and Navigation laws had greatly depressed.

Sir James Graham had delivered a speech to the electors of Carlisle, in the course of which he extolled free trade, advocated an extension of suffrage, but was not prepared to support vote by ballot.

## Ireland.

Mr. Charles Garard Duffey, of the *Nation*, is a candidate for the representation of New Rosse. He is to be opposed by Sir T. H. Reddington, late Under Secretary for Ireland.

The Parliamentary Committee of the Catholic Defence Association held daily sittings to decide upon the merits of the new candidates for Parliamentary honors, and to recommend those of their choice to the Irish constituencies.

A meeting of the citizens of Dublin had been held on the subject of tenant rights. Mr. Crawford's bill was unanimously approved of, and the meeting pledged itself to support no other candidates at a general election but such as were staunch supporters of a national tenant right.

A numerous and influential meeting had been held at Lord Charlemont's house in Dublin, for the purpose of taking steps to erect in Ireland a suitable memorial in honor of the lamented poet Tom Moore.

Archbishop Cullen is at the head of the list of three bishops, from whom the Pope is to select one to succeed the late Archbishop of Dublin.

Sir William Somerville, the late Chief Secretary for Ireland, has been honored from the representation, and it was said sought refuge in Canterbury.

## France.

The great event in Paris during the week preceding the sailing of the *America*, was the opening of the French Chambers, which took place on the 29th ult., the President performing the ceremony in person. He was attended by a brilliant staff of general officers, colonels of regiments, councillors of state, &c. His reception was of the warmest kind.

He read his installation speech standing. In alluding to the foreign relations of France he said: "It was for all our interests to keep with them the most amicable relations." He next proceeded to explain what his conduct will be in doing so. He disclaims any intention of declaring himself Emperor. If the restless and disaffected portion of the community, by underhand intrigues, endeavor to sap the basis of his government, if in their blindness they contest the legitimacy of the popular election by their incessant attacks on the future prosperity of the Ministry, then would he demand from the people, in the name of the repose of France, a new title, which would irrevocably fix upon his head the power with which they invested him. Immense applause greeted various salient points of the address, and at the end, cheering and cries of "Vive Napoleon" were enthusiastic. The President then took the oath of fidelity to the Constitution, after which the members were duly sworn fidelity to the President.

Neither Gen. Cavaignac nor M. Carnot attended.

On the following day the Senate and Legislative bodies met in their respective chambers.

Martial law ceased from the 28th ult. in all the departments of continental France. The mixed commission ceased on the same date. The code civil resumed its former title of Code Napoleon.

A deputation from Havre had arrived at Paris, to address a protest to the Government against the imposition of an additional duty on foreign sugar. The announcement of such an intention had created great anxiety in all the French ports.

It was reported that the President's donation would be fixed at 10,000,000 francs, with an addition in the event of his marriage.

The feeling increases, that the Empire may be expected.

No further arrests were to be made except according to law.

## Switzerland.

The Committee had obtained an edict, warning all foreigners who may be residing in the canton of Geneva, without papers of permission, that they will be certainly expelled unless they report themselves at the Office of Police, and obtain necessary *carte de séjour*. For those leaving voluntarily, passports, chiefly for America or England, would be given, but they were not allowed to go either to France or Germany.

## Austria.

It is said that Austria and Prussia had concluded a treaty of navigation of the Danube, according to which the duties payable on that river are abolished.

## Prussia.

The Ministerial crisis at Munich was at an end. The President of the upper Chamber, Baron Von Schaffenburg, received the King's commands on the 19th ult. to state to the Chamber, that he had no intention of making any change in the Ministry.

## India and China.

Bombay advices had reached Liverpool. Negotiations with the Burmese having failed, and their insults being continued, a force of 6000 men, in equal proportions from Calcutta and Madras, was to set out for Burmah on the 12th of March. A squadron of war steamers had left Bombay for Rangoon, and would call at Madras to transport troops. Hostilities seemed inevitable. The force under Sir Colin Campbell had reached Peshawar.

The progress of the rebels in China was decided and unquestionable. The Governor-General of the Canton province had been besieged in one of his own towns, and the remnant of the Imperial forces had been signally defeated.

## The Elements of Scriptural Truth.

Polytheism, the usual religion of the heathen, does not seem to be the religion of Central Africa. L. D. M.

A public meeting of the Geographical Society was held a short time since in New York city. Hon. George Bancroft in the chair. Mr. Leavitt proceeded to read the paper of the evening. It was from Rev. Mr. Livingston, English missionary in South Africa. The Rev. gentleman had made two excursions, in company with Capt. Oswald and another officer of the British army, into the central part of the continent. Mr. Leavitt displayed a map to illustrate the paper. In 1820, a missionary had penetrated to Lattakoo, in lat. 27; in 1822, another missionary went 200 miles further up; in 1830, Capt. Oswald and Mr. Murray went further up, to lat. 20 south. They found there a large river, the Zonga, and a lake, Ngami, never before known. Mr. Leavitt then read the letter of Mr. Livingston.

They passed in their journey due north across the dry bed of the Zonga. Here they found numerous salt-pans, or ponds. The Bushmen abound near the springs. They are a merry and an honest race. For three days Mr. Livingston was without water; travelling by night to avoid the heat. On the fourth day they struck a rhinoceros trail, and followed it to the river Mataba, a small stream. They reached the Chobe on the next day. This is a deep and very crooked river. Here they found a famous old chief, Salatoe. His tribe is a very savage one. This old chief died while the travellers were there. They then went on to the Sesheke, or Sikota, on horseback, a distance of one hundred miles. This is an immense stream, from three to five hundred yards across in the dry season. Ten days up this river is the seat of the Barotsi, once the most powerful tribe in that region. The river has many tributaries and some rapids. In this region there are many large rivers; the country is flat, and in the rainy season is flooded for many miles from the streams. The people here are very black, very large, and strongly developed, but peaceful. They are more ingenious than the Cape people. The Baloe tribes melt large quantities of iron, and are very good smiths. There are some tribes who have the singular custom of knocking out the upper front teeth of both sexes, at the age of puberty; some knock out the teeth from both jaws. These tribes have a few domestic animals, where the tsetse (a sort of fly which kills cattle) does not abound. Natural food is everywhere abundant. The Portuguese have never been up the Sesheke to trade, and there is a fine chance for Christian traders on these great streams. One trader lately took down 11,000 lbs. of ivory, worth a dollar a pound at the Cape. Ostrich feathers, cattle, &c., are plenty. The people are all aware of the existence of a God, and seem to be informed in regard to a future life, and rewards and punishments. There are many dialects along the Zambesi; but they have considerable analogy, and one might serve as a key to the whole.

From the maps exhibited, we perceive that the Zambesi (which is a very large river emptying into the Mozambique Channel by innumerable mouths, in lat. 18 and 19 south), seems to divide into two great branches some three hundred and fifty miles up; that these branches run west and then for several hundred miles north; that the branches are something like two hundred miles apart, and that the country between is a rich delta, since junction streams constantly run from one branch to the other, thus forming large islands, inhabited each by a different tribe; that seven or eight hundred miles from the ocean the western branch of the Zambesi receives the Chobe, which is also a large river—the Ohio to this African Mississippi; that the sources of none of these rivers are yet known; that south and west of the Chobe runs the Zonga, another very large river, neither end of which has been found, but it is supposed to enter into the Limpopo river, also unexplored either way. It seems probable from these documents, that there is a large and fertile region, well watered, wooded, and peopled, on the spot generally set down as the lower part of a great desert, lying within a space bounded by long. 20 and 35, and lat. 10 and 20. The Portuguese slave traders begin to penetrate there, not themselves, but by the black tribes who are in their employ. About two years ago several traders, well supplied with English cloths, guns, &c., came into the Chobe region, but the people were not inclined to the business. The price of a boy was about eight or nine yards of calico, or baize cloth. Mr. Livingston proposes to send his family home, and go himself as a missionary to reside in the heart of the country.—*N. Y. Herald.*

He read his installation speech standing. In alluding to the foreign relations of France he said: "It was for all our interests to keep with them the most amicable relations." He next proceeded to explain what his conduct will be in doing so. He disclaims any intention of declaring himself Emperor. If the restless and disaffected portion of the community, by underhand intrigues, endeavor to sap the basis of his government, if in their blindness they contest the legitimacy of the popular election by their incessant attacks on the future prosperity of the Ministry, then would he demand from the people, in the name of the repose of France, a new title, which would irrevocably fix upon his head the power with which they invested him. Immense applause greeted various salient points of the address, and at the end, cheering and cries of "Vive Napoleon" were enthusiastic. The President then took the oath of fidelity to the Constitution, after which the members were duly sworn fidelity to the President.

Neither Gen. Cavaignac nor M. Carnot attended.

On the following day the Senate and Legislative bodies met in their respective chambers.

Martial law ceased from the 28th ult. in all the departments of continental France. The mixed commission ceased on the same date. The code civil resumed its former title of Code Napoleon.

A deputation from Havre had arrived at Paris, to address a protest to the Government against the imposition of an additional duty on foreign sugar. The announcement of such an intention had created great anxiety in all the French ports.

It was reported that the President's donation would be fixed at 10,000,000 francs, with an addition in the event of his marriage.

The feeling increases, that the Empire may be expected.

No further arrests were to be made except according to law.

## Switzerland.

The Committee had obtained an edict, warning all foreigners who may be residing in the canton of Geneva, without papers of permission, that they will be certainly expelled unless they report themselves at the Office of Police, and obtain necessary *carte de séjour*. For those leaving voluntarily, passports, chiefly for America or England, would be given, but they were not allowed to go either to France or Germany.

## Austria.

It is said that Austria and Prussia had concluded a treaty of navigation of the Danube, according to which the duties payable on that river are abolished.

## Prussia.

The Ministerial crisis at Munich was at an end. The President of the upper Chamber, Baron Von Schaffenburg, received the King's commands on the 19th ult. to state to the Chamber, that he had no intention of making any change in the Ministry.

## India and China.

Bombay advices had reached Liverpool. Negotiations with the Burmese having failed, and their insults being continued, a force of 6000 men, in equal proportions from Calcutta and Madras, was to set out for Burmah on the 12th of March. A squadron of war steamers had left Bombay for Rangoon, and would call at Madras to transport troops. Hostilities seemed inevitable. The force under Sir Colin Campbell had reached Peshawar.

The progress of the rebels in China was decided and unquestionable. The Governor-General of the Canton province had been besieged in one of his own towns, and the remnant of the Imperial forces had been signally defeated.

## The Elements of Scriptural Truth.

Polytheism, the usual religion of the heathen, does not seem to be the religion of Central Africa. L. D. M.

A public meeting of the Geographical Society was held a short time since in New York city. Hon. George Bancroft in the chair. Mr. Leavitt proceeded to read the paper of the evening. It was from Rev. Mr. Livingston, English missionary in South Africa. The Rev. gentleman had made two excursions, in company with Capt. Oswald and another officer of the British army, into the central part of the continent. Mr. Leavitt displayed a map to illustrate the paper. In 1820, a missionary had penetrated to Lattakoo, in lat. 27; in 1822, another missionary went 200 miles further up; in 1830, Capt. Oswald and Mr. Murray went further up, to lat. 20 south. They found there a large river, the Zonga, and a lake, Ngami, never before known. Mr. Leavitt then read the letter of Mr. Livingston.

They passed in their journey due north across the dry bed of the Zonga. Here they found numerous salt-pans, or ponds. The Bushmen abound near the springs. They are a merry and an honest race. For three days Mr. Livingston was without water; travelling by night to avoid the heat. On the fourth day they struck a rhinoceros trail, and followed it to the river Mataba, a small stream. They reached the Chobe on the next day. This is a deep and very crooked river. Here they found a famous old chief, Salatoe. His tribe is a very savage one. This old chief died while the travellers were there. They then went on to the Sesheke, or Sikota, on horseback, a distance of one hundred miles. This is an immense stream, from three to five hundred yards across in the dry season. Ten days up this river is the seat of the Barotsi, once the most powerful tribe in that region. The river has many tributaries and some rapids. In this region there are many large rivers; the country is flat, and in the rainy season is flooded for many miles from the streams. The people here are very black, very large, and strongly developed, but peaceful. They are more ingenious than the Cape people. The Baloe tribes melt large quantities of iron, and are very good smiths. There are some tribes who have the singular custom of knocking out the upper front teeth of both sexes, at the age of puberty; some knock out the teeth from both jaws. These tribes have a few domestic animals, where the tsetse (a sort of fly which kills cattle) does not abound. Natural food is everywhere abundant. The Portuguese have never been up the Sesheke to trade, and there is a fine chance for Christian traders on these great streams. One trader lately took down 11,000 lbs. of ivory, worth a dollar a pound at the Cape. Ostrich feathers, cattle, &c., are plenty. The people are all aware of the existence of a God, and seem to be informed in regard to a future life, and rewards and punishments. There are many dialects along the Zambesi; but they have considerable analogy, and one might serve as a key to the whole.

From the maps exhibited, we perceive that the Zambesi (which is a very large river emptying into the Mozambique Channel by innumerable mouths, in lat. 18 and 19 south), seems to divide into two great branches some three hundred and fifty miles up; that these branches run west and then for several hundred miles north; that the branches are something like two hundred miles apart, and that the country between is a rich delta, since junction streams constantly run from one branch to the other, thus forming large islands, inhabited each by a different tribe; that seven or eight hundred miles from the ocean the western branch of the Zambesi receives the Chobe, which is also a large river—the Ohio to this African Mississippi; that the sources of none of these rivers are yet known; that south and west of the Chobe runs the Zonga, another very large river, neither end of which has been found, but it is supposed to enter into the Limpopo river, also unexplored either way. It seems probable from these documents, that there is a large and fertile region, well watered, wooded, and peopled, on the spot generally set down as the lower part of a great desert, lying within a space bounded by long. 20 and 35, and lat. 10 and 20. The Portuguese slave traders begin to penetrate there, not themselves, but by the black tribes who are in their employ. About two years ago several traders, well supplied with English cloths, guns, &c., came into the Chobe region, but the people were not inclined to the business. The price of a boy was about eight or nine yards of calico, or baize cloth. Mr. Livingston proposes to send his family home, and go himself as a missionary to reside in the heart of the country.—*N. Y. Herald.*

From the maps exhibited, we perceive that the Zambesi (which is a very large river emptying into the Mozambique Channel by innumerable mouths, in lat. 18 and 19 south), seems to divide into two great branches some three hundred and fifty miles up; that these branches run west and then for several hundred miles north; that the branches are something like two hundred miles apart, and that the country between is a rich delta, since junction streams constantly run from one branch to the other, thus forming large islands, inhabited each by a different tribe; that seven or eight hundred miles from the ocean the western branch of the Zambesi receives the Chobe, which is also a large river—the Ohio to this African Mississippi; that the sources of none of these rivers are yet known; that south and west of the Chobe runs the Zonga, another very large river, neither end of which has been found, but it is supposed to enter into the Limpopo river, also unexplored either way. It seems probable from these documents, that there is a large and fertile region, well watered, wooded, and peopled, on the spot generally set down as the lower part of a great desert, lying within a space bounded by long. 20 and 35, and lat. 10 and 20. The Portuguese slave traders begin to penetrate there, not themselves, but by the black tribes who are in their employ. About two years ago several traders, well supplied with English cloths, guns, &c., came into the Chobe region, but the people were not inclined to the business. The price of a boy was about eight or nine yards of calico, or baize cloth. Mr. Livingston proposes to send his family home, and go himself as a missionary to reside in the heart of the country.—*N. Y. Herald.*

## THE ADVENT HERALD.

BOSTON, APRIL 17, 1852.

THIRTEENTH ANNUAL MEETING  
OF THE  
ADVENTISTS IN GENERAL CONFERENCE.

It is thought best to delay this meeting until the month of June. The suit by which the Adventists have been so long annoyed will then be disposed of, and the friends can come together and deliberate in peace.

During the Conference, discourses on important questions connected with our faith and duties, may be expected. Also, information of the state of the cause in different parts of the country, will be communicated by the brethren in attendance.

The coming Conference promises to be one of much interest. The deep feeling manifested by the brethren from whom we have heard, in view of the vast work spread out before the servants of Christ, is encouraging. The "harvest truly is plentiful," but the laborers are few. The Macedonian cry comes from every direction. Help is needed,—called for,—prayed for; and yet many of God's servants, whose energies are already wholly employed, are compelled to turn away from the cries that continually reach them. What can—what shall be done, to furnish the destitute with the bread of life? A wise and harmonious consideration of this subject, involving a cordial and active co-operation between pastors and evangelists in building up the churches in the faith and holiness of the gospel, would prove a great blessing to the churches themselves, and enable them in turn to extend more widely the knowledge of the truth to the destitute.

In the meantime we express the hope, that brethren will give the subject that close and serious attention which it demands, and that there will be a general representation from all parts of the country.

*Results of an Experiment.*—The following is an extract from the presentment of the grand jury given at a late court in Detroit, Mich.:—"The increase of the crimes of murder and manslaughter since the abolition of capital punishment, not only among us, but throughout our State, has become most manifest and alarming. The court of this county shows, that at each of the four terms there has been at least one case of aggravated murder, and at one term two cases; whereas, previously to the existing law, and since our State organization, no conviction of murder had ever been had by any of the courts of the State. These facts we regard as a proof of an alarming disrespect for, and undervaluing of human life, legitimately referable to a change of the legislation upon this subject."

The Advent church in Worcester have forwarded an invitation for the Conference to be held there. The church at Hartford also express a wish to have it held in that city. There are several other places where it might be held. After ascertaining what place shall be deemed the most in accordance with the wishes of the brethren, it will be made known.

## To Correspondents.

*E. W. Telfr.*—You will find an account of the suppression of the Scriptures in the writings of Dr. Croly, or in any good History of France that embraces the close of last century.

*A. S. Sweet.*—You will see a correct rendering of Rev. 21:1, in Prof. Whiting's translation, as follows:

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and the sea was no more."

It is not asserted in the original that there is no sea in the new earth, but that the present earth heaven and sea will have passed away. It is much asserted that there will be no more heaven and earth in the new creation, as it does that there will be no more sea. All that is affirmed of either, is that the former were passed away—were no more. He beholds the new heavens and new earth, because the former had disappeared. The revelator says nothing about a new sea, as he does a new earth; because the earth often includes both earth and sea. Thus the first verse of Genesis asserts that "in the beginning God created the heavens and the earth." The sea is not mentioned, and yet the sea was then created; for it covered the entire earth, and had afterwards to be gathered into one place, before the dry land could appear. As the new earth is to be the restitution of all things spoken of by the mouth of all the holy prophets, it must correspond with the Eden state in the existence of a sea, as well as in other particulars.

*W. Wood.*—To enable you fully to comprehend the principles of chronological computation, and the evidence which fixes the birth of Christ, the date of the crucifixion, the vulgar era, the reign of Artaxerxes, &c., it would be necessary to present to you a train of reasoning and collection of facts like those embodied in our *Analysis of Sacred Chronology*, to which we refer you for the information you need.

*Sympathy for Criminals.*—The New York Journal of Commerce contains, in the following terms, the sympathy so widely manifested for criminals:—"There is a marked sensibility growing up in the community towards criminals, which, if not checked, bids fair to undermine the foundations of justice, and make crime a misfortune rather than a fault. We certainly do not approve of cruelty, properly so called, towards even the vilest criminals; but that is not properly called cruelty which is a mere execution of the penalty of a righteous law, or an infliction rendered necessary by disorderly conduct while in prison. Neither is it cruel to exact from men who have been pests of society while at large, hard labor, and strict adherence to wholesome rules, even such rules as might be deemed severe in the case of honest men. The difficulty of governing one thousand rascals within one enclosure, and keeping them in any tolerable order, is not so slight that it is best to increase them by taking sides with the rascals against their keepers, unless the latter have greatly overstepped the bounds of propriety. If as much charity were exercised towards them, as towards the criminals, we should much less frequently hear of 'inhuman cruelties' practised upon the latter."

## Appointments, &amp;c.

**NOTICE.**—As our paper is made ready for the press on Wednesday, appointments must be received at the latest, by Tuesday evening, or they cannot be inserted until the following week.

Bro. F. H. Berlek will preach in Fitchburg Town-hall Sabbath, April 25th; Kennebunk, Me., Sunday, May 3d; Saccapann, 4th; Yarmouth, 5th; Poland, Sunday, 9th; South Paris, 11th; Waterford, 12th and 13th; Richmond, Sunday, 16th; Hallowell, Saturday evening and Sunday, 22d and 23d; Augusta, Saturday evening and Sunday, 29th and 30th. Other appointments hereafter.

An Advent meeting will be held at Washington, Me., (in the Hodge school-house), commencing Friday evening, April 30th, and continue over the Sabbath. Bro. N. Smith, I. C. Wellcome, and S. K. Partridge expect to attend. I. C. Wellcome.

Bro. Himes is expected to preach in Providence next Sabbath, April 25th.

Bro. P. Hawkes will preach in Springfield, Mass., Sunday, April 25th; Warehouse Point, Ct., 25th; Hartford, 27th; Middletown, 28th; Meriden, 29th; New Britain, 30th; Bristol, Sunday, May 2d; Bro. G. W. Burnham will be with the church at Albany, N. Y., Sunday, May 2d; Hartford, Sunday, 9th and 16th; Providence, R. I., Sunday, 22d and 30th.

Bro. T. Smith will preach in Brewer, Me. (Clewley school-house), Sabbath, April 25th.

Bro. C. R. Griggs will preach in Westboro' Sunday, April 25th.

The Post-office address of Elder I. ADRIAN is Haydeville, Mass.

## BUSINESS DEPARTMENT.

**DELINQUENTS.**—Bills will soon be sent to past and present delinquent subscribers of the *Herald*. It is in the power of agents and friends in the places where delinquents reside, to afford us efficient aid in this matter. Bills have been sent out repeatedly to most of them, but only few of them have made any reply. We see no other method to pursue than to employ special agents, to present the bills personally. We shall commence with the State of Maine. Elder T. Smith, of Edgemoor, has received the bills of those indebted in the towns east of the Kennebec, and Elder I. C. Wellcome will receive those in the towns on the west of the river. Special agents are wanted for New Hampshire, Vermont, Connecticut, Rhode Island, and Massachusetts. A reasonable commission will be allowed. Those willing to act as agents will please write us.

## Business Notes.

*L. C. Neal.*—It was 56¢ on our books—wrong as published in the paper. The Crisis was sent to C. C. S. G. and postage paid on it. *A. Hotchkiss.*—The \$2 was received, and pays you to 56¢.

*H. Reynolds.*—\$10—Paid six copies to 53¢, and the balance to 56¢.

*N. Whitney.*—We have now put the name you mention upon our books for the "Youth's Guide," and credited him for one year, commencing with the May number. We must have supposed this to be one of the two copies sent to your address, or we think it would then have been sent in his name. Thank you for the expression of sympathy, &c.

*S. J. M. M.*—No. 13 received.

*Wm. Busby.*—Your letters and money were received.

*W. M. Ingham.*—Bro. Reed's credit on the *Herald* of Sept. 20th, 1851, agrees with our books, which was for \$3 50 to No. 345, a which time it was stopped—he then owed 40 cts. We again send it, as you request.

*J. P. Cowles.*—We sent with despatch, but it will be in time when you return.

## Delinquents.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

*J. F. STONE.*—of Prairie du Sac, does not take his paper from the Post-office. He owes \$2 50.

*J. A. PACKARD.*—of North Wardsboro', Vt. do do 3 40

Total delinquencies since Jan. 1st, 1852. 59 66

## FOR THE DEFENCE.

Previous donations 225 63  
S. Farnsworth 3 00 Friends in Burlington 5 00  
Friend in New York 1 00 L. Pennock 1 00  
O. N. Whitford 50 C. A. Robinson 2 00  
Wm. Baker 1 75 F. Sage 2 00  
Friends in Hallowell 2 00 Robbins Miller 1 00

## The Advent Herald.

**TERMS.**—\$1 per volume, of twenty-six numbers, if paid in ad-  
vance. If not paid till after three months from the commencement  
of the volume, the paper will be \$1 25 cts. per volume, or \$2 50  
cts. per copy. \$3 for six copies—to one person's address. \$25 for  
thirteen copies. Single copy, 5 cents. To those who receive of  
agents without expense of postage, \$1 25 for 25 Nos.

For Canada papers, when paid in advance, \$1 20 will pay for six  
months to Canada East, and \$1 30 to Canada West, or \$1 will pay  
for 25 Nos. to the former, or 20 Nos. to the latter.

Where we are paid in advance we can pay the postage in advance  
to the line—20 cents for six months to Canada East, and 30 cents for  
six months to Canada West. Where the postage is not paid in ad-  
vance, it is sent on each paper to Canada East, and 2 cents to  
Canada West, which added to the price of the vol. \$1 12½ at the  
end of six months, brings the *Herald* at \$1 38 to Canada East, and  
\$1 63 to Canada West.

**ENGLISH SUBSCRIBERS.**—The United States laws require the pre-  
payment of two cents postage on each copy of all papers sent to  
Europe or to the English West Indies. This amounts to 52 cents  
for six months, or \$1 04 a year, it requires the addition of 2s.



# ADVENT



# HERALD

Luke 9: 28-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. IX.

BOSTON, SATURDAY, MAY 1, 1853.

NO. 18. WHOLE NO. 572

## THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON-STREET, BOSTON,

(Nearly opposite the Revere House.)

JOSHUA V. HIMES,

PROPRIETOR AND EDITOR.

ALL communications, orders, or remittances for this office, should be directed (post paid) to J. V. HIMES, Boston, Mass. Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.

\* For terms, &c., see last page.



### SPEAK GENTLY.

Speak gently, it is better far  
To rule by love than fear;  
Speak gently, let not harsh words mar  
The good we might do here.

Speak gently, love should whisper low  
To friends when faults we find;  
Gently let truthful accents flow,  
Affection's voice is kind.

Speak gently to the young, for they  
Will have enough to bear;  
Pass through this life as best they may,  
'Tis full of anxious care.

Speak gently to the aged one,  
Grieve not the care-worn heart;  
The sands of life are nearly run,  
Let such in peace depart.

Speak gently, kindly to the poor,  
Let no harsh tones be heard;  
They have enough they must endure,  
Without an unkind word.

Speak gently to the erring, know  
That thou thyself art man;  
Perchance unkindness made them so,  
O win them back again.

Speak gently, for 'tis like the Lord,  
Whose accents meek and mild,  
Bespoke him as the Son of God,  
The gracious Holy Child.

Wash'd in his blood, redeem'd to life,  
The family of heaven  
Flee from all anger, wrath, and strife,  
Forgive, as they're forgiven.

## Views of Adventists respecting the Teachings of Prophecy.

NO. III. (Concluded.)

JEWISH PROPHECIES.

We need to say but a few words on the prophecies which are applied so confidently to the Jews and literal or old Jerusalem. If it be true, that he is not a Jew who is one outwardly; that Jerusalem is placed exactly on a level with her sisters Sodom and Samaria, as to a restoration, and is left desolate, after having rejected the last possible visitation of mercy, so that the things which belong to her peace are hid from her eyes, it must follow, that any construction of prophecies which holds out the hope of restoration to Jerusalem and her children, as yet future, could construe any portion of the word of God into a ground of hope to the most ungodly. If the Jews are to be saved at the advent, who are waiting for the Messiah to come in triumph and glory, let their weeping be ever so great, if they have all their lifetime rejected him as Christ crucified, who can be in danger?

The prophecies which are supposed to hold out to the Jew and to Jerusalem a future hope, belong to one of the following classes. 1. Those prophecies which speak of the gathering of the righteous to Christ at his appearing, and the part they are to take with him against the wicked, in executing the judgments written, especially in the great battle, the principal theatre of which will undoubtedly be in Palestine.

2. The prophecies which referred to the restoration of the Jews from the captivity in Babylon. The first class named, and these, are frequently blended together in the discursive prophecies of Isaiah and Zechariah.

3. Those prophecies which held out to the nation, conditionally, during their political probation, a state of great prosperity and exaltation.

Those who do not understand, or do not regard, this scriptural distinction in these prophecies, will be as likely to put light for darkness, as those who were "under the veil" when the prophecies were written.

### PROBATION AFTER THE ADVENT.

Serious indications of defection from the Advent faith have appeared from different sources

in reference to a future age of probation, at least to some of mankind. This is a somewhat favorite opinion with several English writers. It has been adopted by a number in our country. And one of the most awkward and bewildering attempts to sustain something of this kind has been made of late in the professedly Advent paper before quoted. The following will show what is referred to. We quote from an article in the *Har.* of March 16. On Isa. 66:15-19, these remarks are made: "Here the coming of the Lord is clearly taught, and a great destruction of the unholy that will then be witnessed. This is clear. Is it not equally clear that all will not then be destroyed, but some will escape and go to the nations afar off to declare, not the cross or humiliation, but the glory of the Lord?" \* On Rev. 11:15, this remark, after referring to the destruction of the beast, false prophet, &c., is made: "Extensive, however, and fearful as that destruction will be, the plain word of the Lord gives us unequivocally to understand that some will 'escape,' (Isa. 66:19,) or be 'left,' (Zech. 14:16,) who shall go to different nations, and the isles afar off, that have not heard the fame nor seen the glory of Christ, to declare unto them his glory and fame; and they shall go up from year to year to worship the King, the Lord of hosts."—*Har.* Apr. 20th. And again in the same paper a correspondent says: "To me the Scriptures evidently teach, that during the seventh day reign there will be on the earth, not only the righteous, but some of the wicked."†

In the *Har.* of May 11th, these sentiments are stated more fully: "Isa. 66:15-24.—This prophecy first clearly predicts the coming of the Lord; then informs us that 'the slain of the Lord shall be many' in that day, but gives us to understand that 'some will escape' that destruction, who, we think, will not then be changed to immortality, but will be sent to declare the fame and glory of the Lord unto the Gentiles, and the isles which have not heard his fame nor seen his glory; and it is said, 'I will gather all nations and tongues; and they shall come and see my glory.' . . . Jer. 31:31-34; Ezek. 34:23-31; 37:21-28; Rom. 11:25-

\* The mention of the coming of the Lord to judgment, before the mention of this gathering of all nations and tongues to see his glory, is no proof that the gathering is after the coming of the Lord and after the judgment. For the same circumstances would prove that the calling of the Gentiles must have preceded the rejection of the Jews (Isa. 65:1, 2); but we know the Jews as a people were rejected before the Gentiles were called. See Luke 24:47; Acts 11:19; 13:46, 47; Rom. 11:11-15; 1 Thess. 2:14-16.

To show still farther the "folly" of, and the fatal consequences that must result from, these attempts to overturn the direct testimony of the word of God on a question, we quote a similar portion of discursive prophecy, that is familiar to all: "For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts. The silver is mine, and the gold is mine, saith the Lord of hosts. The glory of this latter house shall be greater than the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts."—Hag. 2:6-9. Here the order of events is not only unnoticed in the prophecy, but actually reversed, as well known facts and apostolic testimony demonstrate. And yet there is as good reason to put all after the coming of the Lord that is mentioned after the one more shaking, as there is for putting this missionary work of Isaiah after Christ's coming in glory. But what would an apparent "thus saith the Lord" amount to, which made an historical portion of it? Why, it would place the one who thus turned things upside down, just where the Jew is, and in direct opposition to Christ and his apostles. He would "prove" that the "Desire of all nations" had not come.

† If the wicked are to be on the earth during the seventh day of a thousand years, and that is a sufficient reason why the new creation cannot take place at or near the coming of Christ; it is certainly a sufficient reason why the conflagration cannot take place till after the thousand years. If the wicked are on the earth "during" the thousand years, the conflagration must be after that period ends, and not "in" the day of the Lord.

27; Heb. 8:8-12; 10:16, 17, shed light on this subject, which we request the reader carefully to examine. The new Covenant is a prominent theme of these scriptures. That covenant is not perfected until the Lord shall come; consequently it will be the rule of action of the future age. In that covenant nothing is said about probation, or obtaining salvation, on the principles or conditions of any of the systems of probation with which the world has yet been blessed. But that covenant does promise to those with whom it will be consummated, to 'write in their hearts' the law of the Lord, 'to forgive their iniquities,' to 'turn away ungodliness' from them, 'take away their sins,' 'be merciful to their unrighteousness,' and 'remember their iniquities no more. All these gracious assurances are to have their fulfilment after the 'fulness of the Gentiles shall be come in,' and 'there shall come out of Zion the Deliverer.'—Rom. 11:25, 26. Consequently, they must be fulfilled in the age to come. And whether the idea of probation (as now understood) can justly be attributed to that merciful work, we leave others to judge, freely expressing our opinion, however, that it cannot; and as freely say, we most fully believe that God will then 'take away our sins,' 'turn away ungodliness,' &c., just as he promised to do. Though he may not have revealed the specific conditions, (if there will be conditions,) or we may not yet understand them, on which he will forgive sins in that age, so long as he has positively promised to do so, we should believe his promise. We do believe and rejoice in it; and thank the Lord that not a few have this same precious faith and heavenly joy."

On Zech. 14:16-21, the following occurs: "It appears evident from this prophecy that the remnants of the nations that will escape the great destruction, at or near the time of the coming of the Lord, will be favored with the gracious privilege of submitting to his universal law; but in case of non-compliance with his offer of mercy, instead of expostulation and entreaty being made to the offenders, as in this probationary age, judgments will be speedily executed." This remark is made near the close of the article: "This view of this important subject, we feel the fullest assurance, in its general outlines, is substantially correct; and will not only stand the strictest criticism of man, but will abide the day of the Lord: for it is not according to the opinions of men, but is based upon the plain, immutable word of Inspiration."

Now, if it is not a settled question, that the period which is limited by the coming of Christ to judgment is the only period in which "mercy," pardon, and salvation can be "offered" to sinners, or obtained by them; if it is not settled that the whole period after the coming of Christ is a state of retribution, pray what points of doctrine can be settled by the word of God? Christ says that he will then "reward every man according to his works;" that "when the Son of man shall come in his glory, before him shall be gathered all nations, and he shall divide them one from another, as a shepherd divideth his sheep from the goats." And these he explains to mean "the wicked" of all nations. The decision is final and universal. The apostles assure us, that in the day when God shall judge the secrets of men by Jesus Christ, he will render to every soul of man, Jew or Gentile, according to his deeds; eternal life, or indignation and wrath. The portions in which this great and most important practical truth is clearly stated by all the prophets since the world began, by Christ and the apostles, are so familiar and so numerous, we need not refer to them in detail. There is no one point in which, as a body, we have been more fully settled, and by which we have been more distinguished, even from some worthy believers in the Advent at hand, than in this. The true doctrine is stated in the address of the Rochester conference of 1846, which was written by the editor of the *Har.* "Matt. 13.—The parable of the tares and wheat, and the Saviour's exposition, are familiar to the Bible student. Read it again, that your mind may be refreshed, and your faith strengthened, that the righteous and wicked represented by

the wheat and tares were to continue together from the time the parable was uttered until the coming of the Son of man, at the end of the world. Then the wicked are to be gathered out of the kingdom, or world, and the righteous shine therein as the stars forever and ever.—pp. 12, 13.

Yes. We have thought it was settled, that at the coming of the Son of man the righteous would all be changed to immortality, and that in connection with his coming, the marriage of the Lamb would be celebrated, the promised inheritance be received, and "the eternal and most glorious age begin." But now we are given to understand, that this most glorious age does not begin till "the thousand years' reign of Christ terminates;" that "some of the wicked will be on the earth during" that period; that "some who will not then be changed to immortality, will be sent to declare the fame and glory of the Lord unto the Gentiles." To be sure we are plainly told that it is not to be "a probationary age;" yet in the same article we are told that "so long as God has positively promised to forgive sins in that age, we should believe his promise;" that "in case of non-compliance with his offer of mercy, instead of expostulation and entreaty being made with the offenders, as in this probationary age, judgments will be speedily executed;" and "if in his wise and benevolent purposes, God has promised to open a door for the residue of men, either Jew or Gentile, to seek him, he will do it. Take heed, O vain man, how, with your puny arm, you attempt to close that door!"

What shall we say now to this? Are not the indications of defection sufficiently serious to call for a warning? If the foundations be removed, what shall the righteous do? Which of the fundamental principles of our faith has not been assailed, and made a subject of doubtful dispute, under some pretext or other, by professed Adventists? What may come before our deliverance who can tell? But when everything is thus thrown to the winds, it becomes all who value the truth, and the good of man, to hold fast the profession of his faith without wavering. Be not carried about with divers and strange doctrines: for it is a good thing that the heart be established with grace; not with meat which have not profited them that have been exercised therein. This is not giving meat in due season. We dare not take the liberty to be so doing!

### THE MILLENNIUM PAST.

Of this defection from the Advent faith we hardly need to speak. Its absurdity is its antidote. It becomes serious chiefly from its connection with the defections before named; and calls for a passing notice and warning against it. Though different forms of error are sometimes opposed to each other, they are often united against the truth. On this principle it may be that extremes meet in this case. The defection just noticed supposes that the seventh thousand years of the world's history—the millennium—is to be a sort of nondescript age; some of the wicked on the earth during the whole period; immortal saints; mortal missionaries; literal Jerusalem rebuilt; sins forgiven, and offers of mercy to offenders.

The defection now under consideration supposes the millennium to have been enjoyed during or makes it cover, the darkest period in the history of the past. It is certainly remarkable that a prophecy which was invariably regarded by the early church as holding out a period and state of immortal triumph to the saints and martyrs; which has since been made contemptible by fanatical, literal dreamers; then marked as unworthy of a place in the sacred canon by Papal usurpers, and afterwards sublimated into an indefinite, airy nothing by spiritualizers, should finally be tortured into a nondescript, or be made to turn a somerset and find its fulfilment in an age that was distinguished chiefly by the slaughter of the saints and martyrs. Thus it is that one mode of corrupting the truth often opens the way for a swarm of other corruptions to follow. As Adventists, we have taken the straight road back through the martyr line of



interpreters, to the first faith on the portion; and let us stand erect on that till something better is given:—"No millennium previous to the second coming of Christ. There will be two resurrections, one thousand years apart. The first, that of the righteous, to take place at the coming of Christ, with whom they live and reign a thousand years. The rest of the dead live not again till the thousand years are finished." Such is our faith. This was the faith of the church at the beginning.

One of the absurdities of the interpretation before us is this: It supposes the prophecy to have been fulfilled, and that the prominent subjects of its peculiar blessings knew nothing of it when its fulfilment took place. We regard it as a great absurdity to suppose that the prophecy of Christ's second coming, as contained in three of the gospel histories, was fulfilled at the destruction of Jerusalem, and that nobody dreamed of its fulfilment for more than a thousand years afterwards. But this millennium in the past is an incomparably greater absurdity. The martyrs during the period of its supposed fulfilment were sustained chiefly by the glorious hope which that prophecy held out. And these martyrs did not act in the dark. They knew where they were. They were well acquainted with the chart of the voyage against the anti-christian forms of power marked by the prophecies, which were then actually fulfilling, that many of these martyrs were slain. But they never dreamed that they were living and reigning with Christ. No, no. They felt that they were called to bear about in the body the dying of the Lord Jesus.

Again. We regard it as a capital deficiency in the interpretations, so called, of other familiar periods, which Prof. Stuart and others apply to the past, that they can find no history to show the facts. The alleged fulfilment does not correspond with their own construction of the prophecy. So in this case. No period of a thousand years is known, or has ever been pointed out, as distinct from what preceded or followed it since the prophecy was written.

Finally. The climax of absurdity is found in the new "translation" of the prophecy itself, published by the most noted advocate of this interpretation, in the "Bible Advocate extra." By comparing this "translation" with the common one, it will be seen that the prophecy itself was sadly out of shape, or that it has been sadly wrested.

BIB. AD. EX.

"And I saw thrones, and they sat upon them, and judgment was given unto them a thousand years. And I saw the persons that shall be priests of God and of Christ, and shall reign with him: martyred for the witness of Jesus, and for the word of God, a thousand years. And I saw the persons which worshipped not the beast, neither his image, neither had received his mark upon their foreheads, or in their hands. This is the first resurrection. But the rest of the martyrs lived not until the thousand years were finished. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power."

REV. 20:4-6.

"And I saw thrones, and they that sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

These, brethren, are the serious indications of defection from the Advent faith, which we feel called upon to point out to you, and to warn you against them. The theories we have noticed are no part of our faith. They have never been countenanced by the great body of our brethren, but have been regarded as subversive of the gospel hope, however sincere their advocates may be. The apostles spoke with boldness and with certainty, but they never spoke such things as these. And if the trumpet give an uncertain sound, who shall prepare himself to the battle?

In view of these defections, and from a sense of duty to ourselves, our brethren, and our fellow men, we feel called on to re-affirm the Advent faith. We decidedly protest against the course of those who are giving currency to these theories, as unjust, and injurious to the cause of truth. It is unjust to present them in a form that will associate, or involve, the Advent body in the responsibility of their promulgation. It is injurious to prejudice against the truth, by such speculations, those who turn from the popular errors of the age to the sure word of prophecy. And we complain of it as a grievous and unjust burden, that we are laid under the necessity, either of silently enduring evils in which we

have no agency, or of performing so much of this kind of labor to vindicate ourselves and the cause of truth from the mischief perpetrated by its professed friends and our brethren.

It is painful in the extreme, at a time when all our energies are needed in the great vineyard of the Lord, that the greatest embarrassments should come from professed fellow laborers. We do not wish to "crush" any one. But we cannot remain silent, while so much is done to crush us, and the cause of God. We wish to deprive none of their liberty, but if they make such use of their liberty, we must use ours. Our position from the first is well known. If this is not the position of others, or if they do not know what their position is, they will see reasons enough for making ours a subject of complaint. If we have mistaken our position and calling, most certainly God has enough for us to do that is worthy of Christian men. Our resources are not so abundant that we may waste them in worse than idle speculations. If we understand our position, the Judge standeth at the door. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame!

(For the Herald.)

### Sketches of Travel.

#### No. XV.—MARSEILLES TO NICE.

MARSEILLES, the ancient "*Massilia*," is a city of great antiquity. It was founded B. C. 578 by a colony of Phœnicians, who left their native country in Asia Minor to avoid submission to Cyrus, and settled on the barbarous shores of Gaul. The intelligence and enterprise of the colonists, aided by the local advantages of their situation, soon made Marseilles a place of great commercial importance, and eminent also in the arts and literature. Cicero says, that Greece alone could compete with Marseilles as a seat of learning. Tacitus calls her "mistress of studies." In the civil wars between Cæsar and Pompey, Marseilles was besieged and taken by Cæsar's fleet of galleys under the command of D. Brutus. Cæsar writes that he preserved it "more for its name and antiquity than for its merit." In the middle ages also Marseilles was a place of great importance. She furnished all the galleys required by St. Louis to transport his army on the crusade.

Marseilles is still a flourishing city, being the chief port of France on the Mediterranean, and the steam packet station for Italy, the Peninsula, and the East. Its population is about 180,000. At the present time, however, it contains few remains of its antiquity or any other objects of much interest to strangers. The entrance on the north is by an Arch of Triumph, originally intended to commemorate the campaign of the French in Spain, but now dedicated "To all the glories of France." From this Arch a fine broad street called the "Cours," stretches entirely across the town to the "Gate of Rome." Near the centre of it another wide street, Rue de la Cannabiere, strikes off from it at right angles down to the harbor, a natural oblong basin extending into the heart of the town, and capable of holding nearly 2000 vessels. When I visited it, a new harbor was in the course of construction to furnish additional accommodations. The connection of France with Algiers has given a great impetus to its commercial prosperity. The mouth of the harbor is narrow and defended by two forts, the old Castle and Tower of St. Jean on the north, and Fort St. Nicholas on the south.

The quays present a lively appearance, crowded with vessels and merchandize, and sailors of all nations, in their various costumes, Moorish, Greek, Turkish, Neapolitan, &c.; but they are disgustingly filthy, and abound in scenes of disturbance and profligacy. I shall never forget the appearance of two women in a passion, the centre of a ring of spectators. The combatants stood each with one arm a-kimbo, and the other thrust derisively into her antagonist's face, inflicting no blows, but making the most wrathful gestures, and pouring forth in screams and yells torrents of abusive language, that seemed fairly to boil over red hot from the fiery caldron within.

At Marseilles it becomes necessary for one travelling to Italy to obtain the "*vises*" of those Consuls whose countries he shall enter. The customary fees are, for the American twelve and a half francs, Sardinian, five, Papal, four, Neapolitan, five, Tuscan, two, Prefect, two, in all twenty-nine and a half francs, no small item in one's travelling expenses. I intended to go by the steamer, but on inquiry I found that there was a quarantine of four to six days at Genoa, and therefore changed my plans, and took a place in the diligence for Nice.

We left Marseilles at 6 A. M., immediately commencing a long and toilsome ascent, up which we trudged on foot for the most part, to relieve the horses of their heavy load. From the heights we had a fine view of the city and surrounding country, sprinkled with countless "*Bastides*," as the country houses of the citizens are called, and the blue waters of the Mediterranean beyond. After a dull and dusty ride of

two or three hours we arrived at Aix, where we stopped half an hour for breakfast.

Aix, the "*Aqua Sextia*" of the Romans, was founded by a Roman colony sent hither to defend the Phœcian colonists of Marseilles. Its warm mineral waters led to the selection of this spot, and gave the colony its name.

In the days of chivalry, Aix was the capital of Provence, the resort of the Troubadours, the theatre of the courts of love and of gay fetes and tournaments, the seat of art and literature. The old town still retains in part its feudal walls and gates. The modern part consists mainly of a broad street by which you enter, lined with handsome buildings, including several hotels, and ornamented with three fountains, one of which bears a statue of "the Good King" Rene, holding a bunch of Muscat grapes, which he introduced into France. The Hotel de Ville contains a public library of 100,000 volumes. The present number of inhabitants is about 22,000. The vicinity abounds in almond groves and plantations of olives, and the sweet oil of Aix is said to be the best produced in France.

From Aix we ride along under the precipitous heights of the Mont St. Victoire, near the spot where Marius is supposed to have defeated the Cimbri, B. C. 125, and taken or slain 100,000 of the barbarians. The battle-field on the banks of the Arc was long known as the "Campi Putridi," or the "Putrid Fields." We pass through St. Maximin, Tourves, Brignolles, famous for its prunes, and stop at Le Luc, a dirty little village, for dinner.

We continue our journey through Vidauban, Frejus, the once celebrated "Forum Julii," founded by Cæsar, and crossing the Estrelle mountains in the night, early in the morning arrived at Cannes, a small town beautifully situated on a bay of the sea. Here we stopped long enough to stroll along the shore and take a look at the *Isle St. Marguerite*, about two and a half miles distant, where was the prison of the mysterious "Man in the Iron Mask." About half a mile east of Cannes, is the place where Napoleon landed from Elba, in March, 1815. Half a mile distant is the Villa Louise Eleanore, built by Lord Brougham. Several other English visitors have houses here.

The ride from Cannes to Nice is through a delightful country, so sheltered by the mountains on the north, and open to the warm breezes of the south, as to bear the productions of tropical climes. You see the aloe, and cactus, and palm flourishing in the open air, and the beautiful foliage of the cork-tree, the arbutus, the evergreen oak, and the graceful umbrella pine. The river Var, a wild, turbulent stream rolling furiously over its stony bed, separates France from the Sardinian States. We were detained a while at the French custom-house on one side, some time longer at the Sardinian on the other side, and after a short ride farther, arrived at Nice about 10 A. M.

NICE (Ital. Nizza) is a town of about 30,000 inhabitants, beautifully situated on a crescent-shaped beach opening on the Mediterranean, with long points of land running out at each horn of the crescent, and the Piedmontese Alps in the background. The torrent Paglione runs through the western part, and is crossed by several bridges, although the bed of the stream is almost dry in the summer time. East of the town is a rocky eminence, on which are the picturesque ruins of an old castle, which held out against the combined attack of the French and Turks in 1543. It is said that the Turks were repulsed by the prowess of a female warrior. The Janissaries had planted the crescent upon the ramparts, when a woman, the wife of a poor citizen, one Catherine Segurana, rallied the flying garrison, and cutting down the standard bearer with a hatchet, she waved the standard. The Nizzards regained their courage, and drove back the Janissaries in the greatest confusion. The inhabitants afterwards raised a bust to her honor, with an inscription, commemorating her exploit. In 1706 the castle was blown up by the Duke of Berwick, under the direction of Louis XIV. The site is now laid out in walks, and planted with trees and shrubbery for a public resort. A winding path leads to the summit, from which there is a fine view of the buildings of the town, the valley of the river, the Alps beyond, and in front the wide expanse of the Mediterranean, across which the mountains of Corsica may be seen with the naked eye.

The country about Nice is exceedingly beautiful. It is celebrated for the variety and beauty of its flowers. The gardens are skirted by hedges of geraniums and verbenas, as large as our lilac bushes, and full of fig and orange and lemon trees. The air is laden with the rich perfume of the orange blossoms. On account of the salubrity of its air and its other attractions, Nice has long been a favorite resort of invalids, especially the English, who come here to spend the winter season. It has therefore the usual concomitants of a large watering-place. The modern part is laid out in wide streets, and squares, and terraces by the sea-side, and has several immense hotels for visitors. As I was there in June, which was "out of season," I

found the hotels almost deserted, and it was easy to obtain good accommodations at a moderate price.

The churches are generally among the principal objects of interest to the traveller upon the Continent. They are open to visitors at all times, and serve as repositories of the taste, and skill, and wealth of the inhabitants for many generations. In those of Nice, however, I found nothing particularly worthy of notice. They contain the usual quantity of paintings, marble figures, silver hearts and images, the offerings of the devout. Some of the pictures were glowing representations of persons in the flames of purgatory, writhing in agony, and with labels from their mouths, beseeching their relatives and friends to have pity on them, and without delay contribute the necessary sum for their deliverance!

One of the churches which I visited early Sunday morning, was filled with a regiment of Sardinian Infantry in full uniform, attending high mass. The band played a very sweet accompaniment to the service, and the soldiers went through with the customary formalities, such as lowering their arms, crossing themselves, kneeling, &c., with great apparent devotion, but the officers, who stood in a group by themselves, were chatting and laughing all the time, as if the performance was a mere farce.

In the afternoon, a long procession of priests, and monks, and nuns, and boys, and girls, some in black, and some in white, and some in red, and some in all sorts of colors, tricked out with ribbons and streamers, and carrying banners, and canopies, and images, chanting and singing, and firing crackers and ringing bells, roamed through the principal streets of the city, which were lined with admiring spectators. To a superficial observer it was a gay and animating scene. But when viewed in its religious bearings, it was like the sight of roses upon a sepulchre, or of the garlands which deck the unconscious victim on its way to the altar of sacrifice. Here, alas! there is no Sabbath. Religion has no life, no power. The face of nature is beautiful, the sky is fair, and the external appearance of every thing is bright and joyous. But the moral aspect is dark and desolate. All seem to be living "without God in the world." To enjoy life for the present, and keep death out of mind, seems to be the highest aim of most of the inhabitants.

S. J. M. M.

### Present Dispensation—Its End.

(Continued from our last.)

The second Psalm is one of the shortest but most satisfactory testimonies to be found in Scripture on this subject. Properly speaking, it describes the entrance of the kingdom, and therefore belongs to the next branch of our inquiry. The entrance of the kingdom, however, can scarcely be viewed apart from the exit of that rudimentary economy by which it is preceded. And we accordingly find a most emphatic testimony on the latter point in describing the former. We refer to the decree which the Father has made to the Son, concerning his ultimate universal empire, and which the Son publishes to all the world, vs. 7-9. This first announces the solemn determination of the Father, to give the "kingdom, and dominion, and greatness of the kingdom under the whole heavens," to the Son of man, in spite of all the opposition both of the people and the rulers of the earth, referred to in the previous verses.—"Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Here we have the locality and the limits of his empire; earth out to its remotest boundaries, as Milton has it:

"He shall ascend his throne hereditary,  
And bound his reign with earth's bounds,—  
His glory with the heavens."

Well, but how does he take this universal empire? By the peaceful influence of the gospel, or by an act of exterminating judgment? Let this question be answered by the subsequent verse, which is part of the same decree, and never should have been severed from the previous verse by that system of textual dismemberment which has made such sad havoc of the word of God:—"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Here it is judgment, judgment utter and awful, that makes way for the kingdom. This last enters on the ruins—the total and revengeful ruin of all that precedes it, not by a gradual changing of it into a holy and spiritual state. The sway of the sceptre of righteousness and peace is preceded and prepared for by the action of the iron rod. By the latter he lays the world in ruins; and then on the ruins sets up his kingdom and stretches over it the sceptre of peace. The transition is made, not by permitting the former state of things by a gracious heaven, and quickly ripening it into one mass of spiritual excellence; but by entirely breaking it up, "dashing it in pieces like a potter's ves-



sel," even as the crust for fabric of the earth is supposed to have been in those successive acts of convulsion, which, each breaking up the former order and introducing a better in its place, have thus carried it onward and upward till ripe for the residence of man. Such a vast convulsion is to intervene between the gospel and the kingdom, laying the one economy in ruins, and on those ruins rearing the latter and the better—the residence of the second man with all his saints.

This is equivalent to what we find in all the Psalms, "of the wicked being consumed out of the earth, and sinners being no more"—before the meek shall inherit that earth, and there "delight themselves in the abundance of peace."—Psa. 37th, 104th, &c. It is equivalent to what is found in the parable of the tares, as characteristic of the end of this present economy: "As, therefore, the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be weeping and gnashing of teeth. Then"—judgment being executed—"then shall the righteous shine forth in the kingdom of their Father." Blessed reign, beyond those penal fires in which all the evil that has so long infested the earth shall be consumed! This harvest of wrath in the tares is the same, the same in nature and place, with the harvest of the earth, and that vintage of the earth to be accomplished by the sickle of the two angles, in Revelation 14:14-20, and which are evidently preliminary to, and preparatory for, "that blessedness of the dead in the Lord,"—the happy state to be reached through such a sea of blood. Still more express to the point, if possible, is the memorable passage in Luke 17:20-31, where our Lord, discoursing "of the coming of the kingdom"—of its coming not with outward visibility, not with such visibility as would give warning of its approach, but, on the contrary, of its being like "the lightning which in the twinkling of an eye lighteneth out of one end of heaven even unto the other end of heaven;" then sets himself the Son of man in the forefront, at the head of this kingdom, and speaking of his coming and of its coming as equivalent, he intimates that such coming—the coming of him and his kingdom—would be ushered in by awful judgment. He tells us, that his day was to find its type and parallel in the two grand deluges which had already left so ineffaceable a scar on the past history of the earth—the deluge of water in the days of Noah, which had engulfed the whole ancient world, with the exception of the little family—the seed of a new economy—saved in the ark;—and the deluge of fire, in the days of Lot, which had in like manner consumed all that lived and all that grew in the well-watered plain, with the exception of him and his—the scarcely saved—who bent their tardy steps to the little city, Zoar. (Vs. 26-31.) Here judgment is the grand feature in both the types. Judgment direct from heaven, sudden as the lightning's flash, bursting in a moment on its warned yet slumbering objects, and leaving the scene of its visitation in either case one entire and dreary ruin—a waste of waters—a heap of ashes. And the parallel entirely fails, unless there be something equivalent to this at the day which is called the Son of man's, and which is before the establishment of his kingdom; similar, yet only so as infancy is to manhood, as the big drop is to the bursting tempest. Unless there be judgment out of heaven, by God's own hand, on a long warned yet careless world—judgment, stealthy as the midnight thief, swift as the bursting wall, starting as the lightning's flash, but more entire and remediless in the wide-spread ruin which it brings than either of these; leaving the whole scene of the gospel economy one wide waste of ruins,—one vast heap of ashes,—

"Till He, whose ear the winds are and the clouds  
The dust, that waits upon his sultry march  
When sin hath moved him, and his wrath is hot,  
Shall visit earth in mercy; shall descend  
Propitious in his chariot, paved with love;  
And with his storms have blasted and delaced  
For man's revolt, shall with a smile repair."

There is, indeed, one whole book of Scripture which may be referred to as quite decisive on this subject. It is the book of Revelation, the very purpose of which is to tell us "the things which shall be hereafter," to narrate the future fortunes of our race and world down to the end of all things. This book seems to follow the fortunes of our whole race, of the church, and of the world too, down through three parallel lines, each landing at last in one common period, that of rest, light, blessedness, and glory. And, whichever of these great lines we follow,—that of the seals in the 6th chapter, that of the trumpets in the 8th, 11th, or that of the vials in the 16th,—we seem to be following the path of judgment throughout, a descending series, proceeding from bad to worse, till, having reached the last, the worst, the consummation, suddenly the scene entirely alters, and emerging from the smoke, and cries, and mis-

eries of total ruin, from the voices, and thunders, and lightnings, and earthquakes which are the accompaniments of consummate judgment, we at once find ourselves amid the cloudless light, the stainless purities, the high and holy felicities, of a millennial state; amid the white robes, the palms, the Halleluiahs, the golden harps, the triumphal songs, of that blessed world, where "all is Paradise again, far happier place than that of Eden, and far happier days." The common landing place is bright as hearts could wish, blessed as if it were the angels' home; but each of the several ways which lead to it is tracked by judgment after judgment, woe after woe, issuing in a woe and a judgment which may be called the maturity of all the rest, the largest as the last. And as we follow the angel with aching eye and weary heart, (as Milton makes Adam follow the fearful, ever-widening stream of ills and woes which issued from the womb of his first sin,) as one seal after another is broken, one trumpet after another is blown, one vial after another is poured out, we seem, in imagination, to hear the successive crash, crash after crash, by which the whole frame-work of existing things is being broken in pieces, and the cry of the prophet comes upon the ear, and seems to mingle in the din, as the interpreter of all, "Overturn, overturn, overturn, till he come whose right it is, and I will give it him." We are now under the last but one of all those vials, which have been pouring out on the Roman world ever since the French Revolution, and in which we are expressly told, "is to be filled up the wrath of God." At present, indeed, there is with us a lull in the elements of wrath; for the scene has gone to the banks of the Euphrates, and by the drying up of that empire, a way is making for the kings of the east, those who are yet to have the "first dominion" in the earth. But he is blind to all that is passing around him, and sees not below the surface of things; and he is also deaf to the voice of that faithful prophecy, which, amid the lull, tells him of the going forth "of the unclean spirits out of the mouth of the beast, and of the dragon, and of the false prophet, unto all the kings of the earth and of the whole world, to gather them together to the battle of that great day of God Almighty"—blind to what is now passing underneath the surface of things, and deaf to this warning voice, is he who does not see in this present lull but a gathering and a mustering of all the elements for that future and final outburst which is to leave the whole of Christendom a wide waste of ruin. And who can listen to the account of this coming outburst, ushered in as it is by the warning note, "Behold I come as a thief," without feeling that it is "the filling up of wrath," and that it will shiver in pieces and bring to a perpetual end that guilty state of things, amid the felt tottering and shaking of which we now so perilously stand? Rev. 16:17-21.—(To be continued.)

### Persecution in France.

In the department of the Basses Alps, where there have been since the 2d of December, more than a thousand men sentenced to transportation or banishment, in a commune which for two years has turned, by a great majority, to Protestantism—it is the commune of St. Michel, the Protestants have undergone a thousand vexations from the authorities, but with the constancy which in general characterizes our brethren who have forsaken Rome, they had triumphed over everything. They had an evangelist stationary among them, M. Vernon, and a schoolmaster, M. Vasserot. The first had done a great service, and a service usually appreciated by the Government; he had dissuaded some of the youths of the place from flying to arms. He therefore expected, if he were not recompensed, at least to be unmolested. Such was not the case. The general commander of the state of siege made the following decree: "Since the sojourning of Vernon and Vasserot in the commune of St. Michel presents obstacles to the public tranquillity, it is decreed that Vernon and Vasserot are expelled the department." It is the Maire of St. Michel who obtained this decision, and the General made it without more ample information. The evangelist and the schoolmaster went to Aix (Bouches du Rhone) to ask counsel; a friend advised them to appeal to the General when better informed, and give them a letter which put the circumstances in the right light, protested against the measure, and declared he was going himself to St. Michel to be present at worship, and to commit all the acts of the two expelled men, in order to force the affair to come before a proper court; and, making it an affair of religious liberty, to interest the whole body of barristers in the cause. (He is himself a barrister, and an LL. D.) The bearers of this letter went to Digne, and presented it to the General; he scarcely read the few first lines when he crushed it in anger, and turning to Vernon, he said: "You shall leave the department!" "I shall not," he replied. "Then," said the General, turning to a

sentinel, "collar that man, and off with him to prison!" The order was obeyed, and he was put with the insurgents. He gives us these details from a fireless room, having a little straw for a bed, and for an inkstand half an almond shell. He preached the gospel to his prison companions. He has been since taken from his prison, but not to be set at complete liberty, but *interne*, or shut up in the Department Deux Sevres. But what in all this rejoices us is, that the flock of St. Michel, far from being dispersed, assembles regularly for mutual edification. This fact gives you an idea of what may be expected from such a regime. But do not suppose the Government to be wicked; it intends going on the 29th of March to hear the mass of the Holy Ghost!

### Work Away.

Work away!

For the Master's eye is on us,

Never off us, till upon us,

Night and day,

Work away!

Keep the busy fingers plying,

Keep the ceaseless shuttles flying,

See that never thread lie wrong;

Let not clash nor clatter round us,

Sound of whirling wheels confound us:

Steady hand, let woof be strong

And firm that has to last so long!

Work away!

Keep upon the anvil ringing

Stroke of hammer on the gloom—

Set 'twixt cradle and 'twixt tomb,

Shower of fiery sparks flinging;

Keep the mighty furnace glowing,

Keep the red ore hissing, flowing

Swift within the ready mould;

See that each one than the old

Still be fitter, still be fairer

For the servant's use, and rarer

For the master to behold—

Work away!

Work away!

For the leader's eye is on us,

Never off us, still upon us,

Night and day!

Wide the trackless prairies round us,

Dark and unsunned woods surround us,

Deep and savage mountains bound us:

Far away

Smile the soft savannah's green,

Rivers sweep and roll between:

Work away!

Bring your axes, woodmen true—

Smite the forest till the blue

Of heaven's sunny eyes look through

Every wide and tangled glade;

Jungle, swamp and thicket shade

Give to-day!

O'er the torrents fling your bridges,

Pioneers! Upon the ridges

Widen, smooth the rocky stair—

They that follow far behind

Coming after us, will find

Surer, easier footing there;

Heart to heart and hand with hand

From the dawn to dusk o' day,

Work away!

Scouts upon the mountains peak,

Ye that till the promised land,

Hearten us! for you can speak

Of the country you have scanned

Far away!

Work away!

For the Father's eye is on us,

Never off us, still upon us,

Night and day!

WORK AND PRAY!

Pray, and work will be completer:

Work, and prayer will be the sweeter:

Love, and prayer and work the fleetest

Will ascend upon their way;

Fear not lest the busy finger

Weave a net the soul to stay;

Give her wing—she will not linger—

Soaring to the source of day,

Cleaving clouds that still divide us

From the azure depths of rest,

She will come again! beside us

With the sunshine on her breast,

Sit and sing to us while quickest

On the fingers move,

While the outward din is thickest,

Songs that she hath learned above.

Live in Future as in Present—

Work for both while yet the day

Is our own! for lord and peasant,

Long and bright as summer's day,

Cometh, yet more sure, more pleasant,

Cometh soon our holiday;

Work away!

Dickens' Household Words.

### The Japan Expedition.

The documents sent to the Senate by the President, at length give officially and precisely the objects of the expedition to Japan. The

letter of the President to the Emperor of Japan is entirely friendly. It is to be borne by an envoy, to carry the President's greeting and good wishes, to invite commerce and friendship, and at the outset promises not to violate any law of the empire. It alludes to the want of our mariners trading in those seas, and to their dangers from shipwrecks, and it solicits protection and kindness for them. "Our object," the President says, "is friendly commercial intercourse, and nothing more." It seems from these documents that the Government have no idea of committing any hostile act of any kind on Japan. Nor will there be any unless this singular people choose to consider the appearance of a squadron as itself a measure of insult and hostility. The laws of Japan now prohibit all intercourse whatever with foreigners, and yet for years vessels that have entered its ports have been treated with kindness, and had given to them what they needed.

Japan was not always so exclusive. About the year 1600 it carried on a large trade with Cochin China, Champa, Cambodia, Siam, and Patani, and other places. At this time the Portuguese made strong endeavors to gain a footing in the empire, and succeeded. Their priests established the Catholic religion. The two races even somewhat largely intermarried with each other. To such an extent had the new religion been introduced, that it could number more than a million converts. But jealousies arose between the two races. Hostilities followed. The seeds of hatred and distrust were sown between the two governments. The Japanese mind became exasperated, and the policy of banishing foreigners and exterminating their religion was adopted. This purpose was pursued, in the early part of the seventeenth century, with a perseverance in cruelty and ferocity scarcely ever before exhibited. Thousands perished as they courageously held fast to their convictions. Thousands apostatized at once. The Japanese authorities slaughtered the monks till they grew weary of slaughter. The Christians took up arms, but were defeated. Massacre upon massacre followed. It is a fact, that the extraordinary spectacle was presented of a religion, a million strong as to numbers, being extinguished in the blood of its professors; and now the Buddhists and Sintoists have the possession of the Japanese mind. Since this period no missionaries, of any religion, have been able to maintain themselves in Japan. The prejudice against them is terrible. Hence none can live there.—Hence it is that President Fillmore begins his letter by saying that this envoy is an officer of high rank, "who is no missionary of religion."

Though the Japanese law is rigid as to foreigners—completely and even fiercely prohibiting all intercourse with them—yet this is not by any means entirely accomplished. The wants or the accidents of navigators constantly carry them into Japanese ports. Foreigners, in spite of the law, actually land on the coasts; and though they do not trade, yet they do exchange presents with the natives. Indeed there are not wanting circumstances to indicate that the natives really desire to see this absurd and tyrannical policy of non-intercourse abolished; for in many instances they have shown sympathy and extended relief to the vessels that have entered their ports in distress. The South Sea trade vessels, for instance, that have touched at Japan have met with a hearty welcome.—The Mandarins, of course, will not trade with them, but they instruct their visitors what course to pursue;—if they allow foreigners to land they are in danger of losing their lives; still they often show no small ingenuity in meeting the desires alike of the natives and of the foreigners. When the distressed vessel goes away the captain is strictly cautioned against coming back, and it is intimated that the ship must never be seen again in those ports.

The Japanese have a world of peculiar customs. They number some forty millions, are warlike and enterprising, have products of great value, and to open up a trade with them is undoubtedly of vast moment. We have before us a long paper from one who seems to understand them, and the whole subject of intercourse with them. He attributes the failures, thus far, to a lack of knowledge of their character, and the consequent neglect of our courtesy to their dignitaries. All Asiatic officials have a high idea of their own importance, and the way to reach them is, to fall into their notions as to ceremony. If our envoy, for instance, finds it to be necessary to make a dozen or two salaams, dazzle the court with no small quantity of display, give it clearly the impression that it is about the greatest authority there is this side of the sun, in order to open its heart, why, it would be the wisest policy to do it. It will never do to slight so magnificent a personage as the Emperor of Japan. Hence all this tinsel, so far as its presence may be regarded as a mark of respect, an exhibition of politeness, and its absence be looked on as rude, indecorous, and barbarous, is not only useful, but necessary.—By such means our commerce may be benefited, and friendship and profit come of intercourse with Japan.

Boston Post.





## The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, MAY 1, 1852.

All readers of the HERALD are most earnestly besought to give room in their prayers: that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disposition.

### THE CAUSE OF THE DESTRUCTION OF THE NATIONS.

"And because of these abominations, the Lord thy God doth drive them out from before thee."—Deut. 18:12.

Those who would disparage the goodness and wisdom of JEHOVAH, are ready to point to the record of God's dealings with the original inhabitants of the land of Israel, as evidence that he is arbitrary and vindictive in his dealings with the human race. A more careful examination of the writings of Moses, not only perceives the justice of God in the destruction of those nations, but also the peculiar sins which required such an exhibition of God's justice. Against these sins, the children of Israel were most strictly warned. Said God by Moses: "When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee. Thou shalt be perfect with the Lord thy God. For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the Lord thy God hath not suffered thee so to do."—Deut. 18:9-14.

By these abominations those nations filled up the measure of their iniquity, which in the time of ABRAHAM was "not yet full."—Gen. 15:16. To understand fully the nature of those sins, it is necessary to have the signification of the terms used.

1. They made their sons and their daughters to "pass through the fire." To do this, the Jews were strictly forbidden, in the Levitical law. "And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God, I am thy Lord."—Lev. 18:21.

To cause to pass through the fire, is, according to other scriptures, to offer a burnt-offering. Thus the heathen nations sacrificed their own offspring: "for even their sons and their daughters they have burnt in the fire to their gods."—Deut. 12:31. But God commanded that "whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth any of his seed unto Molech, he shall surely be put to death."—Lev. 20:2.

2. They "used divination." "To divine, was to foresee the future—to foretell what God had not revealed. God has made a revelation of his plans, and purposes respecting the future, so far as he designed that man should know respecting them. And while we are permitted to learn all that he has revealed, we are strictly prohibited from attempting to penetrate the secret things which he has not seen fit to communicate. "The secret things belong unto the Lord our God: but those things which are revealed belong unto us, and to our children for ever, that we may do all the words of this law."—Deut. 29:29. The diviners pretended to reveal what God had not revealed. They sought to penetrate the future faster than God had seen fit to unfold it; and in so doing they practically questioned his wisdom. They also sought to learn the future by means which he had not appointed, and thus they substituted other intelligences for Him.

The word may be used in a good, as well as in a bad sense. Thus JOSEPH said to his brethren, when they were brought back with the cup of JOSEPH in the sack of BENJAMIN: "Wot ye not that such a man as I can certainly divine?"—Gen. 44:15. His prediction of the years of plenty and famine, was by the Spirit of God; but when those who knew not God, uttered their predictions, they divined in a forbidden manner. Such often divined for hire. When BALAK sent for BALAAM to come and curse JACOB for him, his messengers "departed with the rewards of divination in their hands."—Num. 22:7. But BALAAM was forced to acknowledge, that "surely there is no enchantment against JACOB, neither is there any divination against Israel."—Num. 23:23.

All divination for money was strictly forbidden:

"Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him: therefore, night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them. Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for there is no answer of God. They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us."—Micah 3:5-7, 10, 11.

The false prophets often divined in the name of God: "Then the Lord said unto me, The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of naught, and the deceit of their heart. Therefore thus saith the Lord concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed. And the people to whom they prophesy shall be cast out in the streets of Jerusalem, because of the famine, and the sword; and they shall have none to bury them, them, their wives, nor their sons, nor their daughters."—Jer. 14:14-16.

They, however, usually acknowledged that their reliance was on a familiar spirit. "SAUL had put away those that had familiar spirits, and the wizards, out of the land; but when he "inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets. Then said SAUL unto his servants, Seek a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at En-dor. And SAUL disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee."—1 Sam. 28:6-8.

At other times they prognosticated the future by other means: "The king of Babylon stood at the parting of the way, at the head of the two ways, to use divination; he made his arrows bright, he consulted with images, he looked in the liver. At his right hand was the divination for Jerusalem, to appoint captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint battering rams against the gates, to cast a mount, and to build a fort. And it shall be unto them as false divination in their sight, to them that have sworn oaths: but he will call to remembrance the iniquity, that they may be taken."—Ezek. 21:21-23.

All such false pretenders were reprobates in the sight of God. "They have seen vanity and lying divination, saying, The Lord saith: and the Lord hath not sent them: and they have made others to hope that they would confirm the word. Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith it, albeit I have not spoken? Therefore thus saith the Lord God; Because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord God. And mine hand shall be upon the prophets that see vanity, and that divine: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord God."—Ezek. 13:6-9.

3. They observed times, i. e., they regarded some as lucky, and others as unlucky times for the commencement of any work—recognizing distinctions which God had not made. The heathen divinities were regarded as more propitious at some times than others. Similar distinctions prevail at the present time, among those who regard Friday as an unlucky day, or regard as ominous the direction in which they first see the new moon, &c., &c., &c. All this is a remnant of paganism, and is strictly forbidden: "Neither shall ye use enchantment, nor observe times."—Lev. 19:26. It is enumerated among the sins of MANASSEH, that he "made his sons pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards."—2 Kings 21:6.

4. They used enchantments, i. e., they practised various arts whereby they thought to protect themselves from evil, and to pry into the secrets of futurity. Because of these things ancient Babylon was suddenly overwhelmed, "for the multitude of thy sorceries, and for the great abundance of thine enchantments." These could not save, as they supposed. Therefore God said to them: "Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast labored from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail. Thou art wearied in the mul-

titude of thy counsels. Let now the astrologers, the star-gazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee."—Isa. 47:12, 13. Some ignorant people even now wear amulets or charms by which they hope to shield themselves from harm; but all these things are heathen abominations, and are expressly forbidden. "Neither shall ye use enchantments."—Lev. 19:26.

5. They practised witchcraft. God said to Moses: "Thou shalt not suffer a witch to live."—Ex. 22:18. A witch was a woman who was a consulter of familiar spirits. A wizard was a man who did the same. These consulters of familiar spirits, therefore all come under the same head, and were alike forbidden. God said to the Jews, "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God."—Lev. 19:31. "And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people. "A man also or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them."—Lev. 20:6, 27. "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—Isa. 8:19, 20.

When Egypt was to be destroyed, they were left to "seek to the idols, and to charmers, and to them that have familiar spirits, and to wizards."—Isa. 19:3. The manner in which the familiar spirit spoke was by "peeping," "muttering," "whispering out of the dust, &c." God said to ARIEL, "And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust."—Isa. 29:4.

These things were practised to some extent in Judah, but were all put away by JOSIAH. "Moreover, the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did JOSIAH put away, that he might perform the words of the law which were written in the book that HILKIAH the priest found in the house of the Lord."—2 Kings 23:24.

By sorcery and enchantment, wonders were often performed. When "AARON cast down his rod before PHARAOH, and before his servants, and it became a serpent. Then PHARAOH also called the wise men, and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents: but AARON'S rod swallowed up their rods."—Ex. 7:10-12. When AARON turned the water of the river to blood, "the magicians did so with their enchantments."—Ex. 7:22. In like manner they "brought up frogs upon the land of Egypt."—Ex. 8:7. But when AARON changed the dust to lice, the magicians attempted the same with their enchantments, "but they could not."—Ex. 8:18. These sorcerers who withstood MOSES, we learn by PAUL were "JANNES and JAMBRES."—2 Tim. 3:8. They belonged to an ancient profession in Egypt; for when PHARAOH dreamed his dreams he first "sent and called for all the magicians of Egypt, and all the wise men thereof: and PHARAOH told them his dreams; but there was none that could interpret them unto PHARAOH."—Gen. 41:8. In like manner NEBUCHADNEZZAR "commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to show the king his dreams. So they came and stood before the king."—Dan. 2:2.

A necromancer is the same as a consulter with familiar spirits. It signifies one who communicates with the dead, who "seek for the living to the dead."—Isa. 8:19. Thus SAUL said to the woman of En-dor, "Divine unto me by the familiar spirit, and bring me him up whom I shall name unto thee. And the woman said unto him, Behold, thou knowest what SAUL hath done, how he hath cut off those that have familiar spirits, and the wizards out of the land; wherefore then layest thou a snare for my life, to cause me to die? And SAUL swore unto her by the Lord, saying, As the Lord liveth, there shall no punishment happen to thee for this thing. Then said the woman, Whom shall I bring up to thee? And he said, Bring me up SAMUEL. And when the woman saw SAMUEL, she cried with a loud voice; and the woman spake to SAUL, saying, Why hast thou deceived me? for thou art SAUL. And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto SAUL, I saw gods ascending out of the earth. And he said unto her,

What form is he of? and she said, An old man cometh up; and he is covered with a mantle. And SAUL perceived that it was SAMUEL, and he stooped with his face to the ground, and bowed himself. And SAMUEL said to SAUL, Why hast thou disquieted me, to bring me up? and SAUL answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do. Then said SAMUEL, Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy? And the Lord hath done to him, as he spake by me: for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbor, even to DAVID: because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon AMELEK, therefore hath the Lord done this thing unto thee this day. Moreover, the Lord will also deliver Israel with thee into the hand of the Philistines: and to-morrow shalt thou and thy sons be with me: the Lord also shall deliver the host of Israel into the hand of the Philistines. Then SAUL fell straightway all along on the earth, and was sore afraid, because of the words of SAMUEL: and there was no strength in him; for he had eaten no bread all the day, nor all the night."—1 Sam. 28:8-20.

Similar forbidden practices were observed at the first advent. "There was a certain man called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. And to him they had regard, because that of long time he had bewitched them with sorceries."—Acts 8:9-11. When PAUL was in the house of LYDIA, he says, "It came to pass as we went to prayer, a certain damsel possessed with a spirit of divination, met us, which brought her masters much gain by her soothsaying: the same followed PAUL and us, and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation. And this she did many days. But PAUL being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour."—Acts 16:16-18.

Among the miracles which the apostles wrought, "unclean spirits, crying with a loud voice, came out of many possessed with them: and many taken with palsies, and that were lame, were healed."—Acts 8:7. "And God wrought special miracles by the hands of PAUL: so that from his body were brought unto the sick handkerchiefs, or aprons, and the diseases departed from them, and the evil spirits went out of them. Then certain of the vagabond Jews, exorcisers, took upon them to call over them which had evil spirits, the name of the Lord Jesus, saying, We adjure you by Jesus whom PAUL preacheth. And there were seven sons of one SCEVA a Jew, and chief of the priests, who did so. And the evil spirit answered and said, Jesus I know, and PAUL I know; but who are ye? And the man in whom the evil spirit was, leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. And many that believed came, and confessed, and showed their deeds. Many of them also which used curious arts, brought their books together, and burned them before all men; and they counted the price of them, and found it fifty thousand pieces of silver."—Acts 19:11-16, 18, 19.

These evil spirits seem to be of the same order as those cast out by the SAVIOUR. They are distinguished from all diseases, and are shown by their characteristics to be actual intelligences, capable of physical power.

There are two words rendered devil in the New Testament: Diabolus, and Demon. Thus, when we read that Jesus was led up of the spirit into the wilderness to be tempted of the devil, the word is the former, which is never used to express the possession by devils of human beings. In all such, as in the following instances, the word demon is used. The

\* The following philological law or canon of criticism, is universally admitted, and all dictionaries, and grammars, and translations are formed in accordance with it:

"Every word not specially explained or defined in a particular sense, by any standard writer of any particular age and country, is to be taken and applied in the current or commonly received signification of that country and age in which the writer lived and wrote."

The word demon is used in various forms seventy-five times in the New Testament by our Lord and his apostles, and on no occasion do they hint that they use the word in a sense different from its then accepted signification. To learn its signification, we have to consult the testimony of the pagan, Jewish, and Christian writers of those times.

"The spirits of mortals become demons when separated from their earthly bodies."—Hesiod.

"The demons of the Greeks were the ghosts and geni of departed men."—Plutarch.

"All pagan antiquity affirms that from Titan and Saturn . . . all their divinities were the ghosts of dead men, and were so regarded by the most erudite of the Pagans themselves."—Campbell.

"Demons are the spirits of wicked men."—Josephus.

"The souls of dead men are called demons."—Philo.

"Those who are seized and tormented by the souls of the dead, whom we call demons and madmen."—Justin Martyr.

"The notion of demons, or the souls of dead men, having power over living men was universally prevalent among the heathen of these times [the first two centuries], and believed by many Christians."—Lardner.

\* Necromancy is derived from the Greek words nekros, dead, and mantis, a diviner. The Greek, Nekromantia is defined: "The revealing future events by communication with the dead; necromancy."—Nekromantia is defined: "One who reveals future events by communication with the dead; a necromancer."

The foregoing evidence shows what the current signification of



fame of CHRIST "went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those which had the palsy; and he healed them."—Matt. 4:24. "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation."—*Ib.* 12:43-45. "And as they went out, behold, they brought to him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake; and the multitudes marvelled, saying, It was never so seen in Israel. But the Pharisees said, He casteth out devils, through the prince of the devils."—9:32-34. "And when they were come to the multitude, there came to him a certain man kneeling down to him, and saying, Lord, have mercy on my son; for he is lunatic, and sore vexed, for oft-times he falleth into the fire, and oft into the water. And I brought him to thy disciples, and they could not cure him. Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? Bring him hither to me. And Jesus rebuked the devil, and he departed out of him: and the child was cured from that very hour."—17:14-18. "And there was in their synagogue a man with an unclean spirit; and he cried out, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. And they were all amazed, insomuch that they questioned among themselves, What thing is this? what new doctrine is this? for with what authority commandeth he even the unclean spirits, and they do obey him."—Mark 1:23-27. "And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs; and no man could bind him, no, not with chains: because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. But when he saw Jesus afar off, he ran and worshipped him, and cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God, that thou torment me not. (For he said unto him, Come out of the man, thou unclean spirit.) And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many. And he besought him much that he would not send them away out of the country. Now there was nigh unto the mountains a great herd of swine feeding. And all the devils besought him, saying, Send us into the swine, that we may enter into them. And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand) and were choked in the sea."—*Ib.* 5:2-13.

It was to such as these that they sacrificed when "they sacrificed their sons, and their daughters unto the devils."—Psa. 106:37. "But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and the table of devils."—1 Cor. 10:20, 21.

These are predicted to be in the last days: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron."—1 Tim. 4:1, 2. JOHN "saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty."—Rev. 16:13, 14.

As multitudes are claiming at the present time, that they can talk with the dead, that they can evoke any particular departed spirit, receive responses from them, and even work miracles by them; and as multitudes are following the teachings of such, even to the renunciation of the Bible, it is necessary

to test their teachings by the word—the only standard of truth: Says ISAIAH: "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead! To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—Isa. 8:19, 20. And MOSES, says, in a similar connexion in the chapter from which our first quotation is made: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. According to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? when a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him."—Deut. 18:15-22.

Judged of by this standard, the character of these familiar spirits is very apparent; and it will also be seen that to forsake the plain teachings of inspiration, at the command of these, is dangerous in the extreme. Learning the nature of the agency by which these wonders are performed, we cease to desire farther to penetrate its mystery, and can guard against being drawn within its vortex, against being captivated by any of those arts which have sprung up within a few years, putting forth pretensions like those, the exercise of which God has forbidden.

As the original nations were driven from the land of Israel because they practised all these abominations, it may be that the wonderful re-appearance and spread of them at the present time is ominous of the approach of that day, when all the nations that know not God are to give place to the church of the Redeemed—the true Israel.

#### THE ANGELS OF REV. 14:6-12.

(Concluded from our last.)

The way is now prepared for the consideration of the first angel's message.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him: for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."—Rev. 14:6, 7.

There is no parallel symbolization in the apocalypse, which fixes the chronology of this scripture. If the chronology of the succeeding angels has been rightly given, it follows that this scripture applies to a period anterior to the reformation. As it is the commencement of a new vision, it may apply to any previous time where it may be fixed by the agreement of the prediction with the history.

There is in the scriptures, a prediction of the preaching of the gospel to the Gentiles. The Jewish nation had for ages been the sole recipients of the revelations of God: but it was predicted, when the set time should come, "that the Gentiles shall come to thy light, and kings to the brightness of thy rising."—Isa. 60:3. At the advent of our SAVIOUR he commanded his disciples: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world."—Matt. 28:19, 20. "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned."—Mark 16:15, 16. "Then opened he their understanding, that they might understand the scriptures, and he said unto them, Thus it is written, and thus it behoved CHRIST to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."—Luke 24:45-49. And when this gospel should be thus preached, the end of the world, bringing with it the destruction of Babylon, was to follow, as the SAVIOUR said: "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come."—Matt. 24:14. "And the gospel must first be published among all nations."—Mark 13:10.

In perfect harmony with the foregoing predictions, in vision, JOHN says: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."—Rev. 14:6. Those who assign to this scripture a later application, than to that of the former, regard the gospel which it carries to all lands, as a *different* gospel from that which PAUL preached. But, the apostle thus testifies: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."—Gal. 1:8, 9.

In accordance with the divine command, to preach the gospel to all nations, beginning at Jerusalem, the apostles fulfilled their commission; and when the Jews rejected their message they turned to the Gentiles, and went everywhere preaching the word "according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith."—Rom. 16:25, 26.

The symbolic messenger of the apocalypse proclaims the gospel by, "saying with a loud voice: Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. Rev. 14:7. The reference to the judgment to come, is thought to militate with so early an application; but it has been seen that succeeding events preclude the idea, that the judgment will have then actually arrived. May it not then have its fulfilment in this particular, in the constant references, in the preaching of the apostles and subsequently, to the approaching judgment as the motive to fear God and give glory to him?

The Corinthians are exhorted to "come behind in no gift; waiting for the coming of our Lord JESUS CHRIST: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord JESUS CHRIST."—1 Cor. 1:7, 8. As PAUL "reasoned of righteousness, temperance, and judgment to come, FELIX trembled,"—Acts. 24:25. He said to the impatient Romans, that they were treasuring up to themselves "wrath against the day of wrath, and revelation of the righteous judgment of God."—Rom. 2:5. The first things which were presented in all their teachings were "the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment."—Heb. 6:1, 2. Thus "Enoch also, the seventh from ADAM, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints,"—Jude 14, 15.

As CHRIST was to judge the world "at his appearing and kingdom," (2 Tim. 4:1,) a reference to his coming always involved a consideration of the hour of his judgment; and his appearing, was a great incentive to holiness. "For our conversation is in heaven; from whence also we look for the Saviour, the Lord JESUS CHRIST."—Phil. 3:20. And "when CHRIST, who is our life, shall appear, then shall ye also appear with him in glory."—Col. 3:4. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord JESUS CHRIST at his coming?"—1 Thess. 2:19. "To the end he may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord JESUS CHRIST with all his saints."—*Ib.* 3:13. "For if we believe that JESUS died and rose again, even so them also which sleep in JESUS will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in CHRIST shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."—*Ib.* 4:14-17. "And to you, who are troubled, rest with us, when the Lord JESUS shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord JESUS CHRIST."—2 Thess. 1:7, 8.

Not only the apostles, but their successors, in succeeding ages, have constantly made reference to the judgment, as the motive to holiness.

The command to fear God and to give glory to him, and to worship him who made the sea and land, shows that it was to be addressed to those who worshipped false gods, and that it was not a mere proclamation of the approaching judgment addressed to *actual Christians*. The Gentiles to whom the apostles preached were actual worshippers of false gods, who needed to be taught the worship of the *True*. While PAUL was at Athens, his spirit was stirred within him when he saw the city wholly given up to idolatry. "Then PAUL stood in the midst of Mars hill, and

said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world, and all things therein, seeing that he is the Lord of heaven and earth, dwelleth not in temples made with hands."—Acts 17:22-24. "Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led."—1 Cor. 12:2. "For they themselves shew us of what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even JESUS, which delivered us from the wrath to come."—1 Thess. 1:9, 10.

Thus the constant reference to the coming judgment was preached to worshippers of idols, who were exhorted to worship the living and true God. And this preaching went forth into lands which have never been reached by any subsequent exhibition of truth. Beginning in the days of the apostles, the same gospel has been continued by a succession of men to the present time; so that those who are now preaching, or who support those who do preach the everlasting gospel, in connection with the warning of approaching judgment, must be regarded as belonging to the same body of men, symbolized by the angel flying in the midst of heaven to all nations, who were commanded by the SAVIOUR to go into all the world and preach the gospel to every creature; and who were promised that when this gospel of the kingdom shall have been thus preached, the end shall come.

Commencing in the apostolic age, sections of the globe were reached—in Asia and Africa, that have never been penetrated since, either by the reformers or by modern missionaries. But if it commenced at a later epoch, as it must be preached "to every nation, and kindred, and tongue, and people," who can say that it has been thus preached? If merely applied to the preaching of the Advent, where is the evidence that every nation and tribe have heard it? How far distant, then, do those defer the end, who thus apply it?—for, remember, it was to be thus preached. To say that it was thus preached in Asia, by JOSEPH WOLF who only made a few occasional references to the Advent, in one corner of that vast continent—which covers nearly one third of the land on the globe,—is to take a very limited view of the fulfilment of prophecy. But going back to the beginning of the dispensation of the gospel to the Gentiles, of which this angel's flight and message is a most beautiful symbol, its fulfilment is found in China, in Tartary, in Japan, in Egypt, and Ethiopia, and in lands so remote, that no one can say it has not been so universally promulgated that the end may transpire at any time. The subsequent messages, fitting in beautifully, confirm this view. Thus applied, this scripture is relieved of many perplexities, which have heretofore served to obscure it.

This view is strengthened by another consideration. While this gospel was to be preached to *all* nations, the reformation commencing in the days of LUTHER was not, necessarily, to be equally extensive, to fulfil its prediction. It was: "Thou must prophecy *again* before many people, and nations, and tongues, and kings."—Rev. 10:11. We have seen the fulfilment of this in the labors of the reformers, and of modern missions. The chronology of this last, is fixed at the epoch of the reformation by the evidence given in the first number of this article respecting the time of the appearing of the angel of this chapter. Was the message of the first angel to have followed this, this would not have been limited to "many nations," but would also have extended to "all."

The above is a train of thought to which we have been almost imperceptibly and unexpectedly led while pondering on the questions at the commencement of this article. More mature reflection may reveal difficulties in its application which are not now apparent.

It is not presented as an infallible, but as a reasonable exposition. Some who are constrained to synchronize the flight of the second angel, with the epoch of the reformation, find in the few preceding centuries evident of the fulfilment of the first, without commencing with the gospel to the Gentiles. If they have any logically overwhelming evidence in support of that, they will please to enlighten our readers. Nor shall we refuse assent to any conclusive disproof of the foregoing comments.

ON ATHEISM.—"I had rather," says SIR FRANCIS BACON, believe all the fables in the Talmud, and the Koran, than that this universal frame is without a mind. God never wrought miracles to convince atheists, because his ordinary works are sufficient to convince them. It is true, that a little philosophy inclineth men's minds to atheism, but depth in philosophy bringeth them back to religion; for while the mind of man looketh upon second causes scattered, it may sometimes rest on them and go no further; but when it beholdeth the chain of them confederate and linked together, it must needs fly to Providence and Deity."

the word was in the period when the New Testament was written. Whether the Saviour recognized the existence of such diabolical influences, or whether he corrected and contradicted the Jews in this particular, each one can judge for himself from the language of the Bible.



## CORRESPONDENCE.



## THE DECLARATION OF CHRIST'S SONSHIP.

"I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee."—Psa. 2:7.

It is evident from the language of this prophecy, that it refers to the birth of Jesus Christ, and not to his resurrection. For he saith, "I will declare the decree," consequently he must have asserted this himself previous to his death, to fulfil this scripture. [Note 1.] And that the Messiah did thus declare the decree, will be shown by the scripture. In the Acts of the apostles it is shown to be fulfilled before the crucifixion. "And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, who hast made heaven, and earth, and the sea, and all that in them is; who, by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done."—Acts 4:24-28. Now, according to the prophecy of the second Psalm, from which this quotation is taken, the Messiah was to declare the decree when they were gathered together against him. [Note 2.] "Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man coming in the clouds of heaven."—Mark 14:61, 62. Here the high priest evidently alludes to the prophecy of the Messiah in the second Psalm, when he said unto him, "Art thou the Christ, the Son of the Blessed?" And Jesus said, I am: he thus declares this decree: "The Lord hath said unto me, Thou art my Son; this day have I begotten thee." Now as this shows that he declares the decree previous to his death, it also shows that Jehovah HAD said unto him before this, Thou art my Son, this day have I begotten thee. [Note 3.]

This "interpretation" agrees expressly with the apostle; for he applies this to his birth in Heb. 1:4, 5, "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee?" Now as this was by inheritance that he obtained this more excellent name, it was in consequence of his birth, for inheritance is derived by birth. [Note 4.] And we have the testimony of two or three witnesses that he was begotten by the Spirit of God, and conceived by the virgin Mary, and thereby partook of the Divine nature. Therefore he is truly the only begotten Son of God. [Note 5.] Again the apostle applies this to his birth in Acts 13:32, 33: "And we declare unto you good tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus; as it is also written, in the second Psalm, Thou art my Son, this day have I begotten thee." Here a reference is made to the promise made to the fathers, which promise he also alludes to in the 23d verse, "Of this man's seed God, according to his promise, hath raised up Israel a Saviour, Jesus." "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up (*αναστησι*) unto you, of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you."—Acts 3:22. Now the word rendered *raise up* in this instance, is the same as used by Paul in the 13th chap. 23d v. For in the Greek the word *αναστησις* is used in both instances, and as in the latter quotation it refers to his birth, so also it does in the former. But one version has it "raised up Jesus again;" but the word again is not in the original, and some translations do not use this word, as they certainly ought not to do. For the apostle does not speak of his resurrection in the 33d verse, but of his birth: but in the next two verses he quotes the scripture to prove his resurrection. (34, 35.) And as concerning that he raised him up from the dead, now no more to return to corruption, he saith on this wise, "I will give you the sure mercies of David. Wherefore he saith also in another Psalm, Thou shalt not suffer thy holy one to see corruption." Now what right has any one to say that the apostle applies this prophecy of the second Psalm to the resurrection of Christ. No one has any authority to say this, for there should be direct evidence

that he applies it thus to justify any one in saying so. It is a perversion of good sense and scripture to apply this to the resurrection of Christ; and it cannot be sustained by any proof. [Note 6.] Assertion is not proof, and let those who say that the apostle applies it in this manner prove it. For he has said to us, "Prove all things, and hold fast that which is good." And in this saying of the apostle, he calls upon those who assert such things to prove that they are right in their interpretation.

The Greek word for begotten, as used by the apostle in his quotation of the second Psalm, is *γεννησα*, and is applied to the resurrection in no instance in the New Testament. [Note 7.] *φιλadelphos*.

REMARKS.—The writer of the above, accompanied it with his name, which we do not recognize as having before heard. From his logic we are obliged to dissent.

Note 1. If it was affirmed that Christ was to declare the decree, without its being stated whether before or after his resurrection, it would no more follow that it was to be before, than it would that it was to be after; for he might do it either before or after. But the decree is already declared in the second Psalm, and the subject of the decree which is the prophetic portion under consideration, begins with: "The Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces as a potter's vessel."—Psa. 2:7-9. To fulfil this that God says to Christ, the apostle affirms that Jesus was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."—Rom. 1:4.

Note 2. According to the Psalm, the Saviour was to be shown to be the Son of God, not before the gathering together against him, but their machinations were to be defeated by the demonstration of his Sonship, and therefore after they had thus conspired against him; and which was done, as the apostle affirms, by his resurrection from the dead. This scripture therefore instead of making for, is against the writer's conclusion.

Note 3. This is reasoning in a circle. The first proposition neither proves the second, nor the second the first. A simple question to, and answer by Christ is very unlike the ample proof of his Sonship which his resurrection demonstrated to the conviction of believing thousands.

Note 4. Not in the case of Christ. His name was not obtained by his humanity, but by his divinity. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings."—Heb. 2:10. God has shown the riches of "the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come."—Eph. 1:18-21.

Note 5. Lame again: He who declared himself to have been before Abraham and before the world was, who was the Creator of all things, did not become possessed of the Divine, but of the human, by his assumption of our nature.

Note 6. The simple question here is whether these two scriptures quoted, refer to the birth, or to the resurrection of Christ. The plain common sense reading of the context, needs very little comment.—We will first consider the scripture in the 3d of Acts. Peter and John had just healed a lame man in the name of the risen Saviour. Seeing the people wondering they immediately began to speak of the resurrection of Christ. "And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One, and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the DEAD; whereof we are witnesses. And his name, through faith in his name, hath made this man strong, whom ye see and know: yea, the faith which is by him, hath given him this perfect soundness in the presence of you all. And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall

come from the presence of the Lord; and he shall send Jesus Christ, which was before preached unto you: whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began. For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that Prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first, God having raised up his Son Jesus, and sent him to bless you, in turning away every one of you from his iniquities."—Acts 3:12-26. Having once announced that God had raised him from the DEAD, when they subsequently speak in the same connection of his being raised up, unless it is explained, as it is not, that they do not refer to his resurrection, that alone must be understood as the subject spoken of. And that it was thus understood by the hearers, is shown by the continuation of the same subject in the following chapter: "And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the DEAD."—4:1, 2.

The context in the 13th chapter is equally conclusive: Having spoken of the crucifixion of Christ and his consignment to the tomb, the apostle says: "But God raised him from the DEAD: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another Psalm, Thou shalt not suffer thine Holy One to see corruption."—13:30-35. The addition or omission of the word *again* does not affect the sense in that connection. For the express reference to the resurrection from the dead, both before and after, the simple expression of his being raised, can only point to the dead, as the state from which he was raised.

Note 7. To this it is only necessary to recommend that the writer duly follow the counsel given.

The foregoing article was not punctuated at all—a thing which should never be omitted by writers for the press. We have corrected that and the orthography of the article, but have given the phraseology as it was written. Writers should prepare their writings in all respects as they wish them given in print, for we cannot afford the labor of dressing up an article so as to make it look respectable, when it is designed to operate against what we regard as truth. For the more it is dressed up the more weight it has.

The Greek words used give no force to the article. The two first, are from the same root and have the same general signification as *αναστασις*—*anastasis*—the principal word signifying the resurrection; and while those forms of the word may be legitimately used without allusion to the resurrection, their signification in a given case, must be learned from the connection in which they are used. The last Greek word, although never used to express the resurrection, is explained by the apostle, as has been already shown, to have been fulfilled in the resurrection of Christ. For Jesus was "declared to be the Son of God with power, according to this spirit of holiness, by the resurrection from the DEAD,"—so testifies the apostle in Rom. 1:4.

## LETTER FROM T. M. PREBLE.

As there has been quite an interest manifested in Holderness and vicinity, in relation to the recent discussion (!) I held with Mr. Cary, in the Advent Chapel in H., I will give the following brief report as taken from my minutes.

First, however, I will state the circumstances which brought us together. As long ago as last December, when I attended the Conference at Meredith Neck, Brn. John Shaw, James G. Smith, and Charles L. Page, had a conversation with me about holding a discussion with Mr. Cary of Holderness, on the "main points wherein the Adventists differ from the embodied faith of the different Evangelical bodies" of the present day, and wished to know if I would meet him. They said he had challenged any man they might bring on, and if he was not met, they feared the truth would suffer. I then inquired

if he was a man of influence in the town where he lived. I was told that he had represented the town of Holderness in the State Legislature—was also a licensed preacher in the Methodist denomination—and his literary attainments more than ordinary, he being acquainted with the Greek, Latin, and Hebrew Languages. I finally told my brethren I would meet the man, if they thought him worthy of notice in a discussion on the points in question; but did not wish to engage with one who might bring reproach upon the cause of Christ, or of whom I should be ashamed to be found in contest. After other conversation and subsequent arrangements, we finally came together on the first Tuesday in April.

The first proposition for discussion was this,—"The everlasting kingdom of God not yet set up in the world." In trying to maintain the affirmation of this question, Mr. C. made the following quotations from the Scriptures; he having his arguments (!) all written out before I ever saw him. Many of the passages being so irrelevant—and a part of them repeated so many times—I fear some will be disposed to think I made a mistake in putting them down, unless I state one fact. When he commenced, we agreed that when we referred to the scriptures, the book, chapter and verse or verses should be twice repeated. This rule was followed.

Now to the passages he quoted to prove that the everlasting kingdom of God is set up. Psa. 47:7; Psa. 2:6; Matt. 28:18; Gen. 3:15; 22:18; Gal. 3:16; Deut. 18:15-18; Isa. 59:20; Rom. 11:26;—Isa. 11:1-9; Dan. 2:44. On this passage he raised the following argument. The great image denoted four kingdoms—viz., Babylon, Medo Persia, Grecia, and Syria!! The four beasts in the 7th of Dan. denoted the same kingdoms! The little horn in Dan. 8:9, was Antiochus Epiphanes, "and in the days of these kings the God of heaven would set up a kingdom," &c., that is, the kingdom was set up at Christ's first advent. But before he got through with this part of his subject, he found his little horn run to a point many years before Christ was born, and he went out of the little end of it in a flight of fancy, till he reached the time when Christ began to preach his own gospel—or more particularly, to the day of Pentecost when three thousand were converted! His quotations continued as follows: Dan. 7:13, 14; 9:24; Ezra 1:1; Isa. 41:2; Psa. 10:16; 145:13; 146:10; 1 Tim. 1:17; Rom. 1:20; [Dan. 9:24; Luke 23:2; John 19:14, 15; Acts 17:7; 1 Tim. 1:17; 5:16; Rev. 15:3; 17:14; Luke 22:29, 30; John 18:36, 37; Isa. 55:4; Jer. 23:5, 6; Rev. 17:14; Matt. 28:18; John 18:36, 37; Matt. 11:27; 16:28; John 3:35; 5:22; Rom. 14:9; 1 Cor. 15:27; 1 Pet. 3:22; Acts 2:1-14; Matt. 16:28; Mark 9:1; Eph. 1:20-23; 1 Pet. 3:22; Acts 5:21; 3:21; Matt. 28:19, 20; Mark 16:15, 16; Matt. 5:10; 12:28; 6:33; Luke 12:31; 10:9; Mark 1:14, 15; 4:11; 9:1; 10:13; 12:34; 14:25; 15:43; Luke 4:43; 6:20; 9:27; 16:16; 17:20, 21; 18:29; 22:18; Rev. 3:20; Luke 24:30; John 18:36; Rom. 14:17; 1 Cor. 4:20; 15:50; Eph. 1:4; 6:12; John 18:36; 2 Cor. 10:4; 1 Tim. 1:18; 1 Pet. 2:5; Rom. 12:1; Luke 17:20, 21; Matt. 25:31; Acts 5:31; Rev. 3:21; Matt. 13:31-33; Mark 9:1; Col. 1:13; Matt. 28:18; John 11:25; 10:18; 5:21; Phil. 3:20; 1 Cor. 15:22-28. On this passage he involved himself in a difficulty which rendered him perfectly ridiculous. His first blunder consisted in making Christ put all things under his feet! Here I asked him if he would risk his reputation as a scholar, on his grammatical construction of this passage! He said he would!! But in the desperate effort he made afterwards, to extricate himself from the difficulty, he made his everlasting kingdom, now set up in the world—END when Christ comes the second time!! Here he called for a suspension of the argument (!) on the first proposition—and here it ended.

Second proposition—"The new Jerusalem mentioned in Rev. 21st, is literal, and will literally come down from God out of heaven." Mr. C. took the negative. Before noticing his reply to me on this proposition, I will state another fact. When he commenced his argument (!) on the kingdom of God now set up in the world, I found he had his speech all written out at great length. After spending two hours and five minutes—in replying to what I had said in twenty-seven minutes—he then said it would take him all the forenoon of the next day, to finish what he had written. I then stated to the audience, that I considered much that had been said by Mr. C. quite irrelevant to the question, in consequence of his not knowing the course I should take, at the time he wrote his reply. I, however, was not disposed to take any advantage of this, but would hear him through on the first proposition. But after that, he must take notes of my arguments, and in his reply come directly to the point in question—if he did not, but should make a reply from his old, irrelevant manuscripts; I would "kill it by letting it alone." But notwithstanding this, he commenced a reply to me on the above proposition in relation to the new

\* When I met with Mr. C. he told me he was not acquainted with Hebrew.



Jerusalem—from his old manuscript; making the following quotations from the scriptures to sustain the negative of the question. 2 Chron 6:4-11; 5:5-7; 7:1-3; 7:16; Psalms 101:8; Isa. 60:14; Neh. 11:1; Isa. 48:2; 52:1; Dan. 9:24; Matt. 4:5; Rev. 11:2; Psalms 137:5, 6; Isa. 40:9; 51:17; Jer. 4:14; 6:8; 15:5, 6; Matt. 23:37; Psalms 2:6; 69:35; Isa. 62:11; Jer. 31:31-34; Jer. 31:40; Isa. 55:3. At this point I arose and interrupted him by saying, he had quoted twenty-five passages which had nothing to do with the subject, and I could not set and listen to matter so foreign to the question! He, however, demanding a hearing, I finally withdrew what I had said, hoping to be able to hear him through. He continued as follows—Heb. 8:8; 9:11, 12; 9:15; 9:24; 12:24; Gal. 4:22-26; Heb. 12:22; 1 Cor. 3:16, 17; 6:19; 2 Cor. 6:16; Eph. 2:18; Heb. 3:6; 2 Pet. 3:10. On this passage he expatiated at considerable length. Hosea 2:19, 20; Isa. 62:4, 5; Jer. 31:32. Here I interrupted him, in a tone of voice which was heard by the whole audience—"I'm beat!" At this he turned and looked upon me, when I told him I was beat! he need not go any further! This I thought would stop him—but he soon recovered from the shock, and proceeded with his quotations. John 3:29; Matt. 22:4; 9:15; Mark 2:19; Luke 5:34, 35; 2 Cor. 11:2; Isa. 54:5; Rev. 21:1, 2; Heb. 8:9; 9:11-15; Acts 16:15; 20:21; 26:18; Gal. 2:20; 3:26; 1 Cor. 1:16; 6:19, 20. Here I cried out again—"I tell you I am beat!" Why will you pound a man after he has cried enough! This did not stop him, he continuing in the same strain for some time. I, however, refused to take any further notice of his reply, and laid my book upon the desk; feeling disgusted, and ashamed! that I had been caught in a contest with such a man! After he closed, I told the audience I considered them and myself imposed upon, and would have nothing more to do with the man in discussion. Some thought I ought to have continued till the man should give up! But it appeared to me, that he never would yield a point, as long as there was one leaf of his Bible left!

Now a word in relation to the results. The audiences were large and attentive—several persons declared—for the first time—their conviction of the truth. The discussion not continuing during the evenings, we had social and preaching meetings, in which saints rejoiced in the truth—backsliders reclaimed—and sinners were converted. Praise God. Amen.

East Weare (N. H.), April 15th, 1852.

#### LETTER FROM I. C. WELLCOME.

DEAR BRO. HIMES:—While considering the present condition of society, as exhibited by the sentiments most prominently sustained by the mass, and the recklessness with which they engage in their daily pursuits of pleasure or gain, entirely regardless of the day of accounts; and seeing that the day of God's vengeance is rapidly approaching, soon to burst like a volcanic eruption upon the astonished vision of this devoted and money-loving generation, to their dismay and destruction, I often inquire, are we who see these things as God has described them in his word, doing all we can to rescue our fellow-men from impending ruin? Are we as a people, as actively engaged as we have been in promulgating the truth, in sounding the midnight cry? Are our time, talents, and means under the control of that Saviour who has bought us with his own blood? I fear they are not in many cases. The cry is now constantly coming from hundreds of places where the sound of Jesus' speedy coming is echoed, "Come over and help us; we need the labors of faithful watchmen, those who care for the flock, and who will preach the word of the Lord—the gospel of the kingdom," &c. But alas, few there are who "see the day approaching," and some of them dare not preach it, others have turned aside to vain janglings, and still others are necessarily employed to provide for those of their own house, leaving few indeed to extend this last and all-important message of the gospel to an intoxicated world. Many there are who are engaged in trying to win souls to Christ, by teaching other parts of the gospel; but only here and there is one who sees and feels the real weight of the message, "Behold the Bridegroom cometh, go ye out to meet him;" and such cannot meet one in ten of the calls for labors. Will not the Lord of the harvest send forth more faithful laborers into the vineyard, and arouse the church to sustain them, and those already sent, that the work may go on? We have the means in our hands to do two or three times as much as we are doing, to spread the knowledge of the coming kingdom, and save souls thereby. Many more ministers might be in the field, faithful ones, too, and many more profitable meetings held by those now in it, and a multitude of books and tracts might be published and scattered among the people to great advantage, provided men felt their duty as they once did. I ask you, dear brethren, is it not so, and shall it not be done! Some are doing all they can for the cause of

Christ, and are met with all manner of opposition to retard the work, but God will carry them through. But shall we fall asleep by their side, (because the Lord is at the helm,) and be like men talking in their sleep, only dreaming of coming glory, and yet expect to be awakened with the applaudit, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter into the joy of thy Lord!" This will only be said to the faithful. May we be of that character. Who that has been filled with the message, and shrunk under the cross, the reproach, and the frown of a guilty world, will forsake all and engage in winning souls to Christ? And who, that has means in abundance laying idle, or invested in worldly pursuits, will put his shoulder to the wheel, and follow it up by doing all he can for the salvation of men! Come, let us arise, "the fields are now white ready for the harvest," calls are daily multiplying. In this State there is a field sufficient for twenty Advent ministers, yet only four or five are now actively engaged in it. In the central part, on the Kennebec, a few of us have preached what we could, breaking up new ground, and opening new fields for labor. During the past year many new doors have been opened, and by the assistance of a few faithful laborers from abroad, together with the good effects of our tent-meeting, much good has been accomplished, yet it is small, compared with what might have been. We now are not able to fill more than one in six, of the calls for preaching. We need help, but if we call for help from abroad, we shall call laborers from other parts of the field where they are as much needed as here; but still, we would like the labors of those who can carry on what we begin, and preach more of the word than we do. Therefore, let us be fully established in the faith, and "be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Yours in the Lord, looking for redemption at Christ's coming.

#### LETTER FROM AARON CLAPP.

DEAR BRO. HIMES:—It is the wish of the church to have the Annual Conference held in this place. We will do all we can to extend our hospitalities if our brethren will come and make their annual visit to Hartford. We think it the most central location. It is easy of access by railroad and steamboat from the North, South, East, and West. We have a large, commodious, pleasant house, which will hold a large audience. We think the Conference held here will do as much or more good than it would in any other place, and hope it will be thus appointed. We want to see our friends from abroad, to take them by the hand, and cheer each other on in our Christian course and labor of love.

God has greatly blessed us this winter by a revival of his work; we have seen a goodly number of conversions, which has greatly encouraged and strengthened us. We feel like going forward in the good cause we have espoused. Bro. Fassett, our beloved and faithful pastor, we highly esteem for his good works, which, by the blessing of God, have done us much good. We trust that God has given him here in Hartford, souls for his hire, who will be as stars and crowns of joy in the day of the Lord Jesus.

Within a few weeks many of us have been much afflicted by sickness and death. Bro. and sister Stillman have lost a little boy eight years old, who died happy in the Lord. Bro. and sister Williams lost a little girl one year old. Sister Shirliff has lost her husband, and now has a little girl very sick. A number of Bro. Butler's family have been very sick ever since the first of March, but God has spared their lives, and all are now getting better.

How long shall death the tyrant reign! While we have received these sore afflictions, God has remembered us in mercy, and blesses us with the riches of his grace. Our meetings continue very interesting, and we are happy in the love of God. When we assemble together, as we often do, we sit together in a heavenly place in Christ Jesus, and are blessed with spiritual blessings. We feel much as Jacob did when he lay upon the ground, with a stone for his pillow, and saw visions of God, angels descending and ascending, and could say, "This is the house of God, and the gate of heaven." God shall be praised for his goodness; and may he continue to be with us and bless us.

We are exceedingly glad to hear through the Herald from Bro. S. Chapman, and his success in the ministry, it looks as if he was a chosen vessel of the Lord.

We respond to the prayer of Bro. D. I. Robinson, that God would raise up and send forth more laborers into the vineyard. By the way, Bro. Robinson's son is converted, and is rejoicing in the blessed hope, and has consecrated himself to God.

Bro. K. S. Hastings' labors have been much blessed in Connecticut this winter.

May all of our afflictions, trials, and persecutions,

work for our good, and may you have grace to support you under your coming trial, and have justice done you, and that it may finally prove for the furtherance of the cause which is so dear to our hearts.  
Hartford, April 19th, 1852.

#### LETTER FROM WM. M. INGHAM.

BRO. HIMES:—I left the vicinity of Fredericton, N. B., Dec. 18th, for Woodstock, stopped there a few days, spoke once in a school-house. I then went to Wakefield, fourteen miles above, and held a few meetings, and in Monticello, Me. In this last place the people were quite interested to hear, on the subject. I then went by invitation sixty miles to the Acrostook, Me., and held twelve meetings with Bro. Pitcher, a Christian preacher. He treated us with much kindness on our tour, and we had a meeting together at Monticello, the place of his residence, on our return, Jan. 21st. Returned to Woodstock and Jackson town, and staid ten days. The people were quite interested to hear, and paid good attention. I can but hope that some good was done. A Christian minister present, took part in the meeting on Sunday evening, Feb. 8th. Quite a number in that place are quite strong in the faith of the speedy coming of the Lord. On my way to St. John, I visited Kiswick, (Douglass parish) between two, and three weeks. There had been some revival there while I was gone up the river, amongst the Free Christian Baptists, and about fifteen baptized. I arrived at St. John Feb. 26th, stopped two weeks, held meetings at different places in the neighborhood. Between two and three hundred attended our meetings, and paid good attention. On Lord's day, March 7th, I attended the Baptist meeting at Russell-street, St. John, where Elder Robinson preaches, who gave me an invitation to take a seat with him and a part in the meeting. He also gave me an invitation to speak to his people on Monday, which I did; he and Elder Harris took part in the meeting, some two or three hundred being present and giving good attention. Thus ended my pleasant visit in New Brunswick of more than five months. I formed an agreeable acquaintance with quite a number of brethren; and became acquainted with about twenty ministers of different denominations, the most of whom were quite friendly to the doctrine of the speedy coming of the Lord. There was quite an interest to hear in many places, and I can but hope that some good has been done. I returned to Nova Scotia two weeks since, and found the state of religion rather low. But I think there are a few striving for the kingdom. I am in hopes of seeing better days than we see at present. Amidst all the darkness, I think I can see some prospect of better times. I hope by the grace of God still to pursue the heavenly journey, and never give over till the Master appears. In hope of speedy redemption.

P. S. I should be glad, and the brethren generally would, to have some of the Advent ministers visit us after the Conference. It will be quite important to make that arrangement, as I expect to be absent some time, if I attend the conference, which I expect to do.  
Clements, (N. S.), March 26th, 1852.

#### Note from O. R. FASSETT.

DEAR BRO. HIMES:—Yesterday, the church in this city voted to invite the Conference to sit in Hartford, and, I trust that this vote will be regarded, it will aid the cause at this juncture in this city and region. This is central as to location. We can accommodate the brethren, and our house of worship is large. The church in this city will open their arms wide to receive the brethren from all parts of the country.

Again, I see that efforts are making to hold a Conference of the other party, and this will be the place of rally. If we can only have a good assemblage here, and a good and harmonious Conference, we shall show who has the true Advent interests at heart.

I do hope, and would here invite in connection with my brethren the sitting of Conference in this city.

(In behalf of the church), O. R. FASSETT.  
P. S. I enclose the vote:—Voted, That this church extend an invitation to the brethren and sisters abroad to hold their General Annual Conference in this city.  
Hartford, April 19th, 1852.

DIED, in Lawrence, April 13th, our beloved daughter, SARAH NAOMI GRAY, wife of Wm. H. Gray, aged twenty-five years and six months. This is the fourth time we have buried our eldest daughter, and

"By and by we hope to meet them  
Safe in the promised land."

We remain yours in affliction and hope,  
D. and L. PERCIVAL.

DIED, in West Chalemont, April 7th, sister ELIZABETH, wife of Bro. Geo. M. BURNETT, aged twenty-two years. She experienced religion about four years since, and united with the Baptist church in Florida. Last fall she embraced the Advent doctrine. I frequently conversed with her since, and always found her striving to live for that better inheritance. I was with her the last night of her sufferings, which she endured with patience and without a murmur. She was happy, and willing to die if it was the Lord's will, yet she thought she should live. But God saw fit to call her hence. She will soon be awakened by the trumpet of God, and come forth clothed with immortality. Her friends mourn the loss of her society, yet not as those which have no hope.  
Florida, April 12th, 1852. E. W. TEFFT.

#### BOOKS FOR SALE AT THIS OFFICE

NO. 8 CHARDON-STREET, BOSTON.

NOTE.—Under the present Postage Law, any book, bound or unbound, weighing less than two pounds, can be sent through the mail. This will be a great convenience for persons living at a distance who wish to obtain a single copy of any work, as it may be sent without being defaced by the removal of its cover, as heretofore. As all books sent by mail must have the postage paid where they are mailed, those ordering books will need to add to their price, as given below, the amount of their postage. And that all may estimate the amount of postage to be added, we give the terms of postage, and the weight of each book.

TERMS OF POSTAGE.—For each ounce, or part of an ounce, that each book weighs, the postage is 1 cent for any distance under 500 miles; 2 cents if over that and under 1300; 3 cents if over that and under 2500; 4 cents if over that and under 3000; and 5 cents if over that distance.

#### BOOKS PUBLISHED AT THIS OFFICE.

THE ADVENT HARP.—This book contains hymns of the highest poetical merit, adapted to public and family worship, which every Adventist can use without disturbance to his sentiments. The "Harp" contains 454 pages, about half of which is set to choice and appropriate music.—Price, 60 cts. (9 ounces.)  
Do do bound in gilt.—80 cts. (9 oz.)

POCKET HARP.—This contains all the hymns of the former, but the music is omitted, and the margin abridged, so that it can be carried in the pocket without encumbrance. Price, 37½ cts. (5 ounces.)  
Do do gilt.—60 cts. (6 oz.)

WHITING'S TRANSLATION OF THE NEW TESTAMENT.—This is an excellent translation of the New Testament, and receives the warm commendations of all who read it.—Price, 75 cts. (12 oz.)  
Do do gilt.—\$1. (12 oz.)

ANALYSIS OF SACRED CHRONOLOGY: with the Elements of Chronology; and the Numbers of the Hebrew text vindicated. By Sylvester Bliss.—232 pp. Price, 37½ cts. (8 oz.)  
Do do gilt.—50 cts. (8 oz.)

FACTS ON ROMANISM.—This work is designed to show the nature of that vast system of iniquity, and to exhibit its ceaseless activity and astonishing progress. A candid perusal of this book will convince the most incredulous, that Popery, instead of becoming weaker, is increasing in strength, and will continue to do so until it is destroyed by the brightness of Christ's coming. Price (bound), 25 cts. (5 oz.)  
Do do in paper covers.—15 cts. (3 oz.)

THE RESTITUTION, Christ's Kingdom on Earth, the Return of Israel, together with their Political Emancipation, the Best, his Image and Worship; also, the Fall of Babylon, and the Instruments of its overthrow. By J. Litch.—Price, 37½ cts. (6 oz.)

DEFENCE OF ELDER J. V. HIMES: being a history of the fanaticism, puerilities, and secret workings of those who, under the garb of friendship, have proved the most deadly enemies of the Second Advent cause. Published by order of the Chardon-street Church, Boston.—283 pp. Price (thin covers), 25 cts. (4 oz.)  
Do do thick covers.—37½ cts. (6 oz.)

ADVENT TRACTS (bound).—Vol. I.—This contains thirteen small tracts, and is the most valuable collection of essays now published on the Second Coming of Christ. They are from the pens of both English and American writers, and cannot fail to produce good results wherever circulated.—Price, 25 cts. (3 oz.)

The first ten of the above series, viz. 1st, "Looking Forward," 2d, "Present Dispensation—Its Course," 3d, "Its End," 4th, "Paul's Teachings to the Thessalonians," 5th, "The Great Image," 6th, "If I will that I will," 7th, "The New Jerusalem," 8th, "The sign of his coming," 9th, "The New Heavens and Earth," 10th, "Christ our King," 11th, "Behold I come with clouds,"—stitched, 12½ cts. (2 oz.)

ADVENT TRACTS (bound).—Vol. II. contains—"William Miller's Apology and Defence," "First Principles of the Advent Faith; with Scripture Proofs," by L. D. Fleming, "The World to come! The present Earth to be destroyed by Fire at the close of the Gospel Age," "The Lord's coming a great practical doctrine," by the Rev. M. A. Brock, M. A., Chaplain to the British Penitentiary, "Glorification," by the same, "The Second Advent Introductory to the World's Jubilee: a Letter to the Rev. Dr. Raffles on the subject of his Jubilee Hymn," "The Duty of Prayer and Watchfulness in the Prospect of the Lord's coming." In these essays a full and clear view of the doctrine taught by Mr. Miller and his fellow-laborers may be found. They should find their way into every family.—Price, 33 cts. (6 oz.)  
The articles in this vol. can be had singly, at 4 cts each. (Part of an ounce.)

KELSO TRACTS.—No. 1.—Do you go to the prayer-meeting?—50 cts. per hundred; No. 2.—Grace and Glory.—\$1 per hundred. No. 3.—Night, Day, Sabbath, and Clear Day.—\$1 50 per hundred.

#### BOOKS FOR CHILDREN.

THE BIBLE CLASS.—This is a pretty bound volume, designed for young persons, though older persons may read it with profit. It is in the form of four conversations between a teacher and his pupils. The topics discussed are—1. The Bible. 2. The Kingdom. 3. The Personal Advent of Christ. 4. Signs of Christ's coming near.—Price, 25 cts. (4 oz.)

#### GREAT COUGH REMEDY!

Ayer's Cherry Pectoral.

FOR THE CURE OF

Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

THIS invaluable remedy for all diseases of the throat and lungs, has attained a celebrity from its remarkable cures, never before equaled by any other medicine. Other preparations have shown themselves inefficient, and sometimes effected notable cures, but none have ever so fully won the confidence of every community where it is known. After years of trial in every climate, the results have indisputably shown it to possess a mystery over this dangerous class of diseases, which could not fail to attract the attention of physicians, patients, and the public at large. See the statements, not of obscure individuals, and from far distant places, but of men who are known and respected throughout the country.

The widely celebrated Surgeon, Dr. Valentine Mott, of New York city, says:

"It gives me pleasure to certify the value and efficacy of Ayer's Cherry Pectoral, which I consider peculiarly adapted to cure diseases of the throat and lungs."

Dr. Perkins, the venerable President of the Vermont Medical College, one of the eminently learned physicians of this country, writes that the Cherry Pectoral is extensively used in his section, where it has shown unmistakable evidence of its happy effects upon pulmonary diseases.

The Rev. John D. Cochrane, a distinguished clergyman of the English Church, writes to the proprietor from Montreal, that "he has been cured of a severe asthmatic affection, by Cherry Pectoral." His letter at full length, may be found in our Circular, to be had of the Agent, and is worth reading to all asthmatic patients. The following letter is from the well-known Druggist at Hillsdale, Mich., one of the largest dealers in the State, and this case is from his own observation:

"Hillsdale, (Mich.), Dec. 10, 1849.  
"Dear Sir:—Immediately on receipt of your Cherry Pectoral, I carried a bottle to an acquaintance of mine who was thought to be near his end with quick consumption. He was then unable to lie from his bed, and was extremely feeble. His friends believed he must soon die, unless relief could be obtained for him, and I induced them to give your excellent medicine a trial. I immediately left town for three weeks, and you may judge of my surprise on my return, to meet him in the street on my way home from the circus, and find he had entirely recovered. Four weeks from the day he commenced taking your medicine, he was at work at his arduous trade of a blacksmith."

"There are other cases within my knowledge, where the Cherry Pectoral has been singularly successful, but none so marked as this. Very truly yours, G. W. UNDERWOOD."

#### HEAR THE PATIENT.

"Dr. J. C. Ayer, Lowell.—Dear Sir:—Feeling under obligations to you for the restoration of my health, I send you a report of my case, which you are at liberty to publish for the benefit of others. Last autumn I took a bad cold, accompanied by a severe cough, and made use of many medicines without obtaining relief. I was obliged to give up business, frequently raised blood, and could get no sleep at night. A friend gave me a bottle of your Cherry Pectoral, the use of which I immediately commenced according to directions. I have just purchased the fifth bottle, and am nearly recovered. I now sleep well, my cough has ceased, and all by the use of your valuable medicine. E. S. STONE, A. M., Principal Mount Hope Seminary."

"Hanover (O.), April 3, 1850.  
"Dear Sir:—I wish I could tell all that suffer with a cough, what your Cherry Pectoral has done for me. It does seem they might be benefited by the information. I had a lung fever, which left my lungs weak and inflamed. Being very feeble, and unable to gain strength at all, my friends thought I must soon sink in consumption. I had no appetite, and a dreadful cough was fast wearing me away. I began to take your beautiful medicine, by the advice of a clergyman, who had seen its effects before. It eased my cough at first, and gave me rest at night. In less than a fortnight I could eat well, and my cough had ceased to be troublesome, my appetite returned, and my feet were nourished. I was then restored to my strength. Now, after five weeks, I am well and strong, with no other help than your Cherry Pectoral. Yours with respect, JULIA DEAN."

"I hereby certify that the above statement of my wife is in conformity with my own views of her case, and her cure by Ayer's Cherry Pectoral. JOSEPH DEAN."  
"The above-named Joseph Dean, and Julia, his wife, are personally known to me, and implicit confidence may be placed in their statement. SAMUEL C. VAN DERWENT,  
Pastor of the Baptist Church."

Prepared by JAMES C. AYER, Chemist, Lowell, Mass., and sold by S. W. Fowle, Boston; Brown & Soley, Salem; W. F. Phillips, Newburyport; W. R. Preston, Portsmouth; Durbin & Co., Portland; Cushing & Eick, Augusta; C. W. Emerson, Bangor; W. O. Poor, Belfast; Allison & Gault, Concord; J. A. Perry, Manchester; James Green, Worcester; H. Brewer, Springfield; Lee & Butler, Hartford; Lee & Osgood, Norwich; C. S. Gorham, New Haven; W. E. Russell, Newark; Balch & Son, Providence; H. Thorton, New Bedford; L. Clapp, Pawtucket; J. T. Hall, Plymouth; T. A. Peck, Burlington; S. K. Collins, Montpelier; H. Warner, Windsor; and by all druggists everywhere. [L. 7-30]



## THE ADVENT HERALD.

BOSTON, MAY 1, 1852.

THIRTEENTH ANNUAL MEETING.  
OF  
Adventists in General Conference.

It is thought best to delay this meeting until the month of June. The suit by which the Adventists have been so long annoyed will then be disposed of, and the friends can come together and deliberate in peace.

During the Conference, discourses on important questions connected with our faith and duties, may be expected. Also, information of the state of the cause in different parts of the country, will be communicated by the brethren in attendance.

The coming Conference promises to be one of much interest. The deep feeling manifested by the brethren from whom we have heard, in view of the vast work spread out before the servants of Christ, is encouraging. The "harvest truly is plentiful," but the laborers are few. The Macedonian cry comes from every direction. Help is needed,—called for,—prayed for; and yet many of God's servants, whose energies are already wholly employed, are compelled to turn away from the cries that continually reach them. What can—what shall be done, to furnish the destitute with the bread of life? A wise and harmonious consideration of this subject, involving a cordial and active co-operation between pastors and evangelists in building up the churches in the faith and holiness of the gospel, would prove a great blessing to the churches themselves, and enable them in turn to extend more widely the knowledge of the truth to the destitute.

In the meantime we express the hope, that brethren will give the subject that close and serious attention which it demands, and that there will be a general representation from all parts of the country.

## "Youth's Guide."

In accordance with the announcement in the April number of the *Children's Advent Herald*, that paper now bears the above title. The first number of a new volume is out, and we think it will be appreciated. The transformation it has undergone will surprise some of its readers, but we think it will be an agreeable surprise. It has been enlarged, and appears in a neat and beautiful dress throughout.

The terms of the *Youth's Guide* are 25 cts. a year, payable invariably in advance. When the time for which a subscriber has paid has expired, the paper will be stopped, unless previous notice for its continuance shall be given. This arrangement has been rendered necessary by the delinquency of many subscribers. The sum that each one owes is too small to justify the sending out of bills, and yet it is this small sum that has led many to neglect paying. We have no doubt that the arrangement will commend itself to all those who prize the paper, and who desire its continuance.

DEAR BRO. HIMES:—When such useful brethren as C. B. Turner, Southard, Robinson, Hutchinson, and Kimball, are laid aside by sickness, it fills us with sorrow. We now have additional grief, by the illness of our beloved pastor, Bro. O. R. Fassett, who was taken suddenly ill last Saturday evening with bleeding at the lungs, and is now prostrate. Although we hope and think he will soon get over it, yet we are afraid of such complaints. Our prayer is that he, and the other brethren I have named, may be speedily restored to health and to usefulness in the cause which is so dear to their hearts. Affectionately yours, AARON CLAPP.

Hartford, April 26th, 1852.

[We have received the above just as we are going to press, and can only express our sympathy with our suffering brother, his afflicted family, and the church under his charge.—ED.]

Panorama of California.—Marvin's Gigantic Panorama of California is now on exhibition at Amory Hall, in this city. It comprises views of the Castle of San Lorenzo, Chagres harbor, dotted with canoes, Chagres river, Gorgogna, with its deep mountain passes, Panama, (from several points of observation,) Volcano of Colima, the city of Acapulco, San Francisco, the Golden Gate, city of San Francisco, harbor, and shipping, Happy Valley, Sacramento city, interior of the country, sketches of miners' life, occupations and perils of the diggings, &c. &c.

## To Correspondents.

H. Barringer, of N. Y., is informed that his impertinent letters, coming every few days with the postage unpaid, are no longer taken from the office.

S. J. M. M.—Received No. 16. All well here—suppose you are also.

Mormons.—The Washington correspondent of the *Philadelphia Ledger* writes:—"The Mormons will, if all the rumors prove true, give us some trouble. Not that they are of themselves strong enough to resist the authorities of the United States, but that they will call the Indians to their aid, and thus prolong the difficulties." We have long been of the opinion, that Mormonism will occasion serious difficulty on the Pacific.

TRACT FOR 1852.—This tract, comprising sixteen pages, is now out. It contains—A Glance at Europe—The Project of European Democrats, for the establishment of a Confederacy of Free States, a Splendid Bubble, contrary to the Word of God—Warning to the Church—The Lord's Speedy Coming, the Motive to Christian Duty, and Preparation for the Last Conflict.

Of this work we will send (paying postage for the same,) ten copies for 25 cts., or forty copies for \$1; by express, 100 copies for \$2; 1000 copies for \$15. We hope that a united effort will be made to circulate this tract broadcast.

"THE APPROACHING CRISIS."—We are ready to supply all orders. Single copy, 12 cts.; ten copies, \$1; fifty copies, \$4. Postage, under 500 miles, two cents; over that distance, four cents. Those ordering will remember, that the postage must be pre-paid; therefore it will be necessary to forward the amount of postage in addition. \$1 will pay for ten copies sent by express, or taken at the office; but if sent by mail, it will pay for nine copies and the postage under 500 miles, or for eight copies and postage, if over that distance and under 1500; but if over that distance for seven copies.

## Crime.

We scarcely take up an exchange paper, without meeting an account of some terrible, bloody, and fatal affray. A short time since one of these tragedies was enacted in Lancaster, Ky., in which four men were killed, and several others wounded. One party proceeding quietly along the road, was fired upon by another party concealed in a building. The building was then broken open by the former, and the affray terminated in the destruction of life which we have just stated.

These scenes are becoming fearfully common. Human life seems to be lightly regarded; and the laws of God, as well as the laws of man, are openly and boldly violated. To stop this great evil becomes a serious question—one in which the Christian and well-disposed part of the community are deeply interested. What can be done to curb this dreadful exemplification of a depraved nature?

The due administration of the law is a duty which is seldom strictly performed; and this laxity, combined with a morbid sympathy for the perpetrators of crime, where there is anything like what is called a "fair fight," works much evil on the public morals, and the order and well-being of society. The legal enactments for the suppression of crime, should be carried into effect with strict justice and impartiality; and every Christian, as well as every patriot and morally good citizen, should act with promptness and zeal for this laudable purpose.

But there is another and more important duty, especially incumbent upon the Christian community, viz., to use all their moral influence in society to prevent the commission of crime, and save the infliction of punishment. Members of the church too often treat serious crimes in others with carelessness, or even levity. They do not sufficiently show by word and action their abhorrence of crime, and the blighting influence of such neglect on public morals is incalculable. The child who sees his parent laugh at small vices, will soon learn to indulge in great vices, and finally, perhaps, reach the penitentiary, or the gallows.

What a striking illustration do these shocking scenes, to which allusion has been made, furnish of the paramount necessity of educating the young—of instilling into their minds the principles of religion and truth—of teaching them the "way in which they should go." When will men understand and appreciate these things; and pursue the method pointed out by God himself, to improve and render happy his rational creatures?—*St. Louis Presbyterian*.

## Protestant Persecuting Protestant.

We have been favored by the editor of *Evangelical Christendom* with some slips of his forthcoming number, of a character the most extraordinary. We have not, for many years, read anything that has excited a grief more deep, or a concern more oppressive. It would seem as if the "powers that be" throughout the Continent, had conspired as one man to suppress evangelical religion and religious liberty, wherever they appear. The facts given by Dr. Steane are frightful! Protestantism seems to stand upon the brink of destruction; and, if Providence prevent not, it will once more, in many places, be extinguished.

A worthy Baptist minister in Prussia has had three successive complaints laid against him for administering the Lord's supper; he has been commanded to disperse his Sabbath-school. In Hanover, a minister has been interdicted preaching the Word to a handful of people in a room behind his house, and the company compelled to retire under the brandishing of the sword of the police! In Hesse Cassel things have been carried to the same extent; but the crowning narrative of the whole refers to the case of a young lady, a minister of the Gospel, and other friends. The treatment of the pastor was inhuman, such as in England almost baffles credibility. He was thrust into a cell with two ruffian culprits, which was scarcely large enough to contain their bodies, while all the light they had was from a small aperture above! A board in the wall served for both chair and table; and a sack, with a little straw, served as a bed upon a damp floor! He had to keep on every article of clothing, to avoid being frozen! His miserable morsel of food was introduced by a hole in the wall. Candles they had none; they were obliged to feel for the miserable morsel called their supper! At length the excellent pastor was dragged before the judgment-seat, and sentence pronounced upon him—that, as he had been the chief instigator in the baptismal act, he should be imprisoned for eight days, living on bread and water! Such is liberty on the Continent of Europe.—*British Banner*.

## Fascination.

BORROW, in his new work, "*Lavengro*," relates the following curious incident, connected with the power of fascination:

"It happened that my brother and myself were playing one evening in a sandy lane; our mother was at a slight distance. All of a sudden, a bright yellow, and to my infantile eye, beautiful and glorious object, made its appearance at the top of the bank, from between the thick quickset, and gliding down, began to move across the lane to the other side, like a line of golden light. Uttering a cry of pleasure, I sprang forward and seized it nearly by the middle. A strong sensation of numbing coldness seemed to pervade my whole arm, which surprised me the more, as the object to the eye appeared so warm and sunlike. I did not drop it, however, but, holding it up, looked at it intently, its head dangled about a foot from my hand. It made no resistance; I felt not even the slightest struggle; but now my brother began to scream and shriek, like one possessed. 'Oh! mother, mother!' said he, 'the viper!—my brother has a viper in his hand!' He then, like one frantic, made an effort to snatch the creature away from me. The viper hissed again, and raised his head, in which were eyes like hot coals, menacing, not myself, but my brother. I dropped my captive, for I saw my mother running towards me; and the reptile, after standing for a moment nearly erect, and still hissing furiously, made off and disappeared. The whole scene is now before me as vividly as if it occurred yesterday—the gorgeous viper, my poor dear frantic brother, my agitated parent, and a frightened hen clucking under the bushes—and yet I was not three years old.

"It is my firm belief that certain individuals possess an inherent power, or fascination, over certain creatures; otherwise I should be unable to account for many facts which I have witnessed, and, indeed, borne a share in, connected with the taming of brutes and reptiles. I have known a savage and vicious mare, whose stall it was dangerous to approach, even when bearing provender, welcome, nevertheless, with every appearance of pleasure, an uncouth, wiry-headed man, with a frightfully-seamed face, an iron hook supplying the place of his right hand, one whom the animal had never seen before, playfully bite his hair, and cover his face with gentle and endearing kisses; and I have already stated how a viper would permit, without resentment, one child to take it up in his hand, whilst it showed its dislike to the approach of another by the fiercest hissing. Philosophy can explain many strange things, but there are some which are a far pitch above her, and this is one."

## Cost of the Late Troubles in Europe.

A Turin newspaper publishes a calculation of what the reaction cost Europe during the year 1849. The cost in men is first given, and is as follows:

The war of Naples and Sicily, including the men who died in prison, or were shot there	23,000
Rome, including the French soldiers	8,000
Spaniards, victims for the glorious expedition	73
War with Hungary (both sides)	42,000
The parts of Poland which mingled with the war in independence	7,000
Hungarians dead after the capitulation of Georgey, and in exile in Turkey	231
Junian insurrection	485
War of Italian independence (Milan, Venice, and Piedmont)	31,023
Total	211,812

More than one hundred and eleven thousand lives sacrificed to the ambition of kings and of the Pope! The same ambition has cost in money:

To France	429,000,000
To Central Italy (Rome, etc.)	23,000,000
To Naples	81,000,000
To Austria, Lombardy, and Venice	627,000,000
To Hungary	19,000,000
To Russia	503,000,000
To Piedmont (material for war)	75,000,000
To (national debt)	75,000,000
Total	1,832,000,000

## Gloria tibi, Domine!

While I walk life's thorny road,  
Path of pain, by Jesus trod;  
Lead me from temptation's snare,  
Be my shield where perils are;  
And my thankful song shall be,  
Gloria tibi, Domine!

When the weary race is past,  
When the goal is reached at last;  
When sad heart and aching head,  
In the grave find peaceful bed;  
When my ransomed soul shall rise,  
All exultant to the skies;  
Still my joyful song shall be,  
Gloria tibi, Domine!

## An Uncalled for Amen.

A correspondent of the *Methodist Protestant* relates the following story:

A very sensitive preacher, in a certain village not more than a hundred miles from Baltimore, was discoursing with great warmth on the uncertainty of human life. To give the greater effect to his remarks, after assuring his hearers that they might die before another hour had elapsed, he said, "And I, your speaker, may be dead before another morning dawns."

"Amen!" said the audible response of a pious and much loved brother in the congregation.

The preacher was evidently disconcerted for a moment. He thought the brother must have misunderstood his meaning. Pausing awhile, he repeated the declaration with still greater emphasis: "Before another hour your speaker may be in eternity!"

"Amen!" shouted the brother before him.

It was too much for the sensitive man, and stammering out a few additional remarks, he sat down before he had finished his discourse.

"Brother —" said the preacher next day to his kind-hearted friend of the amen corner, "what did you mean by saying amen to my remarks last night? Did you wish I was dead?"

"Not at all," said the good brother, "not at all. I thought if you should die, you would go straight to glory, and I meant amen to that!"

Sitting during Prayer.—This lazy and irreverent practice in public worship is undergoing a review, and to some extent, correction in places where it has been most prevalent. The *Southern Baptist*, published in Charleston, S. C., says: "We cannot but regard this posture on the part of Christians unscriptural, irreverent, and injurious to the irreligious. We should be glad to see a change in this respect in all our churches. If it would be an insult to sit in the presence of an earthly monarch, how much more obligatory is it upon us to stand or kneel when we address the great King of heaven and earth."

## To Agents and Correspondents.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, not to be mixed up with other matters.

2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.

3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines be too near together. When they are thus, they are laid aside unread. Before being sent, they should be carefully re-read, and all superfluous words, tautologies, remarks and disconnected and illogical sentences omitted.

4. Everything of a private nature should be headed "Private."

5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and state), be distinctly given. Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address. Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.

6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to earn the wages of our correspondents.

"QUESTIONS ON THE PROPHECY OF DANIEL."—Owing to the numerous calls for this work, we have concluded to get out a new edition. The design of the work may be learnt from the preface, published last week.

Price, 10 cents single; \$1 per dozen; \$8 per hundred. Postage (to be pre-paid), under 500 miles, 3 cts.; over that distance, and under 1500, 6 cents.

"VOICE OF THE LORD. Tract for the Times. By W. KING, A. M. Utica: R. W. Roberts, Printer, 58 Genesee-street. 1847."

We have received at this office a few copies of this tract, noticed a few numbers since.

## Appointments, &amp;c.

NOTICE.—As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening, or they cannot be inserted until the following week.

Bro. F. H. Berick will preach in Kennebunk, Me., Sunday, May 2d; Saccapump, 5th; Yarmouth, 6th; Poland, Sunday, 9th; South Paris, 11th; Watford, 12th and 13th; Richmond, Sunday, 16th; Hallowell, Saturday evening and Sunday, 22d and 23d; Augusta, Saturday evening and Sunday, 29th and 30th.

Bro. Addison Merrill will preach in Richmond, Vt., Sabbath, May 9th; Colchester, 11th; Burlington, 12th; Bristol, 13th; Rochester, Sabbath, 16th; Pomfret, 17th; Woodstock, 18th; Athens, (or where Bro. Camp may appoint), Sabbath, 23d. Week days 7 p. m.

Bro. G. W. Burnham will be with the church at Albany, N. Y., Sunday, May 2d; Hartford, Sundays, 9th and 14th; Providence, R. I., Sundays, 22d and 30th.

Bro. P. Hawkes will preach in Bristol, Ct., Sunday, May 2d.

## BUSINESS DEPARTMENT.

DELINQUENTS.—Bills will soon be sent to past and present delinquent subscribers of the *Herald*. It is in the power of agents and friends in the places where delinquents reside, to afford us efficient aid in this matter. Bills have been sent out repeatedly to most of them, but only few of them have made any reply. We see no other method to pursue than to employ special agents, to present the bills personally. We shall commence with the State of Maine. Elder T. Smith, of Eddington, has received the bills of those indebted in the towns east of the Kennebec, and Elder I. C. Wellcome will receive those in the towns on the west of the river. Special agents are wanted for New Hampshire, Vermont, Connecticut, Rhode Island, and Massachusetts. A reasonable commission will be allowed. Those willing to act as agents will please write us.

## Business Notes.

Robert Chown.—We wish you to do what you can in obtaining subscribers for the *Herald* and *Youth's Guide*. Will send books to your order when wanted.

D. W. Sornberger.—The money was received and the books sent. P. V. West, \$7.—It just balances your account, two copies of H. three of C. H., and leaves 77 cts. for tracts and postage, which we send.

C. Green.—Sent books as you directed the 25th.

M. O. Pray, \$8.—Balances your book acct., and pays your *Herald* to No. 563, and *Youth's Guide* to No. 72.

J. J. Bigelow.—Sent you books the 24th by express.

## Delinquents.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

HENRY POWNELL, of Potter's Mills, Pa., does not take his paper from the office—he owes..... 1 50

A. L. BURWELL, Panton, Vt., stops his paper, owing 1 50

H. GARDNER, do do do do do 75

Total delinquencies since Jan. 1st, 1852..... 57 61

## FOR THE DEFENCE.

Previous donations	244 57
C. Chisman	1 38
W. Simon	53
A. Friend	5 00
C. Green	1 00
Wm. H. Harris	50
A. Friend	5 00
A. Lester	5 00
Joseph Shuckley	1 00
J. Robbins	1 00
S. V. Nason	1 00

## TO SEND HERALD TO THE POOR.

J. Vose..... 0 50

## The Advent Herald.

TERMS.—\$1 per volume, of twenty-six numbers, if paid in advance. If not paid till after three months from the commencement of the volume, the paper will be \$1 12 cts. per volume, or \$2 25 cts. per year. \$3 for six copies—to one person's address. \$10 for thirteen copies. Single copy, 5 cts. To those who receive of agents without expense of postage, \$1 25 for 26 Nos.

For Canada papers, when paid in advance, \$1 30 will pay or six months to Canada East, and \$1 30 to Canada West, or \$1 will pay for 22 Nos. to the former, or 20 Nos. to the latter.

Where we are paid in advance we can pay the postage in advance to the lines—20 cents for six months to Canada East, and 20 cents for six months to Canada West. Where the postage is not paid in advance, it is 1 cent on each paper to Canada East, and 2 cents to Canada West, which added to the price of the vol. \$1 12 cts. at the end of six months, brings the *Herald* at \$1 38 to Canada East, and \$1 63 to Canada West.

ENGLISH SUBSCRIBERS.—The United States laws require the prepayment of two cents postage on each copy of all papers sent to Europe or to the English West Indies. This amounting to 52 cts. for six months, or \$1 04 a year, it requires the addition of 2s. for six, or 4s. for twelve months, to the subscription price of the *Herald*. So that 6s. sterling for six months, and 12s. a year pays for the *Herald* and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., London.

## Agents of the Advent Herald.

Albany, N. Y.—D. Duesler, No. 5	Lowell, Mass.—J. C. Downing
North Pearl-street	L. Hampton, N. Y.—D. Bosworth
Auburn, N. Y.—H. L. Smith	Merrillville, Pa.—Sam'l G. Allen
Buffalo, " W. M. Palmer	New Bedford, Mass.—L. N. Davis
Cincinnati, O.—Joseph Wilson	Newburgh, " Dea. J. Pearson, sr., Water-street
Canton, Mass.—Dea. J. Burditt	New York City.—Wm. Tracy, 75
Danville, C. E.—G. Bangs	Delancey-street
Durham, " D. W. Sornberger	Norfolk, N. Y.—Elder B. Webb
Durham, " J. M. Oerock	Philadelphia, Pa.—J. Litch, 704
Derby Lane, Vt.—S. Foster, jr.	North 11th street
Detroit, Mich.—L. Armstrong	Portland, Me.—Wm. Pettigill
Edgington, Me.—Thos. Smith	Providence, R. I.—A. Pierce
Farnham, C. E.—M. L. Dudley	Rochester, N. Y.—Wm. Busby
Glenville, Annap., N. S.—Elias	215 Exchange-street
Woodworth	Salem, Mass.—L. Osler
Hallowell, Me.—J. C. Wellcome	Toronto, C. W.—D. Campbell
Hartford, Ct.—Aaron Clapp	Waterloo, Shefford, C. E.—R.
Hewletton, N. Y.—W. D. Ghoslin	Hutchinson
Homer, N. Y.—J. L. Clapp	Worcester, Mass.—J. J. Bigelow
Lockport, N. Y.—H. Robbins	

## Receipts from April 20th to the 27th.

The No. appended to each name below, is the No. of the *Herald* to which the money credited pays. By comparing it with the present No. of the *Herald*, the sender will see how far he is in advance, or how far in arrears. No. 554 was the closing No. of last year. No. 555 is to the end of the first six months of the present year; and No. 606 is to the close of this year.

S. Brown, 598; A. Parmelee, (as we suppose, no name) 556; R. Kitchen, 581; J. Tucker, 580; C. Watkins, 593; L. Morton, 586; J. McCallan, 589; Wm. A. Curtis, 586; W. A. Durand, 586; G. J. Geer, 585; S. A. Geer, 586; E. Parker, 586; J. Raymond, 589; E. Cameron, 593; R. Dudley, 594; E. Henderson, 589; E. M. Sweet, 587; Dr. F. A. Cutter, 632; W. H. Fernald, (C. H.), 589; W. H. Harris (30 cts. for D.), 593; S. V. Nason, 580—each \$1.

G. Huntley, 612; D. Blood, 586; W. Simpson (and C. H. and D.), 619; D. S. Niles, 600; R. Smith, 545; J. Smith, 612; N. Davis, 612; D. A. Arthur, 612; E. Gillett, 612; A. Brown, 588; R. Chown and book, 582; Isaac Reed, 612; M. P. Pattee, 612; E. G. Allen, 586; M. Evert, 588; W. Spenson, 593; C. F. Jordan, 580—each \$2.

Otis Warner, 534; L. W. Northrop, 566; P. G. Gerard, (and books sent), 598; W. Paul (175 for C. H.), 600; A. Feun, 568—each \$3.

C. Macomber, 539; J. Alcott, 588—each \$4. A. Clapp, on acct.—\$5. L. M. Lowell, (R. M. S.), 580—\$1 25. A. Hollis, 580—\$1 25. A. Warren, 571—68 cts.





Luke 9: 28-30

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. IX.

BOSTON, SATURDAY, MAY 8, 1882.

NO. 19. WHOLE NO. 573

## THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON-STREET, BOSTON,

(Nearly opposite the Revere House.)

JOSHUA V. HIMES,

PROPRIETOR AND EDITOR.

ALL communications, orders, or remittances for this office, should be directed (post paid) to J. V. HIMES, Boston, Mass. Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.

\*For terms, &amp;c., see last page.



## OUR ONE LIFE.

"Occupy till I come."—Luke 19:13.

'Tis not for man to trifle. Life is brief,

And sin is here.

Our age is but the falling of a leaf,

A dropping tear.

We have no time to sport away the hours,

All must be earned in a world like ours.

Not many lives, but only one have we,

Ours, only one.

How sacred should that one life ever be,

That narrow span!

Day after day filled up with blessed toil,

Hour after hour still bringing in new soil.

Our being is no shadow of thin air,

No vacant dream.

No fable of the things that never were,

But only seem.

'Tis full of meaning as of mystery,

Tho' strange and solemn may that meaning be.

Our sorrows are no phantom of the night,

No idle tale;

No cloud that floats along a sky of light,

(On summer gate.

They are the true realities of earth,

Friends and companions even from our birth.

O mortal life,—how brief, and poor, and sad!

One heavy sigh.

O life restored,—how long, how fair, and glad!

An endless joy.

Oh, to be ever done with dying here!

Oh, to begin life in the living sphere!

O day of time,—how dark! O sky and earth,

How dull your due!

O day of Christ,—how bright! O sky and earth,

How fair and new!

Come, better Eden, with thy fresher green;

Come, brighter Salem, gladden all the scene!

London Quarterly Journal of Prophecy.

From the London "Quarterly Journal of Prophecy."

## Genesis.

V. 1.—"In the beginning God created the heaven and the earth."

Heaven and earth are the two places or regions, whose history, God, in his Word, purposes to write. \* He who alone knows everything relating to them, secret or open, undertakes to put on record for us, at "sundry times, and in diverse manners," some memorials of the strange wonders, which, in word and deed, have taken place within their bounds. It is to "heaven and earth" that He confines his information, and of all beyond these he says but little. Of what they have been, and of what they yet shall be, when his great original purpose shall unfold itself in all its parts, in the ages to come, He gives us his own account. The Bible is God's history of heaven and earth, the only authentic history of them in existence. He begins and ends his volume with these; and throughout it, they form the scene of his manifold plans and workings, the circle over which his divine love spreads itself in its glorious manifestations of wisdom and of power.

He sets out with asserting his own prerogative as Creator—the originating One, the unbeginning One. His opening statement tells us that the things which we see are not self-produced. They are not from eternity. They once were not. They once began to be. And it was He whose name is God (Elohim), that caused them to begin. He created them all, upper and lower, far off and near. Thus He gives the lie to the pretensions of every idol,

\* "To the idea of a creation out of nothing, no ancient cosmogony has ever risen. . . . The peculiarity belonging to the Bible cosmogony (having as its fundamental idea a creation out of nothing), places it at once in an entirely different category from all ancient myths. . . . It is only by the most violent exegetical methods that this idea can be banished from Gen. 1:1."—Havernick's Introduction to the Pentateuch, p. 94; see also Dr. Buckland's note in his "Bridgewater Treatise," vol. 1, p. 22

and sets aside the gods of the heathen, as non-creators. (Psa. 96:5; Jer. 10:11.)

Strange that any other thought should have entered the mind of man! Self-creation, chance-creation, how monstrous! A palace built by itself; a city reared by chance; life without a living One! How incredible! The world declares its Creator. It has a voice which says, "I did not create myself; He who created me is one infinitely more glorious than myself."—Rom. 1:20. Even reason sees this; yet it is faith that discerns it fully, and sees *who* it is that made all things. (Heb. 11:2.) The God of the Bible is just such an One as we could suppose to be the Creator of the world. The gods of the heathen (taking their own best descriptions of them) could not have done it. Look at the Bible, and read what it makes known of God, and you will say, "this is just such a God as could have planned and made the world." Look up at the heavens, and see how they declare the glory of God, and you will say, "the God that made these heavens is just such a God as could have written this Book."

He who made all things to be, must be the I AM, the Being of beings, the fountain-head of being. And who but He could give us the history of creation? Who but the beginning and the end could speak from his own knowledge, and say thus, with authoritative certainty: "In the beginning God created the heaven and the earth." Reason may speak of a God, for the visible creation does declare an invisible Creator (Rom. 1:20); but when asked, "What is his name, and what is his Son's name, if thou canst tell" (Prov. 30:4), it is speechless. God himself must be the revealer of the mighty secret. And He has revealed it; He has told his name and his Son's name. Man cannot give a name to God; God has himself done it, and that name is our refuge and our joy.

Oh, the folly of *atheism*! A world without a maker! Oh, the misery of *atheism*! No glorious One, no perfect One, no blessed One—how sad! What a blank there would be if this were true. It would be a sky without a star, a world without a sun. And what feebleness in reason! It cannot even name the name of God; and when it tries, as heathenism has done, to repeat the name first given, it does so with a stammering tongue. What could reason tell us of Jehovah? What can it say without a Bible? Man without a Bible—what can he say? No Bible: what a blank! No message of love, no teachings of holy wisdom from Him who made us! Impossible! To believe that it could be so would be to be more credulous than the pagan savage.

V. 2.—"And the earth was without form and void; and darkness was upon the face of the deep."

Such was the state of this earth about the period when this history begins. It was a region of rayless darkness. Deepest night rested over it. It was without form, utterly shapeless in all its parts. It was *void*, that is, *unfilled up*. None of these things existed which make up its "fulness." (Psa. 24:1.) In none of its parts was there any filling up. It was like the newly quarried block ere the sculptor's chisel has touched it. Evidently pointing back to this chaos, and using it as a figure, Job describes the grave as "a land of darkness, and the shadow of death; a land of darkness; as darkness itself; of the shadow of death; without any order, and where the light is as darkness." Jeremiah also describes the land of Israel, in the day of calamity, in language of the same kind (Jer. 4:23), and Nahum predicts the ruin of Nineveh in words taken from this description of the original chaos. (Chap. 2:10.) Then farther it is called "deep," or *abyss*; as if it presented one great mass of confused and turbid water.

How long this state of chaos might have existed, we know not. Not a word is said to intimate the time. It is not such a condition of things as might have been expected to come directly from the hand of God; for all that comes from Him is *perfect*, in its kind and in its degree. The infant is perfect in all its parts, though it is not a man; the seed is perfect, though it is

not a flower or a tree. So that this chaos looks like the wreck of a former world—the ruins of some vast city or temple; it seems to be the result of the destruction of a previous state of things. It is not the infancy of a new creation that we behold, but the mangled and corrupting corpse of the old, which must be buried out of sight ere the new can be begun.

V. 2.—"And the Spirit of God moved upon the face of the waters."

How long or how brief the period of chaos was it matters not. The appointed time was now come when these ruins were to undergo a change, and under the hand of the great Master Builder to rise into another temple. God's Spirit went forth to renew the face of creation. Like a bird over its eggs, and bringing life out of them by its vital heat, the Spirit brooded over the face of the deep or abyss. Immediately the quickening, renewing process began. In what way He wrought upon creation we know not, but his almighty touch produced some change, and vitality was diffused throughout creation. (Job. 26:13; Psa. 33:6, 104:30.) And when the great restoring process is begun at the Lord's second coming, the Holy Spirit takes the same part in the work of restitution as at first; for it is when He "is poured out from on high," that "the wilderness becomes a fruitful field," (Isa. 32:15,) thus identifying Him as at once the converter of the soul, and the restorer of creation. He is the great agent in every process for restoring or perfecting or beautifying soul and body, nay the very earth itself. He is the author of all the loveliness that we see around us in herb, or shrub, or tree, or flower. All life, all beauty, all order, all perfection, are from the Holy Spirit! How near should we feel Him to be, how gracious, how willing to quicken us, and restore to us the lost beauty of our first creation!

V. 3.—"And God said, Let there be light, and there was light."

God put this question to Job, "Where is the way where light dwelleth?" (chap. 38:19) and this verse is an answer to this, as if God had said, "The light dwelleth with me; for I issued the command 'be light,' and 'light was.'" Thus God claims light as his production, as he had already claimed creation. The name of the Maker of light is *Elohim*.—God! "I form the light." (Isa. 45:7.) Of all light, both for soul and body, He is the Creator, nay the great central sun and source. "I am the light of the world." (John 8:12.)

God does not mean to teach us here that this was the first time that such a thing as light existed at all. There must have been light before, light with God, light with the angels, light in heaven, and, it may be, light shining on this very earth before its state of chaos began. It is a heathen or philosophic fable that darkness was the original and uncreated state of things. Darkness is always associated with death in Scripture, just as light is with life. Nay, darkness is associated with "him who has the power of death, even the devil;" he is "the ruler of the darkness of this world;" and it is in connexion with the sin and doom both of him and his angels that darkness is spoken of (2 Pet. 2:4; Jude, 6.) Whatever may have been the origin of the darkness, we know that it covered the earth, thick and impenetrable in its gloom. But now the command went forth, and the darkness began to disappear. The sun did not at once shew itself, but its light began to find its way dimly and faintly through the gloom, which, from this time, became less and less dense, so that there was now only partial darkness, such as there is in a dull misty morning. How this alteration was produced we know not. We know this, indeed, that a very slight change in the component parts or elements of our atmosphere, or in the proportions in which these elements are combined would completely disorganize it, and prevent its being the medium of light. Its transparency depends on combinations which require to be most nicely proportioned, so that as, on the one hand, an alteration in these could have produced the previous state of total darkness, so another change would, by

restoring its lucidity, let in light upon the earth. Accordingly the command went forth which was to restore transparency to our atmosphere, which, at this time, was not only unfit to transmit, but even to bear the dense humid vapors that loaded it. One word from Almighty lips effected the change whatever it might be. He spake, and it was done! A word, no more! How easy with God! And He who lighted up the world, is the same as He that lights up the soul. (2 Cor. 4:6.) He is the "light of the world," the "morning star," the sun of righteousness. His work in the soul is to fit it for receiving light, and then to pour it in. He restores transparency to the faculties of the soul, and then the light begins to find its way into each region and recess.

"On whom does not His light arise," asks Bildad. (Job. 25:3.) David says, in reference to the heavenly orbs, "Their line is gone out through all the earth;" (Psa. 19:4.) and our Lord says, "He maketh his sun to rise on the evil and the good." (Matt. 5:45.) What declaration of grace does each day's light make to us! What a Gospel does each sunbeam preach! He has not turned our earth into a region "of outer darkness;" and this is grace. He still bids his sun go forth each morning to light our ways, sinners as we are; and this tells us of his willingness to give light to the darkest.

"Light is sown for the righteous!" Yes, it is *sown* in the fullest sense of that word; not merely *scattered abroad*, as commentators would have it, but *sown*. And this both naturally and spiritually. (1.) *Naturally*. This is not the time of light. A change has passed upon it by the fall. It has lost much of its purity and brightness. And the mere increase of its *intensity* would not serve unless its innocuous mildness were restored along with it. But there is a time predicted when "the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days." (Isa. 30:26.) Were the sun still to "smite by day, and the moon by night" (Psa. 121:6), this increase of light would be no blessing; but the "restitution of all things" shall embrace in it a restitution of primeval mildness to the light; and who can tell how much of the removal of the curse upon the earth may be effected by this restoration of its genial, health-giving, fructifying properties to the light. But this is only the time of sowing. It doth not yet appear what it shall be. It is underground, or at most it is but in the blade or bud. And Oh, if this its imperfect state be so very beautiful, what will not its perfection be in the coming harvest; if the bud be so fair and fragrant, what will be the expanded blossom in the new earth wherein dwelleth righteousness? The sowing time is one of tears, the shower and the sunshine mingled together; but the reaping time shall be glorious. (2.) *Spiritually*. This is the hour of the power of darkness. In one sense we have been brought into "marvellous light" (1 Pet. 2); "Christ has given us light," (Eph. 5.) But still we see through a "glass darkly." (1 Cor. 13.) Clouds fold themselves round us; sorrow and conflict, misgivings and faintings, beset us on each side. But sunshine shall yet burst on us. Light is *sown* for us; the light of an unsetting and an unsmiling sun—the light of Him who is light itself, and in whom is no darkness at all. Through this sowing time of darkness and sorrow we are passing to the reaping time of light and joy. —(To be continued.)

## Lake of Tiberias and the Dead Sea.

The "Lake of Tiberias" is a perfect contrast to the Dead Sea, because of its surprising loveliness. Beautifully rounded hills, clothed in exquisite verdure, shut it in; the clear waters glitter like silver in the sunbeam. The snowy summit of Hermon gleams away to the north; the battle-mented city of Tiberias, at a distance, lends enchantment to the view. By moonlight the scene is quite as beautiful; beside those associations which throng the heart and hush the



voice, that lift up the silent prayer, and make one feel, for the time, that he has lived long enough on earth.

It is very singular that the most recent Jewish work upon Palestine, that by Rabbi Schwartz, countenanced by the best scholars of his people, should so entirely misrepresent this neighborhood, as it does also some other parts of Palestine. According to him, "one sees constantly an active intercourse carried on through means of small vessels, in which the inhabitants of the opposite side of the Jordan bring wood and other articles for sale to Tiberias." This is pure fancy-work; they might do it if there were inhabitants, and if there were boats. But, except the roving Bedouin, there seemed to be no people on the eastern side of the lake—nothing, indeed, but silence and desolation—and no boat is to be found on the still waters since the "Exploring Expedition" purchased the last, which was afterward abandoned on the Jordan, and is a total wreck before this time. Neither do the inhabitants of this once proud city need wood, as their climate is exceedingly warm, and a little charcoal is the usual article for lighting the pipe or boiling the coffee.

The lake is now found to fill a concave basin about one hundred and sixty-five feet of greatest depth; is about twelve miles long and five broad; delicious fish of five varieties abound, and it is still subject to violent squalls, as in the Saviour's time. Nothing has changed, save that silence and desolation have crept over the once busy scene, a desert succeeded to a continued cluster of villages and towns, the desolating despotism of thieving Arab and lazy Turk, to the comparative protection of the Roman Empire. Tiberias, to be sure, has been greatly injured by earthquakes; the last one, in January, 1837, completely levelled part of the city walls, filled up some of the streets with ruins, and, by its destruction of life, gave the poor people a warning which they are not disposed to take. But the other places along the shore, Chorazin, Bethsaida, Capernaum, etc., are entirely gone. The site of some of them is greatly in dispute; half a dozen houses mark the location of Magdala, which recent travellers have fancied to be Capernaum; but Tiberias is the only town worth naming; and that, though handsome enough when seen from the hill-tops, is a mass of poverty, filth, disease, Jewish fanaticism, and melancholy ruin. It is one of the four holy cities, Hebron, Jerusalem, Safet, Tiberias; and thousands of exceedingly wretched European Jews, who come here to die, are stripped by the government of nearly everything they possess, and, through indolence, destitution, uncleanness, the debility and disease of the fevered atmosphere, and natural depression of spirits, no doubt die soon. We had taken pains to see the Jews in various countries, and had wondered everywhere at the miserable quarters into which they are crowded, the ancient rags in which they pretend to clothe themselves, and the woe-gone visages, which tell loudly enough how the iron of oppression has entered their souls. But, in Palestine, there is still a lower depth which these forlorn wretches have reached; more rags, filth, sickness, and despair. The cities they most frequent are especially disgusting; the quarters given up for their abodes are amazingly uncomely and uncomfortable. It accounts a little for the different views given by travellers of the same place, that Jerusalem, for instance, in the Christian portion, is as clean and well paved as it is disgusting and impassable in the Jewish. Only at Damascus do the Jews seem to live and flourish, decorate their persons gaily, fare sumptuously, occupy houses gorgeous as an oriental dream, and amass fortunes in the eyes of all men, with none to molest or make them afraid.

The Jordan was never thoroughly known until the laborious, successful, and really noble expedition, permitted, rather than patronized, by our Government. A British lieutenant indeed had attempted it, but his untimely death deprived the public of any benefit from his sufferings. Lieut. Lynch did his work so thoroughly that it need not be done again; having answered the most interesting questions, sometimes indeed in a very unexpected manner.

As the Dead Sea has been reported to lie more than one thousand feet below the sea of Tiberias, the distance between these two expansions of the Jordan being but sixty miles, and no rumor existing of any great falls, it was supposed that some serious mistake had been made in the reckonings. The American party settled this matter quite satisfactorily. The distance between the one "Sea" and the other is really only sixty miles, but the Jordan makes two hundred of it by its perpetual windings; and though it has no cataracts, it has continual rapids, so that a wooden boat could not live upon the uneasy stream, and the one purchased at Tiberias had to be abandoned because of its shattered condition. The Jordan is in fact a headlong mountain torrent, rushing sometimes twelve knots an hour, changing its winter depth of twelve feet into a summer shallow of sometime less than three. The plain, through

which this winding stream hurls itself down with such rapidity that bathers are every year washed away and drowned, called the "Ghor," is generally treeless, barren, and cheerless. Some naked and lofty mountains border the sides, and add to the desolate air, and frequently one bank is lined with an impenetrable jungle of canes, willows, tamarisks, and oleanders. The same romance-writer who enlarges upon the busy boating of Galilee, finds here delicious arbors, vocal with melody, gay with rainbow hues, "as if laid out for a pleasure-garden by the hand of man." It is unaccountable that a person could have lived many years in Jerusalem, and written thus of a region only twenty miles distant. The immediate banks, where the "swellings" of the Jordan still take place, not enough, however, to be called an overflow, and very little like the inundations of Egypt, are an inaccessible wilderness; and at the time of our visit still moist to the feet, destitute of bird or flower, and resolutely forbidding any entrance. Back of this fringe of a Mississippi-wildness, comes the wide plain, exceedingly productive where it is watered, and unspeakably dreary where it is not.

The Dead Sea voyage was not so entirely one of discovery as the descent of the Jordan, by Lieut. Lynch. Lieut. Molyneux, whose idea was formed at the same time with that of a kindred officer of another service in the other hemisphere, had made the exploration, and almost immediately died from exhaustion. But many facts of interest are now for the first time the property of the public. By an examination made of the waters after his return, our officer discovered that no vestige of animal matter existed in this singular lake; though wild ducks are sometimes seen floating upon its molten sea, and fish are often brought down by the Jordan, and there is nothing to prevent creatures from flying across if they would.

The different reports made by different travellers regarding the density, sliminess, and taste of the waters, are readily explained by the vast change which the sea undergoes from winter to summer. When the Jordan pours in its fullest flood, and evaporation is very slight, of course its peculiarities are greatly diminished; and again, in the latter part of summer, when the supply of fresh water is so small, and the action of the sun so intense in this stony furnace, the strongest language which has been employed could hardly be accused of exaggeration. Even in the winter the waters were more unpleasant than any liquid medicine which I remember, and a book dropped in accidentally never afterwards became dry. The metal boats of the American Expedition were kept constantly polished, and were very much worn by these leaden waves, whose roll in a storm seemed like the stroke of heavy hammers. In bathing, it is almost impossible to keep the feet down, because of the uncommon buoyancy of the water, and horses frequently roll over when they attempt to bathe, and are not a little troubled by the unusual condition of things. An oily, prickly, burning, and very disagreeable sensation is experienced for some time after bathing; but the water itself has no smell, and the sulphurous odor, more or less perceptible according to the season, comes from "springs and marshes along the shore." Even in the coldest weather, the air in this sunken caldron is hot and suffocating. Travellers feel feverish and feeble; "the figure assumes a dropsical appearance; the slightest scratch festers;" and the American sailors "complained bitterly of the irritation of the sores whenever the acid water of the sea touched them."

But the most noteworthy fact of this body of water, Humboldt declares to be without a parallel in the known world. The sea itself is more than a thousand feet lower than the Mediterranean, and must therefore be the lowest sheet of the kind in the world; but, strange to say, the northern half is sunken nearly thirteen hundred feet below the southern portion, and, upon examination, discloses a ravine running from north to south in continuation of the Jordan; proving that the river once ran through this channel, but by some monstrous subversion of land is now arrested, and spread out in this molten bed. The southern part is supposed to have been the seat of the guilty cities of the plain; but if so, these sinks of hopeless sins were far less extensive and less splendid than is commonly supposed. The figure of the sea is more uniform than is generally represented, and its dimensions are about forty miles by nine.

N. Y. Quarterly Review.

(For the Herald.)

### Sketches of Travel.

#### No. XVI.—NICE TO GENOA.

This is said to be the most beautiful ride in Italy. It comprises all that is lovely and sublime in natural scenery, and all that is romantic and venerable in historical associations. It passes through what is called the "Riviera di ponente," i. e., "the shore of the west"—or more briefly, the "Riviera"—a district of six or seven miles

in width between the mountains and the sea, or running up the mountain slope, so completely sheltered from the cold winds of the north and open to the genial influences of the south, as to enjoy a temperature capable of bearing many of the productions of tropical climes. Here flourishes the American aloe, which has now become naturalized so as to grow by the road side, sometimes to the height of twenty-feet; the prickly pear, the pomegranate, the palm of the East. The palm was introduced and cultivated for the purpose of supplying branches to be used in the ceremonies of the Romish festival, *Palm Sunday*. Groves of olives clothe the sides of the mountains. The gardens abound in orange, and lemon, and fig-trees, and the road is often lined with rhododendrons and oleanders. The road now winds up the sides of the mountains, affording magnificent views of the country and sea, and now descends and runs along the strips of plain at their feet, and sometimes on the very margin of the sea. It is on the line of the Roman *Aurelian way*, some remains of which may occasionally be seen.

On a fine morning about the middle of June we took our seats in the diligence, to enjoy the beautiful ride—a company of five, besides the conductor and postilion—viz., two young Englishmen, travelling for health and pleasure, just from a visit to Madeira, two young Americans, one fresh from a year's tour in Spain and Morocco; and a grave but polite Austrian student. We were in fine spirits, disposed to enjoy everything, and determined to let nothing escape us that was worth seeing.

Immediately after leaving Nice, we commenced the ascent of the mountain, which presented us with a constant succession of the finest views in every direction. We look back upon Nice with its clustered buildings, its bridges, its gardens, saluting us with their distant fragrance borne on the southern breezes, its crescent beach and the sea beyond. We follow the valley in which Nice lies, along its well-cultivated sides, trace the Turin road nearly parallel with our own, until the eye rests upon the blue mountains terminating the vista, with here and there a snowy peak glittering in the sun. Around us are hills, and knolls, and rocks, and mountains, of every shape and size. The view from the top of the ascent, where the road passes under the fortress of Montalbano, is very fine. To the west, the great bay of the Mediterranean as far as Antibes and the coast of France far beyond; to the east, Villafranca, the Riviera, headlands, bays, towns, and towers in endless perspective.

Here properly begins the district of the Riviera. We pass *Esà*, boldly situated upon a rock a little off the high road, which was built as a city of refuge from the corsairs. A huge mass of solid ruin, towering above all surrounding objects, attracts our attention at a distance, long before we have reached it. It stands in the midst of the little village of Turbia, and has served for a quarry out of which the church and many of the houses have been built. This ruin is the nucleus of the celebrated TROPHÆA AUGUSTI, built to commemorate the victories of Augustus over the tribes of the Ligurian Alps. The Ligurian tribes were among the last of the inhabitants of Italy incorporated in the Roman empire. They were the allies of the Carthaginians in their wars with Rome, and for more than a hundred years defied all the military power of the Roman empire. When they were conquered by Augustus, he erected this remarkable trophy in commemoration of the event. It bore an inscription, which contained the names of these tribes; and a small fragment which still remains, with part of one word and portions of the letters of the line above, can be exactly fitted on to the inscription as recorded by the historian Pliny. This solid mass of stone was probably covered by sculptures of trophies of arms, and surrounded by a statue of Augustus. Many fragments of columns, and friezes, and other architectural ornaments, have been incorporated in the walls of the church and other buildings in the village. An ancient Roman road-guide called the "Itinerary of Antoninus," assigns this rock of Turbia as the boundary of Italy and Gaul.

Soon after leaving Turbia we enter the domain of the *Prince of Monaco*, the smallest monarchy in the world. It contains two towns and one village, and about 6000 inhabitants. The Prince, *Onorato IV.*, is descended from the Grimaldi family, to whom this domain has belonged for more than eight centuries. He has his capital, the ancient city of MONACO, which stands out of the main road close to the sea-shore, covering the table surface of the rock, with its little quiet port, its walls and towers, its grand square, its palace, where are guard-room, ante-chamber, throne, and all the attributes of sovereignty. The entrance into his dominions is signified by a dogana, or custom-house, bearing the lozenge shield of the Grimaldi family, surmounted by a crown, where your baggage must pass under inspection. The Prince lives at Paris the greater part of the year. The inhabitants are said to be very proud

of their independence, and the dignity of their Prince.

We next pass *Roccambruna*, curiously situated upon a rock of *breccia*. It is said that the whole has sunk down several hundreds of feet without damaging or even disturbing the castle and edifices comprising the village. The road here attains to a great elevation. It is frightful to look over the side, unprotected by any rampart, and see the rapid slope of the mountain many hundred feet down to the edge of the sea. The country bears marks of careful cultivation.—Every inch of soil is improved, the hill-sides are terraced, and everything grows with great luxuriance. We descend through a noble wood of ancient olives, and a long avenue of rhododendrons, oleanders, and palm trees, into *Mentone*, the other town belonging to the Prince of Monaco. About half a mile beyond we come to another custom-house, where our baggage undergoes another examination, while we regale ourselves with some excellent cream cheese, which the peasant girls bring us. We re-enter the Sardinian territory.

The next place is *Ventimiglia*, the ancient "Albium Intemelium," and capital of the Intemelian Ligurian tribes. It is an Episcopal see, and claims to have had the apostle Barnabas, for its first Bishop. The road through the town is very rough, narrow, and steep. We had occasion to remember it; for we came very near upsetting just before crossing the long wooden bridge over the Roja. A peasant had left his cart standing right in the way, and as our postilion endeavored to display his skill in turning the sharp corner to bring us on to the bridge, notwithstanding the obstruction, the front wheels began to sink down the steep bank on the left, and would speedily have been followed by the whole vehicle, had not the conductor jumped out, and with several others pushed it back by main force, till the horses could be righted.

The road now passes through a more level country. We notice the two stone towers of Roman origin upon the Monte Appio, and a little off the road the ancient castle of *Dolceacqua*, by the side of the river Nervia. We stop at *Bordighiera* to dine. Above this village is the *Montenegro*, which is said to have once sent forth flames. There are many mineral and warm springs in this neighborhood. The palm trees become more and more numerous, giving quite an oriental aspect to the scenery. Many of them are swathed around nearly all the way to the top, in order to improve the growth of the branches used in ecclesiastical purposes.

*San Remo* is the next place, a city of 11,000 inhabitants, beautifully situated upon the sea-shore, and extending up the side of a lofty hill. This is considered the culminating point of the tropical vegetation of the Riviera. The palms grow in the greatest luxuriance, and the dates attain full maturity. The city contains many beautiful gardens, generally on terraces, which are adorned with palms and orange groves, and perfume the air with their sweet odors.

After leaving the next place, *San Lorenzo*, the road for some distance was along a steep bank close by the sea. Here you see at frequent intervals along the coast, picturesque towers of stone, that excite your curiosity. They were built by the inhabitants three or four hundred years ago, as places of refuge from the Barbary pirates, who were the terror of this whole region. These towers are very thick, with narrow apertures and doors high in the walls, requiring a ladder to reach them. When the alarm was given, the people fled to their stronghold, drew up the ladder after them, and were safe from their enemies. While looking at these towers, I was forcibly reminded of Prov. 18:10—

"The name of the Lord is a strong tower;  
The righteous runneth into it and is safe."

We ride through the steep streets of *Porto Maurizio*, which stands upon a hill projecting into the sea—cross a fine suspension bridge with piers of polished white marble, and enter *Oreglia*, the birth-place of Andrea Doria, the Genoese Admiral, descend into the valley of Diano, celebrated for its growth of olives and wines, cross the sluggish stream of the Andora, and about dusk pass the ruins of the haunted castle where a Papal nunzio was murdered, which deed brought down a curse upon the adjoining country, which is thought to be the cause of its decay.

Night is upon us as we pass through *Alassio*, and ride through the beautiful valley of the Albenga, where the vines are allowed to hang in festoons from the trees—through the city of *Albenga* with its three lofty towers—coming down to the sea-shore again, and passing through a tunnel in the rock for some distance—through *Finale*, *Varigotta*, another tunnel in the rock, from which, as you emerge about the break of day, you have a lively prospect, and as the light increases, can see the lofty Pharos and fortifications of Genoa in the distance—through *Noli*, *Savona*, a flourishing city close upon the sea, once having an ample sea-port, where Mago, the Carthaginian, deposited his spoils after the capture of Genoa—*Varazze*, *Cogoleto*, which dis-



putes with Genoa the claim to the birth-place of Christopher Columbus. The wall as you enter bears an inscription to that effect, and one of the houses is pointed out as the house where he was born. In opposition to this claim, the house of his father Domenico can be proved, by title deeds, to have been in the suburbs of Genoa, and Columbus himself states that he was born there.

By this time we have become so exhausted with the fatigue of riding, the heat and the dust, as to be insensible to the charms of the landscape, or indeed to any object of interest, save the speedy termination of our journey. We ride through a succession of villages, *Arenzano, Voltri, Ora, Pegli, Sesto, San Pietro d'Arena*, close under the lofty light-house, three hundred feet high, through the massive gates and fortifications bristling with cannon, and bearing many marks of the late siege by the Austrians—and we are in the city of GENOA, at 11 A. M., after a continuous ride of one hundred and forty-two and a half miles from Nice, protracted through a period of twenty-nine hours.

S. J. M. M.

### Deception of the Countenance.

The expression of the features does not always tell, with certainty, the condition of the heart. In some cases confession or outward action will alone reveal it; and confessions often surprise us.

In London, years ago, there lived a physician who was celebrated for curing hypochondriacs, and those subject to depression of spirits. His method of treatment was to send the patient into the country, to the residence of an elderly single gentleman. This gentleman was living on his farm in all the ease and pleasure which perfect health and apparent contentment can give. His whole appearance—the easy outline of his whole form—the expression of his features, which you might translate “perfect content and satisfaction”—the humorous satire and careless wit, which seemed to underlie his conversation, and spread through his whole character—all combined to render him an object of peculiar attraction. He was just fitted to expel sadness and gloom, to banish the whole train of sorrows which might be agitating the mind of the hypochondriac in his presence. The charm was irresistible. The patient, full of melancholy, cast down by untoward fortune or bodily disease, rallied in his presence, and the sorrows of his soul took their flight, and peace and quiet were again restored in his breast.

On a certain time, a patient presented himself to the physician, and represented his case, and asked for medical advice. According to custom, the physician told the patient of this gentleman's residence, observing, “I do not know the man personally. He is unmarried, and is always happy to receive and entertain those who may wish to visit his grounds.” The countenance of the patient fell, and he exclaimed, “Alas! I am that man!”

Lavater was once shown two portraits: one of a highwayman, and the other of Kant, the philosopher; he was desired to distinguish between them. Lavater took up the portrait of the highwayman, and after considering it some time—“Here,” says he, “we have the true philosopher, here is the penetration in the eye, and reflection in the forehead; here is cause, and there is effect; here is combination, there is distinction; synthetic lips, and an analytic nose.” Then, turning to the portrait of the philosopher, he exclaimed, “The calm, thinking villain is so well expressed that it needs no comment.”

These stories, the first especially, show that the inward man is not always transcribed in the lines of the face. The chambers of the soul are hid from sight. No human eye can penetrate them. The soul may be reflected in the lines of the features. But we are not sure when this is the case. Even confession or action is not absolute certainty. But confession, and action, and expression of features, are the best evidences we have. So we are naturally prone to read the soul in the countenance. So our confidence is strengthened when we see, what we think, an honest face. There are some countenances which seem, and without doubt are, the truthful reflection of the inner man; which, like the transparent stream, disclose everything at the bottom; faces which create in the mind no suspicion. But this is not always the case. Guilt is often imprisoned in the dungeon of the soul, and never at any time let loose to reveal itself upon the countenance. We can construct no whispering galleries in the dungeon of another's soul, and hear the conversation that is going on there. Dionysius, by the construction of his dungeons, could hear the conversation of his prisoners, and learn their secret plots. But the pavilion of the soul cannot be reached by any human power. That power belongs to God.

This great law, that the mind's eye can look round upon itself, but is forbidden to look in upon the mind of another, is, of course, wisely ordered. This life is a state of trial; and our

chief trial is the temptation to do wrong, from a knowledge that we have the power to conceal our guilt from the eyes of men. Now let this power of deception be removed by possessing every one with the power of knowing and reading each other's hearts, and that temptation could no longer exist. And the devil would lose one of his strongest holds upon men. In this case supposed, there is large scope for the imagination to work; and the curious may pursue the vagaries of the imagination here as far as they please. So far as the wise ordering of Providence in our ignorance of each other's hearts is concerned, it may be useful to suppose the case otherwise and in our imagination conceive what the results would be.

The child, as soon as it is old enough to have an active conscience, betrays its workings in its face. But as it grows older, and is “taught deceit by the commerce of the world,” it learns how to “shroud its character from observation, and disguise” its real heart. How frail, in truth, are all friendships in this wicked world, as we cannot look in upon the heart and learn the truth. But this line of musing is unpleasant and unwelcome. It shatters our confidence, chills our affections. It generates suspicion, and discontent, and misanthropy. It tends to take away from us what little enjoyment this life affords. It unfits us for doing good and praising God. Such gloomy musings spread before our eyes a cloudy atmosphere, which will shut out the sun.

N. Y. Independent.

### A Vision of Immortality;

BEING A SEQUEL TO “THANATOPSIS” AND “THE HYMN TO DEATH.”

I who essayed to sing in earlier days  
The *Thanatopsis* and *The Hymn to Death*,  
Wake now the hymn to immortality.  
Yet once again, O man, come forth and view  
The haunts of nature—walk the waving fields,  
Enter the silent groves, or pierce again  
The depths of the untrodden wilderness,  
And he shall teach thee.

Thou hast learned before

One lesson—and her Hymn of Death had fallen  
With melancholy sweetness on thine ear;  
Yet she shall tell thee with a myriad tongue  
That life is there—life in uncounted forms—  
Stealing in silence through the hidden roots,  
In every branch that swings—in the green leaves,  
And waving grain, and the gay summer flowers  
That gladden the beholder.

Listen now;

And she shall teach thee that the dead have slept  
But to awaken in more glorious forms—  
And that the mystery of the seed's decay  
Is but the promise of the coming life.  
Each towering oak that lifts its leaving head  
To the broad sunlight, in eternal strength,  
Glories to tell thee that the acorn died.  
The flowers that spring above their last year's grave

Are eloquent with the voice of life and hope—  
And the green trees clap their rejoicing hands,  
Waving in triumph o'er the earth's decay.

Yet not alone shall flower and forest raise  
The voice of triumph and the hymn of life.  
The insect brood are there—each painted wing  
That flutters in the sunshine, broke but now  
From the close cerements of a worm's own shroud,

Is telling, as it flies, how life may spring  
In its glad beauty from the gloom of death.  
Where the crushed mould beneath the sunken foot

Seems but the sepulchre of old decay,  
Turn thou a keener glance, and thou shalt find  
The gathered myriads of a mimic world.  
The breath of evening and the sultry morn,  
Bears on its wing a cloud of witnesses  
That earth, from her unnumbered caves of death,  
Sends forth a mightier tide of teeming life.

Raise then the hymn of immortality;  
The broad green prairies and the wilderness,  
And the old cities where the dead have slept  
Age upon age, a thousand graves in one,  
Shall yet be crowded with the living forms  
Of myriads waking from the silent dust.  
Kings that lay down in state, and earth's poor slaves,

Resting together in one fond embrace,  
The white-haired patriarch and the tender babe,  
Grown old together in the flight of years,  
They of immortal fame and they whose praise  
Was never sounded in the ears of men—

Archon and priest, and the poor common crowd,  
All the vast concourses in the halls of death,  
Shall waken from the dreams of silent years  
To hail the dawn of the immortal day.

Aye, learn the lesson. Though the worm shall be  
Thy brother in the mystery of death;  
And all shall pass, humble and proud and gay,  
Together to earth's mighty charnel-house,  
Yet the immortal is thy heritage;  
The grave shall gather thee. Yet thou shalt come

Beggar or prince, not as thou wentest forth  
In rags or purple, but arrayed as those  
Whose mortal puts on immortality.

Then mourn not when thou markest the decay  
Of nature, and her solemn hymn of death  
Steals with a note of sadness to thy heart,  
That other voice, with its rejoicing tones,  
Breaks from the mould with every bursting flower,  
“O grave! thy victory!”

And thou, O man,  
Burdened with sorrow at the woes that crowd  
Thy narrow heritage, lift up thy head  
In the strong hope of the undying life,  
And shout the hymn to immortality.

The dear departed that have passed away  
To the still house of death, leaving thine own,  
The gray-haired sire that died in blessing thee,  
Mother or sweet-lipped babe, or she who gave  
Thy home the light and bloom of paradise—  
They shall be thine again, when thou shalt pass,  
At God's appointment, through the shadowy vale,

To reach the sunlight of the immortal hills.

And thou that gloriest to lie down with kings,  
Thine uncrowned head now lowlier than theirs,  
Seek thou the loftier glory to be known  
A king and priest to God—when thou shalt pass  
Forth from these silent halls to take thy place  
With patriarchs and prophets and the blest,  
Gone up from every land to people heaven.

So live, that when the mighty caravan,  
Which halts one night-time in the vale of death,  
Shall strike its white tents for the morning march,

Thou shalt mount onward to the eternal hills,  
Thy foot unwearied, and thy strength renewed,  
Like strong eagle's for the upward flight.

N. Y. Independent

### Reasons for attending Church on Stormy Sundays.

1. God has blessed the Sabbath day, and hallowed it—making no exceptions for rainy Sundays.

2. I expect my minister to be there—and should be surprised if he were to stay at home for the weather.

3. Although he has been faithfully present through many storms, I see that his health is as good as mine, who have so frequently staid away.

4. My absence, for slight reasons, will lead him to think that there is some personal objection to him, when, perhaps, he is devoting every energy to the salvation of his charge.

5. My non-attendance is calculated to paralyze his exertions, and lead him to suppose that his visits and sermons are useless.

6. If his hands fall through weakness, I shall have great reason to blame myself, as I have not sustained him by my prayers and presence, as I should.

7. In preaching the doctrines of Scripture, and enforcing the discipline of the church, (to both which he is solemnly pledged,) he has difficulties enough to encounter, without my increasing their number.

8. God has blessed me with the means of obtaining such precautions against the weather, that I am in no real danger.

9. My presence is more needed on Sundays, when there are few, than on those days when the church is crowded.

10. By staying away, I may lose the sermon that would have done me great good—and shall lose the prayers which invariably bring God's blessings on the true heart.

11. Whatever station I hold, my example must influence others—for if I stay away, why not they?

12. On any important business, bad weather does not keep me in the house—and church attendance is, in God's sight, very important. (See Heb.)

13. Among the crowds of pleasure-seekers, I see that no bad weather keeps the delicate female from the ball, the party, or the concert.

14. Among other blessings, such weather will show me on what foundation my faith is built. It will prove how much I love Christ—for true love rarely fails to meet an appointment.

15. A fear that my clothes might suffer, show that I think more of them, than that beauty and holiness which God so approves.

16. I am Christ's soldier, and he is a poor soldier who retreats to his house because of a cloud.

17. Those who stay from church because it is too warm, or too cold, or too rainy, frequently absent themselves even on fair Sundays. They intended to go to church last Sunday, but—

18. Though my excuses satisfy myself, they still must undergo God's scrutiny—and I must be well grounded to bear that. (See Luke 14:16.)

19. The friends of God are so few in the world, that the church cannot afford to lose one. “Friends in need are friends indeed.”

20. There is a special promise, “where only two or three meet together” in God's name, he is in the midst of them.

21. Absence from church, for reasons which would not keep from going to buy a pencil

on week days, must be discouraging to all true Christians.

22. The church has great reason to complain, that when, on an excitement, there is scarcely seats for the people—when any change of weather occurs, there is scarcely people for seats.

“The friends that in her sunshine come,  
When clouds arise, are flown.”

23. An avoidable absence from church, is an infallible evidence of spiritual decay. Disciples first follow Christ at a distance, and then, like Peter, do not know him.

24. My faith is to be known by self-denying, good works, and not by the rise and fall of the thermometer.

After all, I may find disagreeable Sundays blessings in disguise. At least, I sing—

“Ye fearful saints, fresh courage take,  
The clouds you so much dread,  
Are big with mercies, and shall break  
In blessings on your head.”

### Richard Baxter.

The following striking interposition of Providence, is said to have taken place during Mr. Baxter's residence at Coventry. Several ministers ejected by the act of uniformity, who resided in this city, united with Mr. Baxter in establishing a lecture in a private house, on a neighboring common. The time of worship was generally a very early hour. Mr. Baxter left Coventry in the evening, intending to preach the lecture the following morning. The night being dark, he lost his way, and after wandering about a considerable time, he came to a gentleman's house, where he asked for direction. The servant informed his master, that a person of very respectable appearance, who had lost his way was at the door. The gentleman, thinking it would be unsafe for such a person to be wandering on the common at so late an hour, requested the servant to invite him in.

Mr. Baxter readily accepted the kind proposal, and met with a very hospitable reception. His conversation was such as to give his host an exalted idea of his good sense and extensive information. The gentleman wishing to know the quality of his guest, said, after supper, “As most persons have some employment or profession in life, I have no doubt, sir, that you have yours.” “Yes, sir, I am a man-catcher.” “A man-catcher, (said the gentleman,) are you? I am very glad to hear you say so, for you are the very person I want. I am a justice of the peace in this district, and am commissioned to seize the person of Dick Baxter, who is expected to preach at a conventicle in this neighborhood early to-morrow morning; you shall go with me, and I doubt not we shall apprehend the rogue.” Mr. Baxter very prudently assented to accompany him.

Accordingly, the next morning, the gentleman took Mr. Baxter in his carriage to the place where the meeting was to be held. When they arrived at the spot, they saw a considerable number of people hovering about; for seeing the carriage of the justice, and suspecting his intentions, they were afraid to enter the house. The justice observing this, said to Mr. Baxter, “I am afraid they have obtained information of my design: Baxter has been probably apprized of it, and will not fulfil his engagement; for you see the people will not enter the house, think if we extend our ride a little farther, our departure may encourage them to assemble, and on our return we may fulfil our commission.”

When they returned, they found their efforts useless, for the people still appeared unwilling to assemble. The magistrate, thinking he should be disappointed of the object he had in view, observed to his companion, “That as the people were very much disaffected to government, he would be much obliged to him to address them on good behavior.” Mr. Baxter replied, “That perhaps this would not be deemed sufficient; for as a religious service was the object for which they met together, they would not be satisfied with advice of that nature, but if the magistrate would begin with prayer he would then endeavor to say something to them.” The gentleman replied, putting his hand to his pocket, “Indeed, sir, I have not got my prayer-book with me, or I would readily comply with your proposal.” However, I am persuaded that a person of your appearance and respectability, would be able to pray with them. I beg, therefore, that you will be so good as to begin with prayer.” This being agreed to, they alighted from the carriage and entered the house, and the people hesitating no longer, followed them.

Mr. Baxter then commenced the service by prayer, and prayed with that seriousness and fervor for which he was eminent. The magistrate standing by was soon melted into tears. The good divine then preached in his accustomed, lively, and zealous manner. When he had concluded, he turned to the magistrate, and said, “Sir, I am the very Dick Baxter of whom you are in pursuit, I am entirely at your disposal.” The justice however had felt so much



during the service, and saw things in so different a light, that he laid aside entirely all his enmity to the nonconformists, and ever afterward became their sincere friend and advocate, and it is believed also a decided Christian.



## The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, MAY 8, 1852.

All readers of the HERALD are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disposition.

### PHENOMENA OF THE RAPPINGS, &c.

"And shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect."—Matt. 24:24.

The extraordinary claims to superior illumination and supernatural agencies, which have been lately promulgated by the consultants of "mediums," and "clairvoyants," are becoming alarmingly prevalent. The multitudes who are following such, and their readiness to receive these revelations as truth—even at the expense of the Bible; and the great curiosity manifested by others to pry into these wonders, makes it necessary to test the claims thus put forth, and to expose the nature of these agencies. This is necessary, that those who are liable to become accidentally overwhelmed by the evidence presented; or, by supposing it an innocent amusement, to become gradually enamored of it, may by the possession of correct information, be effectually guarded against these deleterious influences.

The insufficiency of all hypotheses, which attribute to natural causes, these exhibitions, which have been attested by credible witnesses, makes it advisable to compare these manifestations, with similar real or pretended developments of former times. Admitting the reality of these pretensions, there is a wonderful similarity between them and the abominations, because of which the Lord drove out the nations from before the children of Israel.

A correspondent has sent the following, which from his own showing, does not explain.

#### "HOW TO MAKE THE TIPPINGS."

Messrs. Editors:—A short investigation of the phenomena of tipping furniture, &c., took place in this village last evening. It was found that a family circle of three persons, could charge a stand, in a few moments, with electricity, to a degree that it would shake, and by commanding, would jump all over the room, at the will of a young girl that never tried the experiment before.

It was ascertained by experiments, that, when the stand, or table, began to shake, by calling on Mount Tom to exert "his" power, and move the stand, it would obey just the same as when the spirits were invoked.

It was found that any, and every family could put their hands on the table, and in a few minutes the electricity would operate upon their hands and arms exactly in the same way it would by holding the balls of a galvanic battery, and produce the same sensation in the system. Try it, any of you, and you will be satisfied there is no spirit about it, though some persons will charge more easily than others.

It was ascertained, a short time ago, that the raps would answer the following questions: "Is the spirit of my mother happy in heaven?" "Yes." "Is it my guardian angel?" "Yes." Other questions were similarly answered. On reversing the questions, "Is the spirit of my mother in hell?" Answer, "Yes," and every question was answered in a contrary way, and all at the same sitting.

Now, let the rappers call this the work of angels or spirits; Mount Tom or anything else is as good to call upon as the spirits, and full as likely to be present.

HIRAM MUNGER.

Chicopee Falls, April 22, 1852.

The "rappers" claim—that, by spiritual agency physical force is exercised, and intelligible communications given,—that these agencies are truthful and reliable—and that their responses are to be received with the same credence as the revelations of Scripture.

1. Their *credibility* is easily tested. Said JOHN, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."—1 John 4:1. And ISAIAH said: "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—Isa. 8:19-20.

These spirits are to be discredited, because they preach a different gospel from that preached by PAUL,

who says: "I marvel that ye are so soon removed from him that called you into the grace of CHRIST, unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of CHRIST. But though we, or an angel from heaven, preach any other gospel unto you than that ye have received, let him be accursed."—Gal. 1:6-9. "If any man love not the Lord JESUS CHRIST, let him be Anathema, Maran-atha."—1 Cor. 16:22.

2. Their *credibility* is disproved by their pretended ability to communicate with the invisible world in a forbidden manner. They claim that by the aid of mediums the spirits of the departed are brought into direct and intelligent communication with the living, who desire to interrogate them. What more was claimed by the necromancers of old!—Said SAUL to the woman of Endor: "Divine unto me by the familiar spirit, and bring me him up whom I shall name unto thee."—1 Sam. 28:8.

They claim that not all, but only those persons are mediums, who are peculiarly susceptible to spiritual influences. Wherein then, admitting their claims, do the "mediums" differ from those of old, who divined by a familiar spirit? God has said, "There shall not be found among you any one . . . that useth divination, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard or a necromancer."—Deut. 18:10, 11.

3. Their responses are frequently disproved by facts; and themselves admit the existence of unreliable spirits, which communicate like them. They mutually criminate each other.

II. The *reality* of these agencies, is not disproved by their want of *credibility*, but must be judged of by other considerations. The Bible affirms the existence of such: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places;" or wicked spirits "in heavenly places," as the margin reads.—(Eph. 6:12.)

1. The familiar spirits of old responded in a manner similar to these. They did "peep" and "mutter;" their speech was low out of the dust—they spoke out of the ground, and whispered, or as in the margin, did "peep" or "chirp" out of the dust. These "rap" and mutter. They respond from beneath chairs, tables and floors.

2. They exercised similar physical powers. They threw down and tare the persons they possessed. They turned the swine into the sea, &c. These claim that chairs and tables &c., are lifted and moved at will by an invisible agency.

3. They made similar pretension to *credibility*. SIMON MAGUS gave out "that himself was some great one;" and these, that they utter divine truths.

4. Similar regard was bestowed on those, which is claimed for those. To SIMON "they all gave heed, from the least to the greatest, saying, This man is the great power of God." Yet "he had bewitched them with sorceries." Similar claims by, and regard for these modern pretenders to the same art, do not relieve them from the suspicion of a like agency. "For such are false apostles, deceitful workers, transforming themselves into the apostles of CHRIST. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness: whose end shall be according to their works."—2 Cor. 11:13-15.

4. Both have given utterance to some truths: the legion of demons who were cast out of the man into a herd of swine, acknowledged Jesus to be "the Son of the Most High God;" and the pythonic spirit which so grieved PAUL, declared the apostles to be "the servants of the Most High God, which show unto us the way of salvation."

The reality of these pretended agencies is not disproved by any discrepancy, or want of truthfulness in their responses; for if they are what they claim to be, none but unclean spirits would thus respond, it being in a forbidden manner, MICAH said "saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. And the Lord said, Who shall peruse and ABAB, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so. Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee."—1 Kings 22:19-23.

The claim to supernatural agency is disproved, in any given case, by the discovery of trick or deception on the part of the pretended operators; but the detection of hypocritical pretenders, does not prove collusion and imposition on the part of others.

Inability to operate under certain circumstances, does not prove deception under other circumstances. The magicians of Egypt, who turned their rods into

serpents, who brought up frogs, and changed water to blood, could not change the dust to lice. And when NEBUCHADNEZZAR told his dream (Dan. 4:7) to the magicians, the astrologers, the Chaldeans, and the soothsayers, they could not make known the interpretation thereof.

The mere existence of unexplained phenomena is not of itself sufficient evidence of a supernatural agency; for mysteries which have not been unraveled, may be yet satisfactorily accounted for.

That there are unexplained operations, can be denied only by calling in question the veracity of a multitude of witnesses. It is conceivable of many, that they might be imposed on without ability to detect the imposition, but not of all; for the witnesses are operators, as well as spectators. Many of them might be set aside as unworthy of belief; but it would be hard judging thus to dispose of all who have testified.

To ascribe operations to any given agency, without showing how such agency can thus operate, is merely surmising without presenting proof. It is said that electricity is the agent; but the moving of chairs, tables, &c., may as rationally be ascribed to any other agency the operations of which are unknown, unless it is shown that such action is in accordance with the laws of electricity. These phenomena are not only unexplained by its known laws, but are contrary to them. While an electric shock may kill an ox, or demolish a sturdy oak, its action is always instantaneous, and never continuous.

Electricity can be generated only by friction, and can be made to act only by bringing in contact bodies in opposite electrical states. It is not obedient to the mere action of the mind of the operator, nor can it be made to give intelligible responses. Its generation has never been detected by the exercise of mere human sympathy; and the "prickly sensation" often testified to, by those coming in contact with the moving articles, or the mediums, is no evidence of the communication of any influence to them, but may be of the reception of one from them. To say that it is the result of some unknown law of electricity, is to confess that no proof exists that it is thus effected.

To ascribe these results to animal magnetism, is not solving the problem; for many well attested facts in clairvoyance are still unaccounted for, except on the hypothesis of supernatural agency. It is conceivable that one mind should influence and control another, or that mind should affect the living body; but not that inanimate matter should move obedient to the volitions of the will.

Those agencies do not therefore explain the phenomena of the gradual moving of furniture, or the suspension of tables in the air without visible support, or the writing of a pen, held perpendicularly, without any volition of will by the one who holds it.

Where no evidence of collusion or deception exists, if the mediums are honest, the presence of an intellectual agent is as evident as that of a physical one. And this must be admitted, or the medium be suspected either of imposition or self-deception. The admitted mental and physical weakness of many of the mediums, instead of proving deception, argues against their ability thus to deceive. Many wonders equally incredible are performed by sleight of hand, &c. But those operators can show how they are produced, and have sufficient mental power to plan and effect such results. These, the mediums being believed, are not the result of skill and contrivance; and the mental powers of the operators will shield them from the suspicion of possessing superior shrewdness by which to operate.

The same pretended spirit will give contradictory responses, will personate different spirits, and will respond as readily when addressed as "Mount Tom," as by any other sobriquet. While this agrees with the hypothesis that it is a lying spirit, it is no proof of deception; for persons would not willingly thus furnish evidence of their impotency, or want of credibility.

While, therefore, the phenomena are unexplained by any natural cause, they may be classed among those abominations which God has forbidden, to the claims of which these pretensions have so striking a resemblance. For if those were real, these may be; and if those were deceptive, then the pretension to be able thus to deceive, is as censurable as the practice of the abominations which God has forbidden.

Within the past year a new and ably conducted Quarterly Journal has made its appearance, devoted to the elucidation and advocacy of these modern wonders. It blasphemously assumes the holy title of "THE SHEKINAH;" and its contributors, according to the Danbury (Ct.) Times, from which we quote, would have us believe that these "pretended supernatural developments are breaking in upon us to illuminate what the Bible has left unrevealed, and that the palpable manifestations of the Divine presence, which accompanied the Saviour and his apostles as an irrefutable attestation of their celestial mission, is but part and parcel of the present daily experience of a chosen few; and that too, rather as a matter of curious experiment, than the exposition of Divine requirements. Our modern inspired apostles, if we may believe this new oracle, are picked up by the

spiritual agency of heaven, without any regard to the Saviour's declaration concerning the spirit of truth, 'whom (he says) the world cannot receive,' and at once they become the involuntary mediums of supernatural knowledge and spiritual communications.—Nor does this unique dispensation end here. In some secluded place, or dark room, the phantasia commences; tables and chairs begin to dance at bidding; and on one occasion, to test the capacity of spiritual power (see April No. Shekinah, p. 291) five men, whose united weight was 855 pounds, got on to the table, and, astonishing to record, said table was moved, we are informed, a distance of from four to eight inches—certainly a novel mode of resisting the Spirit. Other exhibitions, equally creditable to the wisdom of heaven, transpire in these secret conclaves. One woman 'imitated the singing of frogs, so that there seemed to be at least two or three of widely different capacity singing at the same moment.' . . . The only trait of character we can discover that they possess in common with the honored holder of the keys of the kingdom, is in the denial of its King, by ascribing to him such puerile manifestations. Admitting their claims to supernatural phenomena, there is quite as much reason in concluding they may be the workings of disembodied wicked spirits, like those manifested by the evil demons, which were exorcised by the Saviour's power during his sojourn on earth."

"We have spoken of the secret and secluded places where these spiritual inspirations are revealed, and have alluded to some of the phenomena adduced by the believers in them, in support of their claim to Pentecost identity. The contrast is indeed striking. In obedience to their Master's mandate, the disciples tarried at Jerusalem, waiting for the prophetic promise. In the broad light of day it came upon them, and under the influence of the wonderful endowment, the now inspired men, who had hitherto been timid and shrinking, boldly arraigned the multitude who had assembled on that great public occasion, as the slayers of the Lord of life and glory. They pointed with unanswerable force to the visible and audible supernatural manifestations in attestation of the truth of their proclamation; and when conviction of the great primary truth of the new dispensation had seized the minds of a portion of their auditory, in answer to the inquiry, 'Men and brethren, what shall we do?' they gave a plain and simple direction. Here is no mysticism—no experiments for the gratification of an idle curiosity—no trifling with the awakened consciences of guilty men. The guilt and its cure are as nearly coincident through the required obedience, as in that connected with the brazen serpent type of a previous dispensation. If the modern apostles of a mystic and aimless spiritual development, insist upon an identity of the two cases, it will require something more than pages of special pleading, to show that the 'Holy Spirit' has no

"Grown degenerate in its power."

Like those who prophesied by Baal, these have surely forsaken "the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water."—Jer. 2:13.

Not a solitary idea of any value has been produced by all the waste of time which has been devoted to these manifestations. Not a solitary fact in science, or principle in ethics, has been evolved by them. They do not beget reverence for the word of God; and those convinced of the reality of their claims, are not thereby pricked to the heart, and led to exclaim, "What must I do to be saved?" No reformation follows, and men are not made better, but are thereby estranged from the word of God, and the testimony he has given. They reverse the apostolic rule, to try the spirits by the word; and subject its teachings to their own testimony, rejecting any truths of inspiration which the pretended spirits deny. Their great high priest, ANDREW JACKSON DAVIS, who professes great ignorance in his normal, and discourses learnedly in his abnormal state, ignores the scriptures altogether, as insufficient for the present age of spiritual illumination!!! Their exhibitions are puerile, and can only serve to gratify an idle curiosity. And, without deciding dogmatically for others whether their pretensions are real or deceptive,—of which we have formed our own conclusions, which may be confirmed or disproved by farther developments,—as either is contrary to the commands of JEHOVAH, these "mediums" cannot be innocently consulted; nor can curiosity be thereby gratified without incurring guilt. It is always safe to guard against all strange manifestations. There has been no lack of false influences in all ages to be avoided. "There were false prophets" in former times "among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not."—2 Pet. 2:1-3. "Whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they might be damned who believed not the truth, but had pleasure in unrighteousness."—2 Thess. 2:9-12.

As multitudes at the present time are "seeking for the living to the dead"—are claiming that they can evoke departed spirits, receive responses from



and work miracles by them, and as multitudes are following the teachings of such, it becomes necessary to test their pretensions by the rule which God has given. He said to Moses, when he denounced threatenings against those who consulted with familiar spirits: "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him." And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? when a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him."—Deut. 18:18-22.

This prophet, according to PETER, is "JESUS CHRIST, which before was preached unto you: whom the heavens must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people."—Acts 3:20-23.

To CHRIST, therefore, are we to give heed; and in obeying him, it is necessary to reject and avoid all pretenders to necromancy. For "we have a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts."—2 Pet. 1:19.

#### LETTER FROM M. MONTGOMERY.

MY DEAR SIR:—Indisposition and other hindrances have prevented my replying earlier to your remarks on my article on the return of the literal Israel. I proceed briefly to notice them.

On the 11th of Romans, I find on re-examination, that my article is too conceding. Verses 12, 15, and 24, if they can be taken conditionally at all, may with greater propriety, in the light of the positive language of vs. 11 and 31, be taken as prophetic intimations of the same unconditional gifts of grace. [Note 1.]

That a part of Zech. 13th has been fulfilled, surely no Christian could question. Mark 14:27 quotes part of v. 7. But it is not new to the readers of the "Herald," that prophecies relating to widely distant periods of time, are sometimes found in close juxtaposition.

Who would maintain that, because a part of Isa. 61st was fulfilled in the ears of the Jews to whom our Lord read that portion, (Luke 4:18-21,) therefore the remainder of that prophecy was then accomplished? And in passing I remark, that if the "old wastes" there spoken of have not been built up as yet, nor "the former desolations" raised up, nor "the waste cities" repaired, (and no attentive reader could for a moment suppose this passage fulfilled after the captivity of Babylon,) by those of whom these restorations are predicted, (v. 4)—then they are yet to take place, and that at their hands, viz., of "them that mourn in Zion."—v. 3. [Note 2.]

To turn to the mourning in Zech. 12th, I feel fully assured that on a careful perusal of the passage, my brother will not think the mourning for our crucified Lord 1800 years ago is described in these terms—"I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications." Surely the mourning for Josiah, described in 2 Chron. 35:24, was a general national mourning; "ALL Judah and Jerusalem mourned for Josiah." They will do so for the Lord Jesus: but they did not when some few, out of the "many thousands" of Judah, mourned at his crucifixion. The church is but "a kind of first fruits of his creatures;" the harvest is yet to come. (Jas. 1:18.) [Note 3.]

If it be true, which I greatly question, that "there are no families thus existing (as described in vs. 12, 13) who can show what family they are of," surely the Lord is abundantly able to fulfil his word, in the face of such difficulties as this. [Note 4.]

In the fulness of its meaning, the "fountain for sin and for uncleanness," will only have been opened to the house of David and to the inhabitants of Jerusalem, (13:1) when "the spirit of grace and of supplications" shall have been poured on them. It has been opened to the church: for the church, and it alone, knows the cleansing power of Jesus' blood. But a partial, first-fruit fulfilment is not the fulfilment: it is but the earnest of that which is to come. It is manifestly "in that day," in which "the land shall mourn;" (12:12) and, as we have seen, it is utterly impossible to interpret this prophecy of a great, national mourning, as applying to that of his disciples for our Lord after his crucifixion. [Note 5.]

Surely there is no new subject in v. 3 of chap. 14. For "those nations" there mentioned, are most plainly the "all nations" of v. 2. If not, who can they be? If we go back, to find them, as far as chap. 12:9, the nearest reference we can take, it is the same gathering of the nations against Jerusalem, the same divine advent for their deliverance—the same subject. [Note 6.]

Without attempting a thorough exposition of this remarkable chapter, which would occupy much space, and lead the mind away, in a measure, from the point in question, I call attention to verses 10, 11, 16, and 17: "All the land shall be turned (margin,

'compassed') as a plain, from Geba to Rimmon, south of Jerusalem,\* and it shall be lifted up and inhabited in her place, from Benjamin's gate, unto the corner gate, and from the tower of Hananeel unto the king's wine-presses. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited." (Read the intervening verses.) "And it shall come to pass, that every one which is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the king, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the king, the Lord of hosts, even upon them there shall be no rain." These passages clearly teach that a restoration shall yet take place, on the literal land of Judah; (chap. 12th has foretold that of the literal people;) that this restoration is not the final restitution of all things, because a plague is denounced on the Gentile nations who shall neglect to attend the Jewish feast of tabernacles. For it is not possible to me to believe, that any one of sound mind, without the grossest ignorance, can suppose the prophecy of v. 16 has ever yet been fulfilled. And it must have its fulfilment; "for God is not a man, that he should lie." [Note 7.]

I call attention again, then, to my article in the "Herald" of March 20th, fully believing that the patient, careful, perusal of it, with reference to the passages indicated, will repay the humble student of prophecy with a refreshing view, condensed, and yet extensive, of God's purposes of mercy and blessing toward his rebellious, yet beloved people. (Isa. 14th; Rom. 11:28.)

I will just add, that I much regretted the (at least seeming) hastiness of my brother's remarks. Our object should surely be to obtain and communicate truth. And that we may do this, the mind must be open to conviction, whatever may be our views and systems. The tone of his [B's] concluding paragraph, would only be right when "the falsity of that question" was proved. But what if it be the revealed purpose of God? [Note 8.]

If the Lord will, I may ere long forward an article on the subject of the millennium, and the prospects of the church now on earth.

I close with the remark, that while conscious of little intellectual culture and ability, I yet believe that my attempts to set forth the blessings in store for the Israelite, now carnal, but then, in God's wondrous grace and power, rendered spiritual, (as well as naturally the child of Abraham)—will not be found far-lacking in the desiderata of "a simple, logical, and compact form" of demonstration.

#### REMARKS.

Note 1. As this is merely an opinion unsustained by argument, and as the reasons for our dissent were sufficiently stated in the article in reply to the former communication of this writer, it is necessary only to repeat our dissent.

Note 2. In the discursive prophecies, no one questions that events widely distant in point of time, are often predicted in close verbal connection. But it does not therefore follow, that those predicted in close connection, must always be fulfilled at epochs far removed. The time of their fulfilment must be decided by other considerations. The predictions in dispute in the 12th and 13th of Zechariah, are not of that discursive character, it being expressly declared that they "shall come to pass" in one period of time; viz., "in that day" when the fountain for sin and uncleanness is opened.

Note 3. Our conclusion respecting the epoch of that mourning, was not the result of an inattentive consideration of the subject; but had been duly weighed, carefully matured, and long entertained, with the fullest confidence that it would stand the test of the most severe criticism.

The mourning there predicted, is compared in kind to that which followed the death of Josiah. Its nature is in dispute. In the former article it was shown, from that which followed the death of Josiah, that it was to be like one on the death of a dear and valued friend, over whom they should mourn with the bitterness attendant on the death of a first-born, or of an only son. If the kind of mourning is once settled, it can be no penitential sorrow for sin, that was predicted; and consequently the argument drawn from it for the conversion of the Jewish nation, signally fails.

The degree of this predicted mourning, remains to be considered. As before remarked: That there was such a mourning over the death of CHRIST we have every reason to suppose; for "many women were there (beholding afar off) which followed Jesus from Galilee, ministering unto him: among which was MARY MAGDALENE, and MARY the mother of JAMES and Joses, and the mother of ZEBEDEE's children."—Matt. 27:55, 56. "And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning to them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. Now, when the centurion saw what was done, he glorified God saying, Certainly this was a righteous man. And all the people that came to that sight, beholding the things that were done, smote upon their breasts and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things."—Luke 23:27, 28, 47-49.

How extensive this mourning was, is not recorded.

\* The French translation seems to me preferable—"shall become as the country from Geba to Rimmon, toward the south of Jerusalem."—Martin.

Not all Judah and Jerusalem were thus to mourn, as in the case of Josiah; for the families who were to participate in this sorrow were to mourn apart. While it was to be like that of Josiah's death in its object, and kind, it was to be distinguished from it in its manifestation—that being a public, and this a private outburst of grief. This mourning could be a great mourning, and yet be indulged in, with such fear of the government authorities, that every family would be compelled to mourn in private. That it was a great mourning, is proved by the evidence presented; and that it might have been sufficiently extensive to fulfil any one's conception of the prediction, is easily admitted, when it is remembered that CHRIST's manner of life was known to all the inhabitants of Jerusalem, and that multitudes upon multitudes, had gladly followed to listen to his gracious words, and had only a few days before carpeted his pathway with the broad spread Palm, and hailed him as their king. This, in connection with the testimony of the evangelist, that there followed "a great company of people and of women, which also bewailed and lamented him," and that "all the people that came to that sight, beholding the things that were done, smote upon their breasts and returned," or retired to mourn apart, is sufficient to negative the argument of the necessity of a future and more complete fulfilment, based on any want of explicitness in the inspired historian.

The subsequent accessions to the church were caused by sorrow of another kind,—that which is attendant on conviction of sin.

Note 4. If it is supposed that existing families of Jewish descent are able to show their respective pedigree, the evidence that they cannot, and that those now scattered abroad on the earth have no means of tracing their descent from any particular families of the Jewish nation, may be easily learned by inquiries among the more intelligent representatives of that race.

It is true that God is abundantly able to fulfil all his pleasure, and he will do so. But he is always consistent in his workings,—adapting his means to the requisite ends. And in his providential dealings with the race, he presents evidence that shall command the assent of candor and intelligence. Thus, when it was predicted that the MESSIAH was to be a Son of DAVID and a Son of ABRAHAM, by the providence of God the pedigrees of Jewish families were so recorded, that the genealogy of Jesus was undisputed. And the evidence of his descent has been so preserved to the present time, that that of both his mother and reputed father are traceable to the same origin; so that the Jew who perceived only his humanity, and that in the line of his reputed father, could not deny his royal origin; while those who recognize his divinity, and look only to MARY as his connecting link with our nature, are also compelled to admit his descent from DAVID. As God has been so careful with the evidence in that case, would he when he specifies certain families who were to join in a predicted manifestation of grief, permit the obliteration of the evidence by which alone its fulfilment could be fully demonstrated? It is not supposable; for it would be at variance with all history. He preserved the Jewish branch of the Israelitish nation, so long as its preservation was needful for the safe transmission of the inspired records, and for proof of the undisputed descent of the Son of DAVID; and then, because of their wickedness, they were scattered abroad, to fulfil other predictions; and their genealogies were obliterated. But before this obliteration, he made manifest the evidence that the families who were to mourn, i. e., each one that was named, were all in existence when the predicted mourning was fulfilled, and that they were so connected with the one over whose death they were to lament, that to suppose each of them did not thus mourn apart on that occasion, would be discrediting the common sympathies of humanity.

Note 5. Having remarked sufficiently respecting the nature and the fulfilment of the predicted sorrow which was to be consequent on the death of CHRIST, it is necessary, farther, only to notice the epoch, when was to be opened the fountain for sin, and for uncleanness. The mourning was to be in the day of that opening. The comments of our correspondent indicate an opinion that its opening is something that may be done often, at various times, or in a partial manner. Its efficacy may be thus partially, or often applied; but the scriptural evidence of more than one full and sufficient opening of a FOUNTAIN FOR SIN, where all may ever come and be cleansed of all uncleanness, is yet to be shown. The one death of CHRIST was an atonement full and sufficient for all ages and generations, past, present, and future.

The sufficiency of CHRIST's death is apparent: "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of CHRIST, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God."—Heb. 9:13, 14. The Jewish offerings by which the people were made legally clean, though often made

were only typical of the one sufficient fountain which was to be opened by the offering of CHRIST; "who needeth not daily, as those high priests, to offer up sacrifice . . . for this he did once, when he offered up himself."—Heb. 7:27. Thus it was not necessary "that he should offer himself often, as the high priest entered into the holy place every year with the blood of others; for then must he have often suffered since the foundation of the world: but now once, in the end of the world hath he appeared to put away sin by the sacrifice of HIMSELF . . . So CHRIST was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin," i. e., without a sin-offering, or sacrifice, "unto salvation."—Heb. 9:25-28.

Thus the fountain was to be opened but once, it was to continue open and accessible till the second advent, and when he shall then appear it will have been closed forever. That opening could only have been when he offered up himself; and therefore the mourning, like that over the death of a first-born, that was to be in the day of that opening, must have been fulfilled in the great mourning of the great multitude who came to behold that sight, and retired, each apart, smiting their breasts, overwhelmed with grief,—the families named as most afflicted by that cause of grief, being identified as those which would be the most afflicted by the slaying of the HOLY ONE.

Note 6. By referring to our former article we find that "subject," is the word used; but "paragraph," expresses the idea that was intended to be conveyed. The nations against whom the Lord will go forth to fight are the same, or the successors of those represented in the Roman hosts, when the city was taken, the houses rifled, and the inhabitants made captives. But it does not follow that the Lord is to go forth against them when they are encompassing Jerusalem; for at that time Jerusalem was to be captured and rifled, which is inconsistent with the preservation of the city by the destruction of those who come to fulfil that prediction. But their subsequent destruction at the second advent, when the Lord shall come forth to destroy the ungodly, is in harmony with the subject. "Then shall he go forth:" Those who place 1000 years between the resurrection of the just, and the end that "then cometh" in 1 Cor. 15:24, surely, will not deny the lapse of a like period here, on account of any difficulty in the expression. If it was to have been in that time, the previously oft repeated expression: "in that day," would more naturally have been used.

Note 7. These passages do teach a restoration to the literal land of Israel, and that a plague is to be the visitation of those, who attend not the feast of tabernacles. But at the risk of being subjected to the unpleasant alternative of being considered by our correspondent, as hypocritical in the expression of our opinion, or, if he is convinced that we do really suppose what we assert, that we are not "of sound mind" or possess "the grossest ignorance," we shall venture to record our understanding of the chapter:—

While the restoration "is to be to the literal land of Israel, it is not to be to that land in its present condition; for v. 4 shows that vast and wonderful topographical changes are to be first effected. This is affirmed to be "in that day" when the Lord shall fight against those who have fought against Jerusalem; which, v. 4 shows is at his second advent, and v. 5, that it is in that day when the Lord my God shall come and all the saints with thee. These physical changes, are therefore to be effected at the same epoch, when the earth is to be subjected to a deluge of fire, after which it is to constitute the new earth wherein dwelleth righteousness. V. 9, shows that when this is effected, the Lord will be king over all the earth; there will be none to dispute his dominion. V. 11, shows that there shall be no more utter destruction, but Jerusalem shall be safely inhabited. It follows, therefore, that the plague and the utter destruction which are described in vs. 12-15 must precede this restoration of the earth, after which there is to be no such destruction. And as it precedes, it must synchronize with the Lord's going forth to fight against those nations, as described in v. 3. Those who are left of the nations which came against Jerusalem (v. 16,) and who will all worship the King, must, then, be those who being changed in a moment, in the twinkling of an eye at the last trump, are caught up to meet the Lord in the air, thus escape the plague with which the others are smitten, and descend to earth again when "the Lord my God shall come and all the saints with thee." As it is affirmed in the 15th verse, that every one that is left of that plague will yearly go up to worship the King, those described in vs. 17-19, are not among those who are left, but are destroyed in the preceding plague. The feast of the tabernacles which they are yearly to go up to, is not called the Jewish feast of that name, and cannot be the same; for all the Levitical ordinances have been abrogated by JEHOVAH. Consequently it is the feast of which all the redeemed will partake when the SAVIOUR shall drink of the fruit of the vine anew in his Father's kingdom.

Note 8. This surmise, after carefully re-reading the former article, does not appear to be well founded. If there is any such "seeming haste" discoverable in this, it must be attributed to confidence in the truth of the position defended, and an unwillingness to withhold the considerations by which we are convinced of the correctness of our position.



## CORRESPONDENCE.



## A SERMON.

"Hear the word of the Lord, ye that tremble at his word. Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed."—Isa. 66:5.

These words were evidently designed for instruction, encouragement, and comfort under grievous persecution. We learn particularly,—but in dependence upon the whole passage,—the character of the persons addressed: they are *reverent hearers of the word*. Knowing that faith cometh by hearing, and hearing by the word of God—that word which is able to make us wise unto salvation—they take heed *how* and *what* they hear. The word of eternal truth, and not the traditions of men, being the rule of their faith and practice, a lamp to their feet and a light to their path; being "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works,"—they hear it with a glad heart, and thank Heaven for the inestimable boon. Though the "word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart," making no allowance for the least degree of iniquity, requiring us to pluck out a right eye, and cut off a right hand and cast them from us, yet, they are eager to hear it; nay, they stand in a listening attitude, inviting its heavenly inculcations: "Speak, Lord, for thy servant heareth."

They are not only careful to *hear*, but they "tremble at his word." This they cannot but do in view of the infinite majesty of its author, whose character renders it incomparably momentous. They tremble at his word when they see that "life eternal," or "everlasting punishment," is suspended upon its reception, or rejection. They so tremble at his word as to revere its doctrines, stand in awe of its threatenings, obey its precepts, and take it as their infallible guide to the kingdom of God.

The class described are the antipodes of those of whom Paul preached: "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." They are the antipodes of those of whom the great Head of the church speaks in the words immediately preceding the text: "I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose that in which I delighted not." It is an exceedingly fearful thing, you perceive, to wilfully turn a deaf ear to the word of God; or to close our eyes to the light of eternal truth. It was because the professed people of God thus rejected divine revelation, under the pretext that it was a sealed book, even to the learned, and beyond comprehension to the illiterate, that God, in retributive justice, threatened to visit such with a soul-destroying blindness and infatuation: "Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvellous work and a wonder: for their wise men shall perish, and the understanding of their prudent men shall be hid." But to the point: "Hear the word of the Lord, ye that tremble at his word: your brethren that hated you, that cast you out," &c. The people of God here spoken of, you perceive, are the subjects of a grievous, a bitter, religious persecution. They are the objects of hatred, and of church censure—of ecclesiastical repudiation. But can this be? Can those who are confessedly the faithful servants of God, and concerning whom the Saviour has said, "the same is my brother, and sister, and mother," be thus treated? It is even so. "Yea, and all that will live godly in Christ Jesus, shall suffer persecution." The servants of God, however, brought to view in the text, are the objects of a peculiar persecution. They not only suffer uncompromising hostility from the world, but they are *hated* and *repudiated* by their *brethren*; by those with whom they had been identified as a religious body, as a church. These *professedly religious brethren* have cast their names out as evil—have set them aside as heretics, as unworthy of religious fellowship. They have unrighteously and cruelly thrust them out of the pale

of their communion; and have thus done what they could to hold them up to the scorn and derision of their fellow men, to render them a hissing and a byword. In doing this, they have incurred a most fearful responsibility; they have condemned those whom heaven has approved, and consequently, are found fighting against God.

But *why* do these *brethren* thus persecute and proscribe those who "hear the word of the Lord, and tremble at his word?" Surely there is a cause for all this. What is it? We have two answers in the text to this question; the one given by the persecutors, and the other by Him who is "the Amen, the faithful and true Witness." The persecutors allege, or intimate, that the cause of their unchristian course of conduct, is their zeal for the cause of God. In withdrawing the hand of fellowship from the faithful servants of the Most High, or in excommunicating them from the privileges of their communion, they hypocritically say, "Let the Lord be glorified." By which they would convey the idea that the glory of God is the primary motive, the life-giving principle of their persecuting acts. They thus aggravate their guilt, by doing the work of Satan, the accuser of the brethren, under the garb of religion. But He whose eyes are as a flame of fire, and who unmasks the hypocrite as none but a God can do, disclaims the agency of these men, as acting under his authority, and convicts them of hypocrisy and falsehood, by giving the true cause of their treatment of his servants: "Your brethren that hated you, that cast you out for my name's sake," &c. Here we have the true cause of the persecution and proscription in question. It is not because the objects of this maltreatment are not the saints of the Most High;—it is not because they are heretics, fanatics, madmen, or enemies to the cause of God. No. The Head of the church declares, Your brethren hated you and cast you out for my name's sake. This is the true, the only reason. It is then because they have forsaken all to be the disciples of the Lord Jesus Christ;—it is because they are living "soberly, righteously, and godly, in this present world, looking for their blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ," that they have been called to endure persecution at the hands of professed brethren. Having received the truth in the love of it, and thereby having been made free from a servile fear of their fellow travellers to eternity—free from bewildering traditions of men, which make void the law of God,—obeying their Creator rather than man, seeking the honor that cometh of him, and not that which a breath creates and a breath destroys, they cannot but be a standing, a living, and burning rebuke to all who love the world, and the things of the world. Hence, their persecutions; and hence, too, those words of the Saviour: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore, the world hateth you. Remember the word that I said unto you, the servant is not greater than his Lord. If they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake."

But let us advert to a fact or two illustrative of the position we assumed in the outset. Let us take the case of the man who was born blind, and whom our Lord miraculously restored to sight. You remember the unwillingness of the Jews to receive the truth in his case, and how completely they were defeated in all their attempts to falsify his statements. Read the 10th chapter of John, and you have the case. You will see that a state of things existed at the first advent literally fulfilling each item of the text, so far as it could be done in probationary time. "The Jews had agreed that if any man did confess that he was Christ he should be put out of the synagogue." With the certain prospect of ecclesiastical expulsion, and its grievous concomitants before him, the man who had been restored to sight had, nevertheless, courage to define his position: "Will ye also be his disciples?" And for thus espousing the cause of Him who had opened his eyes, and for successfully vindicating his divine mission, "they reviled him and cast him out." And this they did under the specious pretext of zeal for the glory of God, while they were in the very act of persecuting the Saviour: "Give God the glory, we know that this man is a sinner." How like the prophecy: "Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified."

It is a source of unspeakable comfort to those who are meekly suffering persecution for the Lord's sake, who have placed their cause in the hands of God, to know that a day is approaching in which a righteous discrimination will be made between them and their persecutors. It is the heaven-inspired assurance that the Judge of all the earth will do right; that he will, at his appearing, reverse the unjust judgments which the world and their brethren had pronounced upon

them, and will then vindicate and crown them in the presence of an assembled universe, while he will bring upon their enemies shame and everlasting contempt;—I say, it is this assurance that abundantly sustains them under all their trials and sufferings;—that inspires them with the noble spirit and resolution of a Moses, who "chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompense of the reward." And this is what our Lord would have us constantly do—to keep our eye steadily fixed upon the reward to be given, at his appearing. "Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Bejoyce ye in that day, and leap for joy; for behold, your reward is great in heaven: for in like manner did their fathers unto the prophets."

But how will it be at the appearing of the Saviour with those who are now ashamed of him and his words? who do not esteem the reproach of Christ greater riches than the honor and friendship of the world? Our Lord himself gives the answer: "Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels." Yes, he shall be ashamed of them, and, according to the prophet, "they shall all be ashamed" of themselves. In vain will any of them plead, "Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works?" The Saviour, whom they had professed to serve, will repudiate and repulse them with the soul-sickening disclaimer, "I never knew you: depart from me ye that work iniquity." While, on the other hand, the faithful servant, who had given meat in due season, and had, therefore, been smitten by his fellow-servant, will, by the same lips, be divinely applauded, and welcomed to a brilliant reward: "Well done, good and faithful servant, enter thou into the joy of thy Lord." R. WATKINS.

## A SERMON.

"Blessed are they that are called to the marriage supper of the Lamb."—Rev. 19:9.

This text is one of interest, and it is an event to which the church has looked forward to as the end of her lonely pilgrimage and trial, and as the commencement of her everlasting joy under the personal reign of the heavenly "Bridegroom."

I. The characters called to the marriage supper.

II. The time of the feast.

III. The blessings bestowed on them.

IV. The proximity of the event.

I. The characters called.

1. They are *not sinners*. For such have not complied with the necessary conditions for admission into the kingdom, and are under the threatenings of God's displeasure—exposed to his wrath. As they do not possess the requisite character, they will not be called to the "marriage feast."

2. Those called are *not hypocrites*. Such "profess that they know God, but in works they deny him." They wear the cloak of religion to hide their corruption and iniquity, that they may the more effectually deceive. They profess godliness for selfish purposes. They are *professedly* qualified for the "marriage supper," but are *virtually* unfit for it. "The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous."

"If the righteous scarcely are saved, where shall the ungodly and the sinner appear?"

The characters "called" will be those that have accepted the invitation—complied with the conditions—are "willing and obedient"—have "suffered with" and "for Christ"—have "kept the faith," "washed their robes and made them white." They are the "espoused" that hath made herself ready, of every age—of every clime—that have "given all for Christ." They will be all called—not one left behind—"the north must give up, the south keep not back"—her "sons will come from afar," and her "daughters from the ends of the earth,"—to meet the long expected "Bridegroom."

II. The time of the supper.

It will be when the "Lord himself shall descend from heaven, with the voice of the archangel and the trump of God." When "they that are in their graves shall hear the voice of the Son of God." When "the blessed and holy" shall come forth in "the resurrection of the just." When the Lord shall say, "Come, my people," "Come, ye blessed of my Father." When the "fulness of the Gentiles is come in." "Then will the sleepers awake" to "life eternal"—the living saints be changed to immortality—then will be heard the voice of the "Bridegroom" saying, "Come, ye that have confessed me before men"—that have "borne the cross"—have "endured a great fight of afflictions"—that have "suffered beyond measure"—that have "loved

not your lives even unto the death"—Come! Welcome to the marriage feast! Welcome to the joy of thy Lord forever! Thus they will be called at the "sounding of the last trump."

III. The blessings bestowed on those that are called.

They are—

1. *Eternal life*. They will "die no more"—"death hath no more dominion over them." They secured their "life with Christ in God," and now they receive it to enjoy forever. The grave must yield its victims, and death receive its doom. The "captive ones are free"—the victory over the "last enemy" achieved!

"O death! with what an eye of desperate lust, From out thy empty vaults, thou then didst look After the risen multitude of all The saints! Ah, thou hadst been the terror long, And murderer of all of woman born." But now "Thy ministers, annihilated, fell before thy face; And on thy maw eternal hunger seized."

2. *Immortality*. They will be subject no more to decay; sickness, pain, and sorrow will then be past; groans, tears, and sighing will be ended. All the former troubles are forgotten. "Mortality shall be swallowed up of life."

"Those bodies that corrupted fell, Shall incorrupted rise."

3. *Joy unmixed with sorrow*. Sorrow and afflictions have been the cup from which the saints have drunk during their long and weary pilgrimage; bitterness and woe have been their lot in a world of sin and desolation, of which they have often, and sometimes always tasted! Weeping and mourning have been the luxuries poured into their cup of sorrow to sweeten it. But the "night of weeping" is now over—the "joy" has "come in the morning." The "everlasting joy," of which the prophets sung, now crowns their immortal heads, while sorrow and sighing takes its everlasting flight. O happy hour! Gladsome day! Blessed era! Then

"Weary pilgrim leave thy sadness,  
To Mount Zion thou art come;  
Now swell thy songs of joy and gladness,  
And rejoice in thy blest home;  
Thine own and Jesus' heavenly home."

4. *Good society*. The people will be "all righteous." The very best characters selected from all nations—not one seducer or traducer in all the company! No evil minded person will be there, to molest or make afraid. The miser will not be there, "Who, with dust inanimate, held wedded intercourse."

He would heap up, to glut his eyes, those streets of gold! The society of the "called" shall be the "God of glory"—the "King in his beauty,"—the "mighty messengers," and the "jewels" of all the earth!

5. *An incorruptible inheritance*. Earth redeemed and renewed—Paradise restored—the curse removed—the soil is free—"the wilderness sings," and "deserts learn the joy!" The heavens are serene and mild—the zephyrs gentle and balmy—the climate salubrious and healthful—one eternal spring! There is

6. "Jerusalem, my happy home," into which the holy will enter. Its "streets of gold"—its "walls of jasper"—its "gates of pearl"—its light the "excellent glory"—its "builder—God."

"Its beauties are unfading, its glories are untold;" but will be seen and enjoyed by those who are "called to the marriage supper of the Lamb!"

7. There is also the ever blessed "river of life." Its waters, clear as the unsullied crystal—smooth as the polished diamond—gliding onward in its immortal channel—its limpid waters leaving the glory-covered shores of the garden of God.

8. The "tree of life," with its "twelve manner of fruits"—the "branch of his own planting," to which alone the overcomers will have a right. O, ye ransomed of the Lord! eat and live forever.

IV. The proximity of the event.

The time is near when the righteous will be "called" to inherit the promised blessings. Signs in heaven above—the sun—the moon—the stars—significantly proclaim the nearness of the nuptial day to the widowed church of God! In the earth beneath there are signs that the tide of time is ebbing. The condition of the political, social, and moral world is indicative of a "crisis" at hand! The unerring finger of prophecy points to this time of "confusion" and "perplexity," as a sure forerunner of the approaching dissolution of all earthly kingdoms. And thus while everything shouts the coming day, the mourning "bride" reiterates the cry, "Come, Lord Jesus! quickly come!" Amen!

Sinners will perceive, that unless they choose a different course of conduct, they will not be "called to the marriage supper of the Lamb." They can believe and live, or disbelieve and die—can be "willing and obedient," and eat the good of the land, and remain in it—or rebellious and disobedient, and be destroyed and "rooted out" of it,—be willing to suffer for Christ's sake and the gospel's hire, and receive the promised blessings hereafter—or enjoy good things here, and come short of life and all its b less



ings hereafter. Choose ye the lot of your inheritance. Saints, endure to the end, those joys are yours. Be willing to endure reproach, toil, pain, poverty, persecution, distress, yea, all things, if need be, in order to "please him who has chosen you to be soldiers!" O, awake my soul! my drowsy powers arouse! gird thee in the armor of thy God, and onward press till thou obtain the glorious prize! Pilgrim, thy toils are almost over! Thy trials almost ended! Thy journey about to close! Then be faithful, for

"There waiteth at the end,  
Such a home, and such a friend;  
Such a crown, and such a throne;  
Such a harp of heavenly tone;  
Such companions, such employ;  
Such a world of hallowed joy!"

## EXTRACTS FROM LETTERS.

"And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him."—Mal. 3:17.

This promise is full of blessedness to every believer. The fear of the Lord is the beginning of wisdom, and to depart from evil is understanding. The angel of the Lord encampeth round about them that fear him, and delivereth them. O fear the Lord, ye his saints, for there is no lack to them that fear him. They spake often one to another. Wherefore comfort one another with these words. Not forsaking the assemblage of yourselves together, as the manner of some is, but exhorting one another daily, and so much the more as ye see the day approaching.—Speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord.

The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The Lord is nigh unto all them that call upon him. He will hear their cry, and also will save him. He will "avenge his own elect which cry day and night unto them. Though he bear long with them," "he will avenge them speedily." They shall be mine saith the Lord of hosts in that day. The Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. For ye are not your own, ye are bought with a price, even the precious blood of Christ, as of a lamb slain from the foundation of the world. He shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven even to the other end of heaven. Our God shall come, and shall not keep silence. A fire shall devour before him, and it shall be very tempestuous round about him. He will call to the heavens above, and to the earth beneath, that he may judge his people. He will gather his saints together unto himself, those that have made a covenant with him by sacrifice, and will spare them as a man spareth his own son that serveth him. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

S. N. G.

Bro. JAMES G. WHITE writes from Lake Providence (La.), April 15th, 1852.

DEAR BRO. HIMES:—There is one kind of religion, if it may be termed religion, that is progressing at the South almost on the wings of wild-fire, and what do you suppose it is? Why, sir, it is nothing more nor less than the religion of mystic rites, ceremonies, signs and tokens, or in other words, Odd-Fellowship, and the great boasted something, Masonry, York, and Free. I may say almost with safety, that these two orders are the religion of the day throughout the South: for men seem to be willing almost to sacrifice soul and body to uphold and keep moving the spirit of the two institutions, while the religion of Jesus Christ and his glorious cause are left in the back ground, as fit to be attended to only at a "more convenient season." Yes, sir, men, and professors of religion, will wade through storm, fire, and everything, to attend a Lodge, while the house of God may go forsaken, its seats empty, except upon the day they wish to glitter and show, and then may the seats be seen full, and the pews crowded. I verily believe, sir, that professors of religion do but very little more good in the cause of Christ, after joining either of the above societies; for a man with his heart and affections divided, one half only for God, and the other half—and that the largest, with all his spare time,—for an image, can be of but little service in the cause of Christ. But enough of this subject, for you may belong to one of the above secret institutions; \* if you do, please excuse the impudence of your brother, in stating to you the truth about what I conceive to be two of the blind snares of the enemy of all souls, upheld by him, to entrap unwary souls, and paralyze Christianity. Your brother, waiting for the blessed hope, at the glorious appearing of our Saviour.

\* We do not, but there would have been no offence if we did.

Bro. ROBERT CHOWN writes from Salzburg (Ill.), under date of April 16th, 1852.

DEAR BRO. HIMES:—As it regards the truth, I believe that many will perish for lack of knowledge. Could not some one come this way? How many precious souls for whom Christ died will perish I fear, for want of light. Your paper, which I receive, is read by many, and is acknowledged to be the best religious paper extant; it holds forth to a candid mind something that is tangible. As far as my limited knowledge extends, I prefer its pages next to the word of God, to which I trust, through grace, I shall take heed as to a light shining in a dark place, until the perfect day. By the light of that lamp, I trust I am able to see something of the darkness that prevails around, and to see signs of our blessed hope nearing. What a blessed hope! Had it not been for this hope, ere now I know not what would have been the state of my mind. To think, amidst the troubles and cares of life, of being made, in a moment, in the twinkling of an eye, an heir of God, and joint heir with Christ, and our real body fashioned, like unto Christ's glorious body, to receive that promised inheritance which is incorruptible, and to inherit the kingdom under the whole heaven, enables us to lift up our heads, and rejoice that our redemption draweth nigh. It is nearer than when we first believed. Dear brother, we who removed from Canada, viz., Bro. H. Allard and others, would be glad to have some one come this way,—I think they would find support. Could Bro. S. Chapman come to Dixon, I could be found, and would spend some time and convey any brother around the vicinity to proclaim the glad tidings of the everlasting kingdom. If Bro. Hutchinson or Orrock should come West, could not they come over and help us? I see calls from Davenport, and there are calls from Elizabeth-town, and other places. It is some time since I have seen any of Bro. Hutchinson's letters in your paper. I should like to receive some information how the cause in Canada East prospers. We are here alone, we need your prayers, that we may be kept steadfast in the faith, and that we become not too much overcharged with the cares of this world, or life. I think that the sign of the times ought to strengthen our faith, and keep us on our watch. However, I find that I need much grace. I pray God that his grace may be sufficient for us: that we may be able to withstand the evil one, have an abundant entrance into the everlasting kingdom, is the prayer and desire of your brother in tribulation, and in the hope of eternal life.

BRO. HIMES:—Man is in his fallen state, and were it not for the grace of God, the blood of the everlasting covenant, and the sanctifying influences of the eternal Spirit, must have perished forever. O how thankful ought we to be to our heavenly Father, that "God so loved the world, as to give his only begotten Son to die in our stead: the just for the unjust, that he might bring us back to God." Had it not been for the covenanted mercies of our God and Saviour, we might now be acknowledging the pretensions of the Pope—believers in the authority of tradition—in transubstantiation—in purgatory—in the adoration of the host—in the mass—in penance—in confession to priests—in indulgences—in the invocation of saints—in extreme unction, in the adoration of images, and all the fooleries of the papal hierarchy. But through the goodness of our blessed Lord, we hope soon to be like him—see him as he is, and forever behold his glory. N. BROWN.

Bro. O. N. WHITFORD writes from Addison (Vermont), April 14th, 1852.

DEAR BRO. HIMES:—I have been taking your valuable paper, the *Herald*, most of the time since its commencement, and have found valuable instruction, and been blessed many a time in its perusal. I also believe it to be the only paper for the tried and afflicted ones scattered abroad, looking for the redemption of Israel. I hope you will bear the present trial for Christ's sake.

The cause in Addison is steady. The brethren and sisters (though few) are still holding on, looking for the consummation of Israel. We hope to enjoy the labors of Bro. I. E. Jones a part of the time, which I think will be a great help to the cause in this section. May the Lord help us to be faithful till the end. Yours waiting for that blessed hope and glorious appearing.

## SOMETHING MORE TO LOVE.

"I feel the need of an infinite object to love."

Clementine Cuvier.

Yea, the human heart is lonely,  
Though with many ties possessed;  
It has yearnings deep, that only  
In the Infinite have rest.

Earth may give us all her pleasures,  
Beauty bathe us with its dyes,  
Human science all her treasures,  
Open to our eager eyes.

Music steep us in its sweetness,  
Poetry with rapture thrill;  
Still there is an incompleteness,  
Something more we need to fill.

To its full our soul's deep ocean,  
And to charge the nerves that move;  
Yea, it craves with strong emotion,  
Something "Infinite to love."

Ne'er in life, save to perdition,  
We shall seal it will it cease,  
This its longing for fruition,  
This its struggle after peace.

When with years we shall have wrestled,  
When our earthly ties are rent,  
When the hopes we long have nestled,  
Like the summer bloom are spent;

Or the bosom we have chosen,  
For our solace and repose,  
Turns to clay, or worse, is frozen,  
Or, with truth no longer glows;

When the child, whose life's beginning,  
Like a star from out the night,  
Rose upon us, glad'ning, winning,  
Bearing hopes with buddings bright;

Op'ning fountains that were sealed,  
Full of bliss, exquisite, sweet;  
And emotions deep revealed,  
New, and beautiful, and meet;

Shall with recklessness or malice,  
Wring our bosom to its core,  
Dashing from our lips the chalice,  
It had brimmed with joy before;

In that hour of sad endurance,  
When the real thus we prove,  
Oh how grateful the assurance,  
There is something yet to love.

In the ample heart of Jesus,  
In the just, the true and pure,  
Pitying ever, as he sees us,  
Longing all our pride to cure.

Let us with the strong conviction  
Of our need, O God above,  
Find in this our benediction,  
"Something Infinite to love."

MARGARETTE McNARY.

## OBITUARY.



"I am the RESURRECTION and the LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will NEVER die."—John 11:25, 26.

DIED, in Buffalo, N. Y., March 18th, 1852, sister CATHERINE VALENTINE, in the 38th year of her age. In Massillon, Ohio, in the spring of 1840, she embraced the gospel, and put on Christ in baptism. In 1843, she and her beloved partner, William Valentine, embraced the doctrine of the Advent, and rejoiced with that joy which is peculiar to all of like precious faith. Her life was exemplary, and she had the affection and esteem of all that knew her. She was a good neighbor, a faithful wife, and an affectionate mother. Her sickness was short. She died in the hope of a speedy resurrection to eternal life, leaving a large family of children and her beloved husband to mourn their loss, but not without hope. Her funeral was attended by a large company of friends, when a discourse was delivered in the Advent chapel from John 11:25 by the writer.

F. McWILLIAMS.

DIED, in Brewer, Me., Feb. 4th, 1852, of consumption, Mrs. HANNAH JONES, consort of Elias Jones, and daughter of William and Sally Jackson. Mr. Jackson and wife were natives of New Hampshire, and emigrated to this State some fifteen years ago, and settled on the banks of the Penobscot river. Their family consisted of five children, three sons and two daughters, two of whom had fallen asleep prior to my acquaintance with the family, some six years since. The subject of this notice was their only surviving daughter, on whom was placed the strong affections of her fond parents. Two years last October she was united in marriage to Mr. Jones, by Elder I. R. Gates, of Lawrence, Mass., who was then on a preaching tour in Maine. This couple at times manifested quite an interest on the subject of religion, but Mrs. Jones never appeared to come into the liberty of the gospel until a few months previous to her dissolution, when she was enabled to give herself and all friends into the hands of the Lord, which sacrifice was readily accepted of Him who is the sinner's friend. She rejoiced greatly in the assurance of her acceptance with the Lord, and also in the prospect of a redemption to life and eternal felicity. When near her end, her friends were called to her dying bed, where she affectionately kissed and exhorted them severally to prepare to meet her in a world where the inhabitants will never say they are sick, and where they would part no more. Scarcely were the tears of the bereaved parents dried, when the last enemy made another attack upon the family, and their eldest son, William F. Jackson, was called upon to bid adieu to everything earthly, and beside the cold remains of his beloved sister, was deposited to await the summons of the archangel's trumpet. The age of William Francis was twenty-eight years and ten months, his sister was next younger. That these deep and repeated afflictions may be sanctified to the spiritual and everlasting good of the afflicted parents, the bereaved husband, and only surviving child, is the humble and constant prayer of the writer.

THOMAS SMITH.

"QUESTIONS ON THE PROPHECY OF DANIEL."—Owing to the numerous calls for this work, we have concluded to get out a new edition. The design of the work may be learnt from the preface, published last week. Price, 10 cents single; \$1 per dozen; \$8 per hundred. Postage (to be pre-paid), under 500 miles, 3 cts.; over that distance, and under 1500, 6 cents.

## BOOKS FOR SALE AT THIS OFFICE

NO. 8 CHARDON-STREET, BOSTON.

NOTE.—Under the present Postage Law, any book, bound or unbound, weighing less than two pounds, can be sent through the mail. This will be a great convenience for persons living at a distance who wish for a single copy of any work; as it may be sent without being defaced by the removal of its cover, as heretofore.

As all books sent by mail must have the postage paid where they are mailed, those ordering books will need to add to their price, as given below, the amount of their postage. And that all may estimate the amount of postage to be added, we give the terms of postage, and the weight of each book.

TERMS OF POSTAGE.—For each ounce, or part of an ounce, that each book weighs, the postage is 1 cent for any distance under 500 miles; 2 cents if over that and under 1500; 3 cents if over that and under 2500; 4 cents if over that and under 3000; and 5 cents if over that distance.

## BOOKS PUBLISHED AT THIS OFFICE.

THE ADVENT HARP.—This book contains Hymns of the highest poetical merit, adapted to public and family worship, which every Adventist can use without disturbance to his sentiments. The "Harp" contains 434 pages, about half of which is set to choice and appropriate music.—Price, 60 cts. (3 ounces.) Do do bound in cloth—90 cts. (9 oz.)

POCKET HARP.—This contains all the hymns of the former, but the music is omitted, and the margin enlarged, so that it can be carried in the pocket without encumbrance. Price, 37 cts. (6 ounces.) Do do gilt—60 cts. (6 oz.)

WRITING'S TRANSLATION OF THE NEW TESTAMENT.—This is an excellent translation of the New Testament, and receives the warm commendations of all who read it.—Price, 75 cts. (12 oz.) Do do gilt—\$1. (12 oz.)

ANALYSIS OF SACRED CHRONOLOGY: with the Elements of Chronology; and the Numbers of the Hebrew text vindicated. By Sylvester Bliss.—232 pp. Price, 37 cts. (8 oz.) Do do gilt—50 cts. (8 oz.)

FACTS ON ROMANISM.—This work is designed to show the nature of that system of iniquity, and to exhibit its ceaseless activity and astonishing progress. A candid perusal of this book will convince the most incredulous, that Popery, instead of becoming weakened, is increasing in strength, and will continue to do so until it is destroyed by the brightness of Christ's coming. Price (bound), 25 cts. (5 oz.) Do do in paper covers—15 cts. (3 oz.)

THE RESTITUTION, Christ's Kingdom on Earth, the Return of Israel, together with their Political Emancipation, the Beast, his Image and Worship; also, the Fall of Babylon, and the Instruments of its overthrow. By J. Litch.—Price, 37 cts. (6 oz.)

DEFENCE OF ELDER J. V. HIMES:—being a history of the fanaticism, puerilities, and secret workings of those who, under the garb of friendship, have proved the most deadly enemies of the Second Advent cause. Published by the Committee of the Church, Boston.—283 pp. Price (thin covers), 25 cts. (4 oz.) Do do thick covers—37 cts. (6 oz.)

ADVENT TRACTS (bound).—Vol. I.—This contains thirteen small tracts, and is one of the most valuable collections of essays now published on the Second Coming of Christ. They are from the pens of both English and American writers, and cannot fail to produce good results wherever circulated.—Price, 25 cts. (5 oz.) The first ten of the above series, viz. 1st, "Looking Forward," 2nd, "Present Repentance—its Course," 3rd, "Its End," 4th, "Paul's Teaching to the Thessalonians," 5th, "The Great Image," 6th, "If I will that he tarry till I come," 7th, "What shall be the sign of thy coming?" 8th, "The New Heavens and Earth," 9th, "Christ our King," 10th, "Behold He cometh with clouds,"—stitched, 12 cts. (2 oz.)

ADVENT TRACTS (bound).—Vol. II. contains—"William Miller's Apology and Defence," "First Principles of the Advent Faith; with Scripture Proofs," by L. D. Fleming, "The World to come," "The present Earth to be destroyed by Fire at the end of the Gospel Age," "The Lord's coming a great practical doctrine," by the Rev. M. Brock, M. A., "Clapnet to the Bath Penitentiary," "Glorification," by the same, "The Second Advent Introductory to the World's Jubilee: a Letter to the Rev. Dr. Raffles on the subject of his Jubilee Hymn," "The Duty of Prayer and Watchfulness in the Prospect of the Lord's coming," "In the essays a full and clear view of the doctrine taught by Mr. Miller and his fellow-adherents may be found. They should find their way into every family.—Price, 33 cts. (6 oz.) The articles in this vol. can be had singly, at 4 cts each. (Part of an ounce.)

KELSO TRACTS.—No. 1.—Do you go to the prayer-meeting?—50 cts per hundred; No. 2.—Grace and Glory.—\$1 per hundred. No. 3.—Night, Day, Sabbath, and Clear Day.—\$1 50 per hundred.

## BOOKS FOR CHILDREN.

THE BIBLE CLASS.—This is a pretty bound volume, designed for young persons, though older persons may read it with profit. It is in the form of four conversations between a teacher and his pupils. The topics discussed are—1. The Bible. 2. The Kingdom. 3. The Personal Advent of Christ. 4. Signs of Christ's coming near.—Price, 25 cts. (4 oz.)

## GREAT COUGH REMEDY!

Ayer's Cherry Pectoral.

FOR THE CURE OF

Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

THIS invaluable remedy for all diseases of the throat and lungs, has attained a celebrity from its remarkable cures, never before equalled by any other medicine. Other preparations have shown themselves palliatives, and sometimes effected notable cures, but none have ever so fully won the confidence of every community where it is known. After years of trial in every climate, the results have invariably shown it to possess a mastery over this dangerous class of diseases, which no other remedy could claim. It is a simple, safe, and effective remedy, and to attract the attention of physicians, patients, and the public at large. See the statements, not of obscure individuals, and from far distant places, but of men who are known and respected throughout the country.

The widely celebrated Surgeon, Dr. Valentine Mott, of New York City, says:

"It gives me pleasure to certify the value and efficacy of Ayer's Cherry Pectoral, which I consider peculiarly adapted to cure diseases of the throat and lungs."

Dr. Perkins, the venerable President of the Vermont Medical College, one of the eminently learned physicians of this country, writes that the Cherry Pectoral is extensively used in this section, where it has shown unmistakable evidence of its happy effects upon pulmonary diseases.

The Rev. John D. Cochrane, a distinguished clergyman of the English Church, writes to the proprietor from Montreal, that "he has been cured of a severe asthmatic affection, by Cherry Pectoral." His letter at full length, may be found in our Circular, of which he is the Agent, and is worth the attention of asthmatic patients.

The following letter is from the well-known Druggist at Hillsdale, Mich., one of the largest dealers in the State, and this case is from his own observation:

"Dear Sir:—Immediately on receipt of your Cherry Pectoral, I carried a bottle to an acquaintance of mine who was thought to be near his end with quick consumption. He was then unable to rise from his bed, and was extremely feeble. His friends believed he must soon die, unless relief could be obtained for him, and I induced them to give your excellent medicine a trial. I immediately left town for three weeks, and you may judge of my surprise on my return, to meet him in the street on my way home from the city, and find he had entirely recovered. Four weeks from the day he commenced taking your medicine, he was at work at his arduous trade of a blacksmith."

"There are other cases within my knowledge, where the Cherry Pectoral has been singularly successful, but none so marked as this. Very truly yours, G. W. UNDERWOOD."

## HEAR THE PATIENT.

"Dr. J. C. Ayer, Lowell.—Dear Sir:—Feeling under obligations to you for the restoration of my health, I send you a report of my case, which you are at liberty to publish for the benefit of others. Last autumn I took a bad cold, accompanied by a severe cough, and made use of many medicines without obtaining relief. I was obliged to give up business, frequently raised blood, and could get no sleep at night. A friend gave me a bottle of your Cherry Pectoral, the use of which I immediately commenced according to directions. I have just purchased the fifth bottle, and am nearly recovered. I now sleep well, my cough has ceased, and all by the use of your valuable medicine. E. S. STONE, A. M., 'Principal Mount Hope Seminary.'"

"Dear Sir:—I wish I could tell all that suffer with a cough, what your Cherry Pectoral has done for me. It does seem they might be benefited by the information. I had a bad fever, which left my lungs weak and inflamed. Being very feeble, and unable to gain strength at all, my friends thought I must soon sink in consumption. I had no appetite, and a dreadful cough was fast wearing me away. I began to take your beautiful medicine, by the advice of a clergyman, who had seen its effects before. It eased my cough at first, and gave me rest at night. In less than a fortnight I could eat well, and my cough ceased. I was troubled one day, and returned, and my food nourished me, which soon restored my strength. Now, after five weeks, I am well and strong, with no other help than your Cherry Pectoral. Yours with respect, 'JULIA DEAN.'"

"I hereby certify that the above statement of my wife is in conformity with my own views of her case, and her cure by Ayer's Cherry Pectoral. JOSEPH DEAN."

"The above-named Joseph Dean, and Julia, his wife, are personally known to me, and implicit confidence may be placed in their statement. SAMUEL C. VAN DERWENT, 'Pastor of the Baptist Church.'"

Prepared by JAMES C. AYER, Chemist, Lowell, Mass., and sold by S. W. Burpee, Boston; Brown & Price, Salem; W. F. Phillips, Portland; W. R. French, Bangor; J. A. Perry, Bangor; W. O. Poor, Belfast; Allison & Gault, Concord; J. A. Perry, Manchester; James Green, Worcester; H. Brewer, Springfield; Lee & Butler, Hartford; Lee & Osgood, Norwich; C. S. Gorham, New Haven; W. E. Russell, Newark; Balch & Son, Providence; E. Thornton, New Bedford; L. Chappin, Fall River; J. T. Hall, Plymouth; J. Peck, Burlington; S. K. Collins, Montpelier; H. Warner, Windsor; and by all druggists everywhere. [5-7-5m.]



## FOREIGN NEWS.



The Collins steamship *Pacific* arrived at New York on Sunday last, with Liverpool dates to the 21st ult.

## England.

In the Court of Exchequer, on Monday, judgment was given against Alderman Salomons, thus settling the point as to the eligibility of any but Christians to a seat in the House of Commons.

On Saturday, the Goldsmith Corporation entertained the Ministry, and at the feast Lord Derby made a speech, in which he alluded in general terms to his mission, but without telling his intended measures.

Rosas, with his family and suite, arrived at Queenstown on Friday.

A new line of steamers for Madeira and the coast of Africa is announced to commence running on the 1st of September from Plymouth.

It is said another searching expedition is to be despatched to Melville Island, with a view of meeting that already in Bhering's Straits.

## France.

On Saturday, the protest of the heirs of Louis Philippe against the confiscations of their estates of Neuilly and Montceaux, was heard before the Court of Paris. The command for the restitution of the property was made in the name of the Dukes de Nemours, Joinville, Aumale, and Montpensier, the Duchess of Orleans, and her son, the Count de Paris, and other relatives of the house. Messrs. Poellet and Bermyer were counsel for the Orleans family, and the Prefect of the Seine in behalf of the President. Here the case stands, and is adjourned till Friday.

The Prefects of Police are ordered not to send any more military exiles to Belgium, but to send them to England or Spain.

Prince Paul of Wirtemberg died at Paris on Thursday night.

Marshal Girard died on Saturday, aged 79.

The French budget shows a deficiency of 40,000,000 f.

The Parisian coach builders are on a strike for the ten hour system.

## Spain.

A squadron is to be fitted out to cruise in the Mediterranean as a school of practice.

The remaining prisoners of Lopez's expedition were daily expected at Gibraltar, on their way home.

## Austria.

A letter from Vienna of the 14th says, that within the week preceding the rate of exchange on London had fallen four per cent., in consequence of investments made in Austrian funds on foreign account, chiefly Dutch.

## Germany.

The Central German Emigration Society complain that swindling emigration agents are inducing the Polish peasantry of Posen to leave their homes, by representing that the King of America has granted to Kosuth vast tracts of land for the purpose of settlement.

## Home News.

The steamship *Crescent City* arrived at New York on Sunday last. She brought California papers to the 5th ult., five hundred passengers, \$2,000,000 in freight, and \$600,000 in the hands of passengers, being the largest amount of treasure ever brought by any previous steamer. We copy the following items from the papers she brings.

The Mexican authorities having seized the steamer *Commodore Stockton*, some time since, at Acapulco, have since broken United States Government seals, and pulled down the American flag on board the steamer.

Just as the Golden Gate was leaving Acapulco, an express arrived from the city of Mexico, with intelligence that the Tehuantepec treaty was unanimously rejected by both houses of Congress on the 7th of April.

A war of extermination has been declared by the whites on the Uamasha against the aborigines. A body of settlers and miners had surrounded two lodges at Indian Ferry, on the Klamath, shot all the men and several squaws, and destroyed the rancho. Some thirty or forty Indians were killed in this affair, and their squaws and children were roaming about, begging for bread.

A Mexican named Carlos Eshelaza was hung at Mokelumne Hill for theft on the 3d of April, by the Vigilance Committee.

The late floods in California have left behind serious marks of their ravages. It is supposed that the crops along the banks of the rivers have been damaged to an immense extent.

All the difficulty with the Indians at Cape Flattery had been settled satisfactorily. Government had received intelligence from Flattery Jack, that he had executed ten of his tribe, and burned one alive.

Ice is very costly at Panama. An advertiser in the *Star* says that he imports his ice direct from Boston, and he offers it to the thirsty at two times a drink.

A dysentery of a virulent type has appeared on the Isthmus.

Nine Italians were drowned in the bay at Panama on the 11th ult., while attempting to get on board the steamer *Constitution*, bound for San Francisco.

Don Manuel Diego has been reinstated as Governor of Panama.

The dates from Honolulu are to the 15th of March. The papers are filled with accounts of the grand eruption of Mauna Loa Mountain, on the Island of Hawaii. At the last dates from there, the quantity of lava thrown up had not decreased. The altitude of the eruption was 10,000 feet above the level of the sea, and a jet of burning lava was estimated to be five hundred feet high. A large number of people had gone from Honolulu to witness the scene.

**LIBERIA.**—Capt. Andrew H. Foote, U. S. N., who commanded the U. S. brig *Perry* on the coast of Africa, under Commodore Gregory, states, as the result of a statistical comparison, that the number of deaths in Liberia, in proportion to the population, is three per cent. less than in Baltimore, and less than in New York and Philadelphia. At Monrovia iron ore exists in large masses, associated with the igneous rock of which Cape Mesurado is composed. President Roberts informed Capt. Foote that twenty miles in the interior ore is found, which can be beaten into malleable iron without the process of smelting. The soil is extremely fertile, adapted to the culture of almost every tropical production. The garden vegetables and fruits of the country are rich and abundant.—*N. Y. Journal of Commerce.*

## Dr. Cox at Charleston.

On Sabbath afternoon and evening, (April 25th,) this able and popular divine uttered some plain truths to large audiences in this city. In his discourse in the afternoon, he remarked, that the day of judgment was not very far off; in fact, much nearer than chronology would make it. But, he added, however that may be, when we die, that will be the day of judgment,—the end of the world,—to us; the second coming of Christ to you, (pointing with his finger to the congregation.)

But the most interesting exercises were in the evening. It had been advertised that he would give a discourse at the Lutheran church on the Pope's commission. His great object was to show that Papists have no right to apply the language,—"On this rock I will build my church,"—to the apostle Peter, and of course their whole fabric of pretended succession must fall to the ground. Let the apostle's name be translated into English, and the expression is equivalent to this: Thy name is Rock, (Petros,) and this confession of thine shall be the Rock (Petros) on which I will build my church, &c.

The Doctor was very bold and clear in his discourse, but he indulged in still more freedom of remark, while reading the Scriptures by way of introduction. He selected the second chapter of 2 Thess. By way of explanation, he stated that Paul lived as if the second coming of Christ was about to burst suddenly upon his raptured vision. Indeed, the multitude at this day, judging from his conduct, and that of his followers, would suppose they expected the event within a year or two. Some of the Thessalonians had suspended secular business, and were anxiously looking for the return of the Saviour. Would to God, said he, such a spirit had survived the 18th century. But Paul told them they were wrong, and not to be shaken in mind or be troubled, neither by spirit, nor by word, nor by letter, as that the day of Christ was at hand. Now hear the reason why;—for that day (that is, the day of Christ,) could not come, except there come a falling away first, and that man of sin be revealed. This he applied to the Papacy, the Mystery of iniquity which was even then working, and which is to be destroyed by the coming of Christ.

He also said, that the sixth vial was now being poured out, and near its conclusion. N. SOUTHARD.

Charleston (S. C.), April 28th, 1852.

P.S. I have lost strength considerably within two months, from the relaxing effect of the warm weather, which has alternated, by changes, with cool or damp weather. I have been at Charleston one week, during which time I have gained a little. The breezes here are refreshing, and I am treated by the people with great kindness. I think I shall be in New York in June. N. S.

## Kossuth in Boston.

An immense crowd of people gathered in the old "Cradle of Liberty" on Thursday evening, the 29th ult., to listen to the illustrious and eloquent exile from Hungary—Governor Kossuth. The card of admission was a Hungarian bond, obtained by the payment of one dollar. At 5 o'clock the doors were opened for the admission of ladies to the galleries, which were very rapidly filled to their utmost capacity. At half-past 6 o'clock the doors were opened for the admission of "bondholders" to the main hall, and at 7 it was nearly packed. At 8, the hour of meeting, not a foot of standing room was left in the hall. Kossuth said:

In what I have seen of New England there are two things, the evidence of which strikes the observer at every step—prosperity and intelligence. I have seen thousands assembled, following the noble impulses of a generous heart; almost the entire population of every city, of every town, of every village where I passed, gathered around me, throwing the flowers of consolation in my thorny way. I can say I have seen the people here, and I have looked at it with a keen eye, sharpened in the school of a toilsome life; well, I have seen not a single man bearing mark of that poverty upon himself, which in old Europe strikes the eyes sadly at every step. I have seen no ragged poor—I have seen not a single house bearing the appearance of desolated poverty. The cheerfulness of a comfortable condition, the result of industry, spreads over the land. One sees it at a glance that the people work assiduously, not with the depressing thought just to get from day to day, by hard toil, through the cares of a miserable life, but they work with the cheerful consciousness of substantial happiness. And the second thing which I could not fail to remark, is the stamp of intelligence impressed upon the very eyes and outward appearance of the people at large. I and my companions have seen that people in the factories, in the workshops, in their houses, and in the streets, and could not fail a thousand times to think "how intelligent that people looks." It is to such a people that the orators of Faneuil Hall had to speak, and therein is the mystery of success. They were not wiser than the public spirit of their audience, but they were the eloquent interpreters of the people's enlightened instinct.

As the old philosopher questioned how he could prove the existence of God, answered, "by opening the eyes," just so, nothing is necessary but to open the eyes in order that men of the most ordinary common sense become aware of it, that the present condition of Europe is too unnatural, too contrary to the vital interests of the countless millions to endure even for a short time. A crisis is inevitable; no individual influence can check it, no indifference or opposition can prevent it. Even men like myself, concentrating the expectations and confidence of oppressed millions in themselves, have just so much power, that if provided with the requisite means to keep the current in a sound direction, that in its inevitable eruption it may not become dangerous to social order; indispensable to the security of person and property, without which especially no commerce has any future at all. And that being the unsophisticated condition of the world, and a crisis being inevitable, I indeed cannot imagine how those who desire nothing but peace and tranquillity can withhold their helping hands, that the inevitable crisis should not only be kept in a sound direction, but also carried down to a happy issue, capable to prevent the world from boiling continually, like a volcano, and insuring a lasting peace and a lasting tranquillity—never possible so long as the great majority of nations are oppressed, but sure so soon as the nations are content—and content they can only be when they are free.

**HENRY CLAY.**—The *N. Y. Express* learns that this distinguished statesman is sinking rapidly. Some days since there were some symptoms of renewed strength, but these, alas! are now giving way to the surest indication of an early dissolution, and of this none are more conscious than the venerable patriot and statesman himself.—*Journal.*

Elder Himes will preach in Southboro' Sunday, May 16.

## Population of the Principal Cities and Towns in the United States in 1850.

Maine.—Bangor, 14,432; Portland, 20,815; Augusta, 8,225; Bath, 8,020.

New Hampshire.—Manchester, 13,932.

Massachusetts.—Boston, 136,871; Lowell, 33,383; Salem, 20,264; Roxbury, 18,364; Charlestown, 17,216; Worcester, 17,049; New Bedford, 16,443; Cambridge, 15,215; Lynn, 14,257; Springfield, 11,766; Taunton, 10,441.

Rhode Island.—Providence, 41,512.

Connecticut.—New Haven, 20,345; Norwich, 10,265; Hartford, 13,555.

New York.—New York city, 515,507; Brooklyn, 96,838; Albany, 50,763; Buffalo, 42,261; Rochester, 36,403; Williamsburgh, 30,780; Troy, 28,785; Syracuse, 22,271; Utica, 17,565; Poughkeepsie, 13,941; Lockport, 12,323; Oswego, 12,265; Newburgh, 11,415; Kingston, 10,233.

New Jersey.—Newark, 38,894; Paterson, 11,338; New Brunswick, 13,387.

Pennsylvania.—Philadelphia city, 121,376; Philadelphia county, (exclusive of the city,) 287,386; Pittsburg, 46,601; Allegheny, 21,261; Reading, 15,748; Lancaster, 12,365.

Delaware.—Wilmington, 13,979.

Maryland.—Baltimore, 169,054.

District of Columbia.—Washington, 40,001.

Virginia.—Richmond, 27,482; Norfolk, 14,326; Petersburg, 14,010; Wheeling, 11,391.

South Carolina.—Charleston, 42,985.

Georgia.—Savannah, 16,060.

Alabama.—Mobile, 20,513.

Louisiana.—New Orleans, 119,461; Lafayette, 14,190.

Tennessee.—Memphis, 8,839; Nashville, 10,478.

Kentucky.—Louisville, 43,196.

Ohio.—Cincinnati, 115,436; Columbus, 17,883; Cleveland, 17,034; Dayton, 10,977; Chillicothe, 7,100; Zanesville, 7,929.

Indiana.—Madison, 8,005.

Illinois.—Chicago, 29,963.

Michigan.—Detroit, 21,019.

Missouri.—St. Louis, 77,860.

Wisconsin.—Milwaukee, 20,061.

## THE ADVENT HERALD.

BOSTON, MAY 8, 1852.

## THIRTEENTH ANNUAL MEETING

## OF

## Adventists in General Conference.

It is thought best to delay this meeting until the month of June. The suit by which the Adventists have been so long annoyed will then be disposed of, and the friends can come together and deliberate in peace.

During the Conference, discourses on important questions connected with our faith and duties, may be expected. Also, information of the state of the cause in different parts of the country, will be communicated by the brethren in attendance.

The coming Conference promises to be one of much interest. The deep feeling manifested by the brethren from whom we have heard, in view of the vast work spread out before the servants of Christ, is encouraging. The "harvest truly is plentiful," but the laborers are few. The Macedonian cry comes from every direction. Help is needed,—called for,—prayed for; and yet many of God's servants, whose energies are already wholly employed, are compelled to turn away from the cries that continually reach them. What can—what shall be done, to furnish the destitute with the bread of life? A wise and harmonious consideration of this subject, involving a cordial and active co-operation between pastors and evangelists in building up the churches in the faith and holiness of the gospel, would prove a great blessing to the churches themselves, and enable them in turn to extend more widely the knowledge of the truth to the destitute.

In the meantime we express the hope, that brethren will give the subject that close and serious attention which it demands, and that there will be a general representation from all parts of the country.

## "Youth's Guide."

The May number (Vol. 6, No. 1) is now out. It has been much enlarged, and is printed on beautiful new type, &c. Those who wish to place in the hands of the young a useful and interesting paper, designed for their especial benefit, would do well to subscribe for the *Youth's Guide*. It is just half the size of the *Advent Herald*, and is published the first week in each month, at 25 cts. a year, in advance.

## CONTENTS OF THE MAY NO.

Life of Richard Bakewell. Henry and Charles; or "The Ten Rules. Two Courses" Illustrated. Little Ella. Sagacity of the Elephant. Politeness and Courtesy. The Temperance Boys. The Ungrateful Son. The Church-yard Beetle. An Example for Boys. Enigma, Puzzle, &c. &c.

**THE CONFERENCE.**—There seems to be a prevailing desire to have the General Conference at Hartford, Ct. We doubt not that there would be a good representation there from all parts, although many would not be able to attend, but who would if it were held in this city. But these would not, perhaps, object to having the conference held in Hartford on that account; but would acquiesce in an arrangement that would accommodate the brethren in that part of the field. The time will be given next week without fail.

**OUR SUMMER'S WORK.**—We shall enter upon our summer's work as soon as the annoyances by which we have so long been afflicted, have been disposed of. We have been greatly hindered in our proper work, and the Advent cause has suffered much. We shall outlive the storm, however, by patient continuance in well-doing.

**THE TRIAL.**—In consequence of the engagement of one of our counsel, the Hon. RUFUS CHOATE, in the Supreme Court at Washington, during the week assigned for the trial, it will have to be deferred one week. We doubt not it will commence on the 25th inst.

OUR FRIENDS will accept our thanks for their many kind and sympathizing epistles. We should be glad to answer them all, but pressing duties prevent. Let us all trust in our kind and faithful Shepherd, who will sustain us under our trials, and give us a final victory over them all.

"The New Era" is the name of a neatly printed paper, commenced in this city, "devoted to the social and intellectual elevation of working men." It is published at 369 Washington-street by Rood & Randall, and gives evidence of earnestness and ability in the cause to which it is devoted.

**Panorama of California.**—Marvin's gigantic Panorama of California is now on exhibition at Amory Hall, in this city. We have been much interested in viewing this painting, which is said to present a correct view of the golden land.

THE Advent church in Worcester will accept our thanks for their kind letter and generous aid.

Bro. C. B. TURNER's address is Taylor's Creek, Liberty county, Ga.

S. J. M. M.—Received No. 17.

## Appointments, &amp;c.

NOTICE.—As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening, or they cannot be inserted until the following week.

By request, I will repeat a lecture on Sacred Music in Elder Sherwin's place of worship, (Lowell, Mass.), on Thursday evening, May 13th; will present the same subject at Manchester, N. H., evening of the 14th; (where Elder Bentley may appoint,)—a full attendance is requested; will preach at Claremont, Sabbath, 16th; North Springfield, Vt., 21st, and remain over the Sabbath; Castleton, 27th; Low Hampton, N. Y., Sabbath, 30th; Greenfield, June 3d; West Troy, 4th; Albany, Sabbath, 6th. Evening meetings at early candlelight.

F. S. My Post-office address is Roxbury, Mass., where I wish all communications for me to be lodged till further notice.

Bro. F. H. Berick will preach in Poland, Me., Sunday, 9th; Paris, 11th; Waterville, 12th and 13th; Richmond, Sunday, 16th; Fallmouth, Saturday evening and Sunday, 22d and 23d; Augusta, Saturday evening and Sunday, 29th and 30th.

Bro. Addison Merrill will preach in Richmond, Vt., Sabbath, May 9th; Colchester, 11th; Burlington, 12th; Bristol, 13th; Rochester, Sabbath, 15th; Pomfret, 17th; Woodstock, 18th; Athens, (where Bro. Camp may appoint,) Sabbath, 23d. Week days 7 A. M.

Bro. G. W. Burnham will be with the church at Hartford, Sundays, May 9th and 16th; Springfield, Mass., Sunday, 23d; Providence, R. I., Sunday, 30th.

Bro. I. Adrian will preach in the Baptist meeting-house in Buckland, Mass., Sunday, May 16th.

Bro. O. R. Fassett will preach in Providence, R. I., Sunday, May 9th; Hope, 16th.

Bro. Himes will preach in Haverhill the second Sunday in May.

## BUSINESS DEPARTMENT.

## Business Notes.

J. G. White, \$3—Moody's Testament cannot be sent by mail.

J. C. Gillingham—Your Postmaster notified us that your papers were not taken from the office. We have sent the back numbers. You have each paid to No. 386.

D. Campbell—Mrs. C.'s time had expired for her paper. J. P. has paid to No. 367. J. H. P. of O., owes 20 cts.

E. P. Burdett, \$1—Sent the 29th.

M. Helm, \$8—Books sent the 29th.

M. E. Murfee—Sent tracts. Have mailed the paper from April 1st, lest we should not be reminded of it at the end of the quarter.

R. Robertson—Have sent the Crisis ordered, to Miss T., Mr. M. and yourself.

J. Roberts, of Middletown, Ct.—We have credited you on the Herald to Jan. 1st, 1853.

J. P. Naylor—Sent books the 30th by Stevens & White.

E. Baldwin—It was received at the time.

A. Cudworth—Have sent your letter to Bro. Hawkes, and hope he will visit you.

G. W. Gregory—We will send the paper to the minister you mention, if you will send his address, and the denomination to which he belongs.

J. Kiley—We will send the Herald in future directed to E. Rich, Truro, by packet, to be left at No. 4 Clinton-street.

## FOR THE DEFENCE.

Previous donations	271 20
E. D. Austin	50
J. T. Perry	1 00
W. P.	1 00
S. Hunt	50
A Friend	62

## The Advent Herald.

TERMS.—\$1 per volume, of twenty-six numbers, if paid in advance. If not paid till after three months from the commencement of the volume, the paper will be \$1 12 1/2 cts. per volume, or \$2 25 cts. per year. \$5 for six copies—to one person's address. \$10 for thirteen copies. Single copy, 5 cents. To those who receive of agents without expense of postage, \$1 25 for 26 Nos.

For Canada papers, when paid in advance, \$1 20 will pay for six months to Canada East, and \$1 30 to Canada West, or \$1 will pay for 22 Nos. to the former, or 20 Nos. to the latter.

Where we are paid in advance we can pay the postage in advance to the line—20 cents for six months to Canada East, and 30 cents for six months to Canada West. Where the postage is not paid in advance, it is 1 cent on each paper to Canada East, and 2 cents to Canada West, which added to the price of the vol. \$1 12 1/2 at the end of six months, brings the Herald at \$1 38 to Canada East, and \$1 63 to Canada West.

**ENGLISH SUBSCRIBERS.**—The United States laws require the prepayment of two cents postage on each copy of all papers sent to Europe or to the English West Indies. This amounting to 32 cents for six months, or \$1 04 a year, it requires the addition of 2s. for six, or 4s. for twelve months, to the subscription price of the Herald. So that 6s. sterling for six months, and 12s. a year pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., London.

## Agents of the Advent Herald.

Albany, N. Y.—D. Duesler, No. 5	Lowell, Mass.—J. C. Downing,
North Pearl-street.	L. Hampton, N. Y.—D. Bosworth
Butt, N. Y.—W. M. Palmer.	New Bedford, Mass.—H. V. Davis.
Cincinnati, O.—Joseph Wilson.	Newburyport, "—Dea. J. Pear-
Clinton, Mass.—J. Burditt.	son, sr., Water-street.
Danville, C. E.—G. Bangs.	New York City.—Wm. Tracy, 75
Dunham, "—D. W. Sornberger.	Delancey-street.
Durham, "—J. M. O'rook.	Norfolk, N. Y.—Elder B. Webb.
Derby Line, Vt.—S. Foster, jr.	Philadelphia, Pa.—J. Litch, 704
Detroit, Mich.—A. Armstrong.	North 14th street.
Edinburgh, Me.—Thos. Smith.	Portland, Me.—Wm. Pettinill.
Earnham, C. E.—M. L. Dudley.	Providence, R. I.—A. Pierce.
Glauville Annap., N. S.—Elias	Rochester, N. Y.—Wm. Busby,
Woodworth.	215 Exchange-street.
Hallowell, Me.—I. C. Wellcome.	Salem, Mass.—L. Osler.
Hartford, Ct.—Asa Clapp.	Toronto, C. E.—D. Campbell.
Hewleton, N. Y.—W. D. Ghoslin.	Waterloo, Sheldford, C. E.—R.
Homer, N. Y.—J. L. Clapp.	Hutchinson.
Lockport, N. Y.—H. Robbins.	Worcester, Mass.—J. C. Egelow.

## Receipts from April 27th to May 4th.

The No. appended to each name below, is the No. of the Herald to which the money credited pays. By comparing it with the present No. of the Herald, the reader will see how far he is in advance, or how far in arrears. No. 554 was the closing No. of last year. No. 550 is to the end of the first six months of the present year; and No. 506 is to the close of this year.

J. D. Proctor, 588; H. Kimball, 612; S. Brock, 580; C. Quinton, 580; S. L. Pinney, 598; L. Dow, 580; N. L. Collins, 566; L. Joslin, 580; P. W. Weber, 588; J. G. Loamer, 585; L. G. Ingalls, 585; A. P. Smith, 580 (two vols.); C. Kelsey, 580; B. A. Foster, 585; T. Smith, 580; Amos Smith, 588; A. Ellis, 580; A. Young, 580; L. E. Weston, 580; W. Luce, 585; D. B. Morgan, 588; Mrs. L. A. Swow, 589; G. W. Gregory, 602; Y. G. and book sent; H. F. Durgin, 580—books sent—each \$1.
W. Hopkinson, 633; J. Maxey, 600; J. R. Smith, 586; J. Huse, 560; H. Tyrrell, 606; E. Green, 580 and books, sent—each \$2.
J. Lull, in full; R. Burch, 584; H. Flower, 584—37 cts. due—each \$3. J. T. Perry, 638—\$4. B. Perry, in full—\$2 25. D. Campbell on acct—50 cts. E. Bass, 563—\$1 08. D. Sprawl, 609—\$2 50. E. Horbach, 606—\$2 77. T. Matthews, 606 (and books, sent)—\$1 77. P. G. Sprague, 612—\$1 25.



# ADVENT



# HERALD

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. IX.

BOSTON, SATURDAY, MAY 13, 1852.

NO. 20. WHOLE NO. 574

**THE ADVENT HERALD**  
IS PUBLISHED EVERY SATURDAY  
AT NO. 8 CHARDON-STREET, BOSTON,  
(Nearly opposite the Revere House.)  
**JOSHUA V. HIMES,**  
PROPRIETOR AND EDITOR.

ALL communications, orders, or remittances for this office, should be directed (post paid) to J. V. HIMES, Boston, Mass. Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.

\* For terms, &c., see last page.



## THE CHRISTIAN SOLDIER.

Soldier, go, but not to claim  
Monkling spoils of earthly treasure;  
Not to build a vaunting name,  
Not to dwell in tents of pleasure;  
Dream not that the way is smooth;  
Hope not that the thorns are roses;  
Turn no wishful eye of youth  
Where the sunny beam reposes;  
Thou hast sterner work to do—  
Hosts to cut thy passage through;  
Close behind the gulf is burning;  
Forward! there is no returning.

Soldier, rest; but not for thee  
Spreads the world her downy pillow;  
On the rock thy couch must be;  
While around thee chieftains bellow;  
Thine must be a watchful sleep;  
— Weariest than another waking;  
Such a charge as thou dost keep  
Brooks no moment of forsaking;  
Sleep as on the battle-field;  
Girded, grasping sword and shield;  
Foes, thou canst not name or number,  
Steal upon thy broken slumber.

Soldier, rise, the war is done,  
Lo, the hosts of hell are flying;  
'Twas the Lord the battle won—  
Jesus vanquished them by dying;  
Pass the stream,—before thee lies  
All the conquered land of glory;  
Hark! what songs of rapture rise,  
These proclaim the Victor's story.  
Soldier, lay thy weapons down,  
Gird the sword, and take the crown;  
Triumph, all thy foes are banished—  
Death is slain, this earth is vanished.

From the London "Quarterly Journal of Prophecy."

## Genesis.

(Continued from our last.)

V. 4.—"And God saw the light that it was good, and God divided the light from the darkness."

On the light that was now beginning to stream in upon the earth God fixed his eye. He saw the light; it did not steal in unobserved; it was not too trivial to attract his notice. It is minute, noiseless, unaccompanied with vast or terrible results. Yet he looked upon it, considered it, surveyed it fully. For each stray beam of light—each twinkle of the distant star—each undulation of the atmosphere—each faint ripple of the ocean, came under the notice of his eye. He sees them all. Such is the eye of Him with whom we have to do,—the eye that searches all things—yet the eye that delights to rest in love upon each part of the workmanship of his hand.

But God not only looked upon the light;—he tells us his opinion of it. It was good. Such is the Divine verdict. He made it, he compounded it of its subtle elements, and therefore he knows it well. It was He who arranged its parts and proportions; it was He who twisted its seven-fold radiance; it was He who bade it shine forth in its beauty. Who, then, can speak of it as He can? And he calls it good. He approves it, delights in it, sees it to be altogether suited to the end he had in view. It was "good" in respect of its innate excellence, "good" in respect of its beauty, "good" in respect of its usefulness; one of the fairest, most needful, and most gladdening of all his handiworks; apparently feeble, yet working mightiest wonders; altogether noiseless, yet accomplishing each moment, by its silent, secret virtue, greater results than the lightning or the hurricane; calling forth little of man's wonder or praise, yet diffusing throughout earth a greater and more continuous amount of gladness than any other of the material elements; coming down each day upon us with reviving, refreshing, healing power. All God's creation is good, but light is especially excellent, the brightest and purest part of all. It is the only thing that cannot be soiled or stained. It corrupts not, it

withers not. We may bend a sunbeam, or decompose a sunbeam, or shut it out of our dwelling, but we cannot soil it. It is the fairest, and most heaven-like of all created things,—fittest emblem of Godhead, both of the Father and the Son.

The wise man says, "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun." (Eccles. 11:7.) Yes, it is even so; and what marvellous love does this betoken in our God,—love that was not dried up when sin entered, but only came out more in another form—that of grace. Though, doubtless, there has been some change in the light since the fall, some deterioration, yet still it is the most joyous thing in nature. It might have been made so feeble as hardly to impart the needed warmth and light, or it might have been so intense (as it shall be when the fourth angel pours out his vial on the sun, Rev. 16:8), so as to scorch the dwellers on the earth; but it has not been so. God has so tempered it to our condition that it suits us well. And in so suiting us sinners, it preaches to us the "grace" of God. We might have been in the blackness of darkness, but we are not; and this is grace. We might have been in the everlasting burnings, but we are not; and this is grace.

And if light be so "good" even now when shining through a sin-obscured atmosphere upon a cursed earth, what will it be hereafter when coming down through the new earth, wherein dwelleth righteousness? What will it be in the New Jerusalem, "when the glory of God shall lighten it, and the Lamb shall be the light thereof?"

But next God made a division between light and darkness. He then introduced the alternation between them which has continued ever since, the "grateful vicissitude of day and night." Now it was, perhaps, that the earth began again to revolve round its axis, God laying his finger on it and giving it the precise impulse needed. How simply is the division effected! No vast curtain alternately drawn and undrawn—no huge cloud wrapping the earth in its foldings, and again disappearing—no alternate kindling and quenching of the great source of light! God speaks, or stretches out his hand, or sends out one of these "angels that excel in strength," and the earth begins to revolve. Thus the light and the darkness are sundered, or rather, alternated.

In the present state of our earth, and according to the present constitution of its inhabitants (both animate and inanimate, man, animals, herbs, &c.), this alternation is absolutely needful. A world all light would be nearly as uninhabitable and unhealthy as a world all darkness! What wisdom and grace are displayed in this division! We sometimes say, what would become of us if it were always night? Have we ever thought what would become of us if it were always day? We need the change, and God has kindly thought on us and provided for it, in the surest, yet the simplest of all ways—a way which, in producing this alternation, produces along with it a thousand other things, all pleasing and helpful. Let us praise Him for the revolving earth! Let us praise Him for the darkness as well as for the light—for the night as well as for the day!

V. 5.—"And God called the light Day; and the darkness he called Night."

God does not leave his works nameless. He who made them and knew their properties and uses, gave them their names; for names are the properties or features of a being or thing expressed to the ear or eye in words, so that he who hears or reads them may at once understand what the thing or being is, and wherein it differs from other things and beings. At the outset we see how God proclaimed his own name; now he names all his creatures in succession. Of the stars we read, "He calleth them all by name." (Psa. 147:4.) He tells us how to call his works. Let us not overlook the part of God's proceedings, nor forget him as the namer of his works. When we speak of night or day, let us remember that He called them by these names. God does not count even the

naming of his creatures beneath him. He has named the heavens and the earth; he has named the changes of light and darkness. How closely and how lovingly must his eye have rested on our world! Is there anything, great or small, of which he was or is unmindful?

V. 5.—"And the evening and the morning were the first day."

Thus he sums up these wondrous statements by announcing the completion of a day—of that period which embraces an evening and a morning. He begins now to number time. Thus God dates his operations. He not only says, "I did these things," but he adds, "I did them then and there, in such a place, and at such a time." And throughout Scripture we may notice the same minute accuracy as to dates. In the prophets especially God sets down the year, the month, the day, when he spoke or did such things. How wonderful is it to see the Eternal One, thus numbering the minutest sections of time. He is truly the God of order and arrangement, and method, and accuracy, in all things great and small. It is the fool that takes no note of time. God takes note of it, and in so doing teaches us to prize it, and to "number our days." Though he "inhabiteh eternity" (Isa. 57:16); though he calls himself the "Eternal God" (Deut. 33:27); though a "thousand years are in his sight as yesterday" (Psa. 90:4), yet he reckons up and names the smallest fragments of time. And He who says "before the day was, I am He" (Isa. 43:13), is the same who records so carefully the date of his doings as Creator,—it was evening and it was morning, day the first.

What a marvellous day has this been! Order, light, motion, beauty are all now begun. God has spoken the word! He has set his hand to the mighty work, and he will not rest till he has finished it, for He is the eternal purposer, and all his purposes shall stand. There can be no defeat, no reversal. This earth is to be the sphere of his mightiest work; and in these first day's operations he is gathering together the stones for the foundation of his vastest and fairest temple, which, though delayed and obstructed for a season in its erection by Satan's craft, and man's sin, shall not on that account suffer loss, but shall, by this temporary frustration, have its foundations laid broader and deeper, that its walls may rise the higher, and its compass stretch the wider, in the day of final restitution still in reserve for it. Scoffers may mock, and say,—What! all this care for this little fragment of creation, this pebble on the shore of infinite space? Yes, even so. It is God's way, and shall be so to the last, alike in creation and redemption, "for the stone which the builders rejected, has become the head of the corner."

Vs. 6-8.—"And God said, Let there be a firmament (or expanse) in the midst of the waters; and let it divide the waters from the waters. And God made the firmament; and divided the waters which were above the firmament; and it was so. And God called the firmament heaven. And the evening and the morning were the second day."

Up to this time the atmosphere had not been sufficiently dense to bear up the evaporating waters; for there had hitherto been two kinds of waters, the more solid waters of the abyss, and the evaporating waters rising from these. This evaporation would go on much more rapidly and incessantly if the atmosphere were rarer (or thinner), and yet it would not be borne up, but would rest over the immediate surface of the earth, so that there were these two bodies of water, the thicker and the thinner, the more solid and the rarer, in close conjunction with each other; the deep still throwing up its vapors, yet these vapors unable to rise, but mantling the earth with one vast watery shroud, allowing light to penetrate, yet not revealing the bright round disc of sun and moon, nor permitting the stars to shew their sparkling lustre. The scene somewhat resembled the state of earth during those months when the waters of the deluge were descending, the waters above meeting the waters beneath, and wrapping the globe round with inexhaustible rain-clouds.

God again interposes. There is need for both kind of waters in that world which he is preparing; but they must be separate, not intermingled. There can be no life either of man, or beast, or vegetable so long as they are thus mingled. Accordingly the word goes forth; the atmosphere is made to undergo a change by which it is enabled to bear up the vapors, and thus divide the two bodies of water, while the needful process of evaporation is still carried on. This atmosphere is made to stretch round the earth like a firmament or expanse, and bears up into its higher regions the ever-ascending waters of the lower, yet furnishing them also with the means of re-descent in the form of the gladdening shower. How simple the change! How vast and wonderful its results! Let us note the following passages in connexion with all this:—Gen. 7:11, 12; Job 26:8, and 37:11, 18; Psa. 148:4; Prov. 8:28; Jer. 10:10-13, 51:15; Zech. 12:1. Such are some of the references in Scripture to the two great bodies of water, upper and under, and such the way in which the division is ascribed to the wisdom of Jehovah; as if now his wisdom were specially coming forth, whereas hitherto it had been his power chiefly that had been seen.

God names and dates his handiwork. He calls the firmament, heaven, or the lofty place; and this characteristic is in many ways and figures brought under our notice in Scripture. (Job. 11:8; Psa. 103:21; Prov. 25:3; Isa. 55:9.) The love, the power, the majesty of God, his thoughts, his ways, his purposes, when compared with those of man, are set forth to us by the height of the heaven above the earth. And in this way he gives us some faint measure of these, some poor conception of his infinite glory and grace. This heaven or firmament shared the curse when man fell, either directly, by being in itself altered for the worse, or indirectly through the curse which took possession of the soil and exhaled into the mantling air. There is something in earth's atmosphere that blights and injures. It is not the same healthful, genial, joyous firmament that it was when God created it. And this deterioration has doubtless contributed to the decay of creation, to the propagation of disease, and to the curtailment of life; as if the seeds of death were in it after the fall as largely as were the elements of life before. After the deluge it became yet more deteriorated, and man's life became shortened,—gradually shortening in its dates till it had reached the three-score years and ten. Since that time it has remained the same, and probably will do so during the short remaining period of earth's fallen state. We do indeed read of a period when the seventh angel is to pour out his vial into the air (Rev. 16:7) as if its crisis had come; so that having been brought into its worst condition, it was preparing to put on its best,—just as death is our way to resurrection-glory,—but how far this is connected with the curse or its removal we cannot say. After this, the firmament is made new; for just as there is a renewal of the earth, so there is a renewal of the encompassing atmosphere. This upper part of creation must partake in the deliverance from "the bondage of corruption." This renovation of the firmament will contribute to the superior brightness of sun and moon, which millennial days are to witness; and it will contribute to the restored longevity of man on earth when his days shall be "as the days of a tree." (Isa. 65:22.) How many of the groans of creation will this restoration, this healing of the firmament, still! What health to the body, what vigor to the soul of man will it tend to impart, when the primeval blessing is renewed, which man's sin had so long restrained! What new strength, yet also what new gentleness of nature will it bring to the animal creation! What new verdure to the leaf, what new beauty and fragrance to the flower will it impart! What a change in the blue of the heavens and in the green of the earth, when this long-poisoned air is at length disinfected by the healing touch of Him who has disease, with all its varied sources, seen and unseen, at his command,—who, when on earth, shewed himself as the world's great



healer, and whose voice shall then be heard saying, "Behold, I make all things new."

It is in this old firmament, this defiled atmosphere of ours, that Satan has taken up his abode. How the darkness became his peculiar birthright we know not. How or when he was permitted to take up his abode in the air so as to become "the prince of the power of the air," and thence to wield the darkness, which is his heritage, we know not. We know simply that it is so. The encompassing air of earth is Satan's special residence and domain. From it he "rains his plagues on men like dew." In it he has set his throne, and from that throne he rules this world and its kingdoms, sending down his legions to scour the earth, to re-inforce his citadels, to assail the Church, to form the body-guard of Antichrist, to lead men captive at his will, till the day arrive when he shall be cast down from his seat and bound in the dark abyss for a thousand years, in preparation for the "outer darkness," in which he is to dwell for ever. And who, believing these things, can look up into the fair yet wan azure without longing for the time when its sickness shall be exchanged for the intensity of brightness? Who, remembering that it is the haunt of Satan and his angels, can gaze into its depths, either of midnight or of noon, without longing for the time when he shall be cast out, and these old haunts of his purified and filled with blessed angels, carrying on their glad ministry both in the upper and lower regions of God's redeemed creation?

It is into the air that the saints are to be caught up to meet their re-appearing Lord. In the progress of his descent to earth, he halts there with his angelic retinue; and pitching his pavilion on the confines of earth, he calls up his saints to meet Him,—there to hear the final sentence of "no condemnation" announced, to celebrate the completed union, to sit down at the marriage-supper, and to begin the long festivity of the bridal day.—(To be continued.)

(For the Herald.)

### Sketches of Travel.

#### No. XVII.—GENOVA LA SUPERBA.

We stopped at the "Grand Hotel de la Ville." Here the grumbling propensities of our English companions proved very serviceable. At first we were shown very inferior rooms, but the freedom of our observations, and the peremptory style of our address at length succeeded in unlocking a suite of fine apartments at about the same price, consisting of four separate bed-rooms, opening into one common drawing-room. The drawing-room may serve as a specimen of the better sort of rooms in the hotels and private mansions of this country. The ceiling was about twenty feet high, and the other dimensions in proportion. The floor is laid in cement of different colors, perfectly smooth, and polished so as to imitate various kinds of marble. It has no carpet. In Italy carpets are not desirable, as they always shelter vermin. The walls are covered with rich damask paper in imitation of tapestry, and the ceiling is domed and painted in fresco with nymphs and goddesses, and garlands of flowers. The room is furnished with fine oil-paintings, splendid mirrors, marble tables, and bureau, sofas, easy chairs, and piano. All the windows here (as indeed everywhere on the continent,) open like folding doors in the middle, and are secured by iron bolts extending the whole length, and contrived to fasten both at the top and bottom by one turn of the knob in the centre. The charge for such a room, with bed-rooms attached, in the same style, though smaller, where there is a company of four or five, is two or three francs apiece. The meals are extra, dinner three francs, and breakfast and supper, from one to two francs each. As a specimen of the fruits of the country, we had for dessert lemons, oranges, dates, figs, cherries, strawberries, and almonds, all the growth of this vicinity.

We had just taken possession of our rooms, when the conductor of the diligence which had brought us hither, came to us in great trepidation, imploring our interposition in his behalf. He was several hours behind the time in arriving at Genoa, and in consequence was threatened with a heavy fine or imprisonment, unless he could obtain a certificate from us that the delay was not owing to any misconduct on his part. This we readily granted, and sent the poor fellow away rejoicing.

After dinner we strolled out to look at the "City of Palaces." Many of the streets are very narrow, impassable for carriages, and the houses on each side are very lofty, from six to eight stories high. But on this account they are more comfortable during the hot season, as the sun is effectually excluded, and the air has the delicious coolness of a deep well. Some of the streets, which are occupied as markets, present a very lively and pleasing appearance. A great variety of fruit and vegetables is exposed for sale, and a perpetual stream of customers, and passengers, and mules, with their gay trappings, and tinkling bells, is passing through.

The custom of the Genoese women is singularly graceful. They wear a loose robe of muslin or lace, a kind of mantilla, which goes over their heads like a veil, and covers their shoulders and arms, while in front it falls over the forehead as low as the eye-brows, and is then twisted under the chin, where it is generally confined by the fingers. Sometimes the veil is thrown back, and a head of hair displayed, even on the common peasant girls, that might excite the envy of a duchess—of a rich glossy black, elegantly braided and twisted, and fastened with a long silver pin.

Genoa well deserves her appellation, "the City of Palaces." As you walk along the principal streets, such as the *Strada Balbi*, the *Strada Nuovissima*, and the *Strada Nuova*, which are continuous, you see a succession of magnificent buildings in the richest style of architecture, with marble balconies in every story, adorned with sculpture and paintings, and through the open hall you catch a glimpse of courts, and gardens, and orange groves, and halls, and arches, and flight of steps in long perspective beyond. Many days may be spent in examining the internal arrangements and decorations of those palaces, and the fine collections of paintings which they contain.

We visited the *Duomo*, or *Cathedral of St. Lorenzo*, which was built in the eleventh century. The interior has a singular appearance, from the courses of masonry being alternately of white and black marble. Some of the stalls and partitions in the choir are beautifully inlaid in woods of various colors. The ancient manuscript choir-books are yet in use, and are a great curiosity.

Of the many side-chapels, the richest is that of *St. John the Baptist*. No female is permitted to enter it except in one day of the year,—an exclusion imposed by Pope Innocent VIII., as it is said, in revenge for the agency of the daughter of Herodias in having John beheaded! The relics of the saint are contained in an iron bound chest, which is seen through the apertures of the marble sarcophagus enclosing it.

In the treasury of this church is preserved a relic called the *Sacro catino*, i. e., "sacred basin," long supposed to be composed of a single emerald, though since discovered to be glass. It was part of the spoils won by the Crusaders at the taking of Caesarea, in 1101, which the Genoese selected as their portion. Various traditions were connected with it, such as that it was a gift from the Queen of Sheba to Solomon, that it was the dish which held the Pascal Lamb at the Last Supper, and that it was the vessel in which Joseph of Arimathea received the blood flowing from the side of the Redeemer, in search of which the Knights of King Arthur made their quest. A set of keepers was appointed over it, and no stranger was allowed to touch it under heavy penalties.—Three times a year it was brought forth and exhibited to the multitude by a prelate of high rank.

We also visited the church of *San' Siro*, the most ancient Christian foundation in Genoa, and associated with important events in its history. In this church the assemblies of the people were held, which revolutionized the character of the Government, transferring it from the nobles to the people. Here Bocanegra was created the first Doge of Genoa, amidst cries of "*Viva il popolo!*" The interior is rich in various marbles.

Also the church of *San' Matteo*, built in alternative courses of black and white marble, which gives it a singular appearance; the church of *San' Ambrogio*, the interior of which is completely covered with rich marbles, and paintings, and gilding, from the vault to the pavements, containing among others, a fine painting of the Assumption by *Guido*, the Circumcision, and *St. Ignatius* healing a Demoniac, by *Rubens*; and the splendid church of *L'Annunziata*.

At evening we took a walk upon the marble terrace, which extends along the quay of the port for half a mile upon the top of a range of shores. It is wide enough for six carriages abreast, and is bordered on each side by a massive balustrade, which with the pavement is of solid white marble. Being on a level with the roofs of the houses opposite, it commands a fine view of the city on one side, and the harbor on the other.

The next morning we paid a visit to the building formerly called the *Banco di Giorgio*, i. e., Bank of St. George. It was the most ancient establishment of the kind in Europe, arising out of the exigencies of the Republic in 1346, and was managed with great ability and integrity. It is now used as the custom-house, and we had some difficulty in finding the way to the great hall, which contains some remains of the ancient pride and glory of the Genoese. We found it occupied with writing desks, and custom-house inspectors, and officers, but many of the statues still remain. These statues are in two ranges around the sides of the hall, the uppermost standing, and the lower sitting, all as large as life. They were designed to commemorate the manificence and charities of the nobles

and citizens of Genoa, the Spinolas, the Dorias, Grimaldis, and others whose names are so familiar in the annals of the Republic. Beneath each statue is a tablet or inscription, recounting the actions of those whom they commemorate;—one had founded a hospital; another had bought off a tax upon provisions, which pressed heavily upon the poor; another had left revenues for endowing poor maidens. Here too is a group in marble of a griffin holding in his claws an eagle and a fox, (the latter two being allegorical representations of the Emperor Frederick II. and the city of Pisa), with the inscription,

"Gryphus ut has angit,  
Sic hostes Genna fraugit."

Genoa is still a flourishing commercial city. Its population is about 144,000. Manufactures of silks, damasks, and velvets, are carried on to considerable extent. The goldsmiths excel in a beautiful kind of filigree work of gold and silver, which they work into branches of flowers, butterflies, and a great variety of other ornaments.

We concluded to take our departure in the steamer "Capri," which was to sail that evening for Leghorn, and Civita Vecchia and Naples. Accordingly, after our passports had been put in travelling order at an expense of three or four dollars apiece, I set out to find the way to the office to secure our passage. Meeting a Sardinian officer, who had the air of a gentleman, I asked him if he would have the kindness to direct me. He at once offered to accompany me, saying in answer to my remonstrances, that he was perfectly at leisure, and happy to do me a favor. He walked nearly half a mile through a series of narrow and intricate streets, before we reached the office, where he introduced me, and wishing me a pleasant voyage, bade me adieu. I have often since thought of the politeness of this officer to me, who was a perfect stranger, and resolved to imitate it whenever I might have a similar opportunity here. Surely those who profess to be governed by the spirit of Christian benevolence, their conduct ought not to be outdone in this respect by those who act merely from a natural impulse, or in obedience to the laws of conventional propriety.

### The Figurative Language of Scripture.

In the Jewish Chronicle, one of the axioms or rules laid down by Mr. David N. Lord, in his "Theological Literary Journal," for interpreting the figurative language of scripture, is thus stated and illustrated:

"No passage is figurative unless it have a figure in it."

The principles of plain language are now well known. Every schoolmaster is capable of making a grammar. But still in the occidental mind much obscurity is found upon a higher order of language than plain, called figurative. We descendants of Europeans are a plain people, and in expressing our thoughts are accustomed to express them in those words which sober and serious minds have agreed properly to belong to them. In the description of a giant we would never think of saying, "He is a son of God;" or of a large kettle, we would never say, "Put over the fire that kettle of God." We do not appreciate such a mode of conceiving ideas. With the Oriental, and especially the Jewish mind, it is far otherwise. Their language is full of such expressions. They express their thoughts not commonly in plain, but figurative language. This is a prominent peculiarity of the Scriptures, and when brought to our cool and precise conceptions, is not appreciated until we strip off all that does not properly belong to the idea, and it be presented in the most simple language. To be able to ascertain what of the Scriptures is figurative, and how to interpret a figure, is one of the highest qualifications in an interpreter of the Divine Oracles. In reality the figurative language of the Scriptures is about the only obstacle to their ready and correct understanding, for if they were written in the style of a child's reader, a "fool would not err therein." What is figurative language? E. g.: A European in describing the swift motion of a ship on the water, would simply say, "The ship sails swiftly." This is plain language, because it is just such language as men have agreed to use to describe the motion of a ship. But a Jew would say of the ship, "She flies like a bird." "She rides fleetly on the crested wave." This is figurative. Its peculiarity is simply this:—The language which men have agreed to use to describe the motion of a bird through the air, is here used to describe the motion of a ship.

Figurative language may be defined:—*Language borrowed from an object, or idea to which it belongs, in order to describe an object or express an idea to which it does not belong.* Its peculiarities are: 1. It is not true, that a ship flies any more than a bird sails. 2. It is lan-

guage that belongs to an object well known, used to describe an object not so well known. 3. There is a resemblance between the object which is to be described, in some of its qualities and circumstances, and the object from which the language is borrowed. This resemblance is the foundation of the use of the figurative language. 4. What is called figurative language is always plain language, when used to describe the object to which it belongs; hence there is no such thing as figurative language, only when, according to the definition, it is used to describe an object or express an idea to which it does not conventionally belong.—And hence we have the following infallible rule to determine when language is used figuratively:

When an object is described, or an idea expressed, in language which is possible, true, and appropriate, it is plain language. When an object is described, or an idea expressed in language which is not possible, not true, and not appropriate, it is figurative. Now, the object of using figurative language, is to make some circumstances or quality of the object or idea more obvious, more vivid or pleasing to the mind.

We now proceed to apply Mr. David N. Lord's first axiom: "No passage is figurative unless it have a figure in it." "And God made two great lights: the greater light to rule the day." There is no borrowed language in this description except the word *rule*. It is plain, and not figurative language. But in describing the same event, the Psalmist lays aside plain, and borrows language from other objects and events, viz., that which properly belongs to a bridegroom coming out of his tent chamber in his wedding garments, to rejoice the hearts of his friends and attendants. Speaking of the firmament, he says: "In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race." Had the Psalmist been describing a bridegroom *merely*, there would have been no figure in the language. But the moment he applies the language belonging to a bridegroom to the sun, it becomes figurative.—By this use of language, the sun in its course during the day, and its effect upon the earth, is made to appear to us in a novel, interesting, and striking aspect. We are pleased and instructed.

Again, Jude in his epistle speaks in plain language of certain men of his times, thus: "Ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." This has no figure in it. But soon after he grows warm upon the subject, his mind recurs to objects that they are alike in some respects, and he borrows their language and applies it to them: "These are spots in your feasts of charity, when they feast with you, feeding themselves without fear, clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; ragging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever." This language is figurative. These men were not clouds; but in respect to knowledge of the truth, they were as destitute of it as a floating cloud is of rain, and just as subject to change in their opinions and doctrines as the empty cloud is to be driven about by the wind. They were not raging waves of the sea; but in their intercourse with men, were as noisy and as useless as the foaming waves breaking upon the shore. They were not wandering stars, flying away from their regular orbit into dark space, never to be heard from again; but in their relation to God they resembled a wandering star, in its relation to its own sun; having left its source of light, it is lost for ever.

Now, we will test a passage which is regarded by many as figurative: "Then shall they see the Son of man coming in a cloud with power and great glory." . . . Then shall the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."—Matt. 24th. Has this passage a figure in it? Has it any borrowed language? If so, from what object is it borrowed? In its application to the persons and objects here described, is it the Son of man to come to earth in a cloud? When he ascended, a cloud received him out of sight; so may a cloud open and reveal him again. It is possible for men to see him when he does come, for as he ascended, so will he descend in his human form. It is possible and true that all the tribes of the earth may mourn when they see him, on account of their sinfulness. This language is all applicable to the objects which are described or spoken of. Not a word of it is borrowed from any other object. It has no figure in it, and therefore is not figurative.

It is in this way that we must proceed in our interpretation of Scripture, to discriminate between plain and figurative language, ever keeping in mind that "no passage is figurative unless it have a figure in it."





OFFICE, No. 8 CHARDON-STREET.

"Remember now thy Creator in the days of thy youth."

TWENTY-FIVE CENTS A YEAR.

Whole No. 61.

BOSTON, MAY, 1852.

Volume VI. No. 1.

For the "Youth's Guide."

Parents and Children;

OR

The Life of Richard Bakewell.

Chapter I.

"Now, Richard, I hope you will go directly to school, and not loiter on the way. Take hold of your brother's hand, and be careful that he does not get hurt."

These words were spoken by Mrs. Bakewell to her eldest son, as he was setting out for school one pleasant morning, having charge of a little brother, about four years younger than himself.

Richard Bakewell was a tall, fine-looking boy, about ten years of age, with a bright, open countenance, which, but for a somewhat bold expression, would have been considered pleasing. By some, Richard was looked on as a promising boy, and spoken of as a manly little fellow, who would make his way in the world. These remarks had not been lost on Richard, and they had perhaps served to give him that free and assured air, so common with boys that have been made much of. On the other hand, those who considered and desired his future good, shook their heads when his name was mentioned, and remarked, that a boy with such a disposition, and such a temper, was in great danger; that much wisdom was required in those who had the care of him; and that he could be made a very good boy, or a very bad one. Richard was not lacking in good qualities, they said, but he was fast being spoiled, both at home and abroad.

The appearance of the younger brother was very different. He was short in stature, even for his age,—delicate in form, and so fragile, that it seemed a breath was sufficient to prostrate it. Besides this, he was lame in one of his legs, which made it difficult for him to walk without assistance. His countenance was thin and pale; and though it wore a sad and thoughtful look, unusual in one so young, there was spread over it an expression of so much sweetness and amiability, that the heart of the beholder was irresistibly attracted towards its possessor. Everybody loved little Anthony Bakewell.

Richard made no reply to his mother; but snatching his sachel, and saying to his brother, who had stopped to receive the accustomed kiss, "Come along, Toney," he sallied into the road.

"Richard!" said his mother, "come back, and take your brother's hand. Do not run, nor walk too fast."

Richard rather ungraciously came back, and seizing his brother by the hand, almost dragged him from the door-step into the road.

"Richard!" said his mother, reprovingly.

"Good by!" cried Toney, kissing his hand to his mother.

For some reason,—or more likely for no reason,—Richard was not in a very good temper that morning. As is often the case with wayward boys, he appeared to look on everything around him as objects on which to visit his ill-humor. At one time he went on so hurriedly, that his brother

labored hard to keep up with him; and another would saunter so slowly, that Toney would remind him of school, when he would be met by a loud "Shut up!" from the ill-natured boy. Occasionally he would amuse himself,—if a boy in such a frame of mind could be amused,—by throwing stones at the birds which hopped from twig to twig; when he saw no birds, he would throw them at the inoffensive cattle, which were quietly grazing in the adjoining fields; and when there was no living creature in sight, he would endeavor to knock the fruit from the trees, or throw stones, with all his strength, against barns and out-houses.

"O, Dickey!" said his brother, "I'm so tired! Please don't go so fast."

"Just the way with you—always!" exclaimed Richard, jerking the hand of the suffering little cripple. "I don't see why mother couldn't keep you at home. You are always complaining."

"I know I am, Dickey," said Toney, meekly, the tears gathering in his eyes. "I'm very sorry; but I can't help it. I wish I wasn't lame; I then could walk alone."

"But try,—don't give up,—be determined. Come, let us run."

"O, Richard, don't go so fast;—I can't go on,—I feel sick right here." And Toney laid his hand on his heart, and sank down on the grass by the road-side.

Richard stopped, and as he beheld the expression of pain on the mild and delicate face of his helpless little brother, his heart reproached him for his harsh and unfeeling conduct. Stooping down, and wiping the perspiration from his brother's face with his handkerchief, he asked in a softened tone, "Do you feel better now, Toney?"

"O, yes," answered Toney, in a voice scarcely above a whisper, but with a smile of pleasure at the sympathizing voice and actions of his brother. "I shall be better in a minute. There, I think I can walk faster now; my leg don't hurt me near so much; and I don't feel sick at all."

"That's good!" said Dick, who seemed to have got rid of his sour temper. "But we won't hurry,—there's plenty of time."

They had not proceeded far, when they saw two boys, coming down a cross road a short distance in front of them, carrying a basket.

"Why, if there aint Tom Ash and Phil Davis!" exclaimed Richard.

"Don't let us stop," said Toney, "for they are not good boys."

"O pshaw!" said Dick tartly, stopping at the crossing of the roads.

"But you know, father said you mustn't go with them, and mother said she didn't want you to."

"O pooh!—I don't want to hear anything more about it," returned Dick, with that impatient air so peculiar to people who desire to pursue a course which their reason and conscience condemn.

The two boys soon came up, when Tom Ash, a hard-featured boy, said, "Ah, Dick, is that you? Don't you want to go a-fishing?"

"Brother," said Toney in a whisper, "don't go—pray don't."

"Go away with you!" said Dick, pushing his brother with his elbow. "I guess I know what I'm about." He then said

to Tom, "I don't see how I can; I'm going to school."

"A fig for the school," replied Tom; "you can go there at any time; but you can't go a-fishing at any time, can he, Phil?"

"No, indeed," answered the one thus interrogated. "Come, Dick, come along."

"But I've got to take Toney to school."

"Let him come, too," said Tom.

"Toney, would you like to go fishing in the creek down there?" asked Richard. (Toney shook his head.) "You can sit right in the boat, and see us pull up the little shining fish; and you can fish, too—can't he, Tom?"

"I should like to go real well," said Toney; "but you know what mother said."

"Come, Dick, don't be a milk-sop," said Phil. "Come along, and let him go to school by himself."

"Toney, don't you think you can walk alone,—it's only a little way?" asked Dick.

"Don't go with them, brother," whispered Toney, "mother don't want you to. They are bad boys."

"I tell you they aint bad boys," said Dick angrily.

"Don't you remember, Dickey, how father punished you the last time you went with them, and how mother cried?"

"O come, Dick, do!" shouted Tom.

"And how you promised never to go again?" continued Toney.

Dick paused, struggling hard against the temptation; but the shout from his tempters, "We are going," as they moved off, at last decided him. Telling Toney that he would be back in time to go home with him after school in the afternoon, he ran after the two boys, leaving his little brother standing in the road, almost dumb with grief.

The three boys had been out of sight some time, and still Toney stood looking down the road they had gone, as if he expected to see them return. "O, Dick, how angry father will be, and how bad mother will feel!" and sitting down on a stone in the road, he wept bitterly at the picture which appeared to his mind.

"Why! Toney, is that you?" said a clear, cheerful voice, while a still more cheerful face peeped over a gate near which the sorrowful little fellow was sitting; and the next instant a bright black-eyed, rosy-cheeked boy, with sachel hung around his neck, was by his side.

"O, Billy, I'm so glad to see you!" exclaimed Toney.

It was evident that there was a strong attachment between the boys, for nothing else could account for the change in the looks and actions of Toney. His tears at once ceased to flow, and smiles of joy lit up his naturally sad and thoughtful countenance. It was indeed an exhibition of the joyous season of childhood, when sunshine and clouds alternately cheer and sadden the heart.

To the inquiries of the new comer, who seemed to be nine or ten years of age, Toney narrated the events of the morning.

"Well, Toney, I'm glad I happened to come; I'll see you to school, and home again. But I'm very sorry that Richard has gone off with Tom and Phil. Father says that he's afraid they will lead him

into mischief some day, if he don't keep away from them."

This remark seemed to awaken serious thoughts in the minds of the two boys, for they at once looked sorrowful, and walked on some distance in silence.

After school, William Dudley proceeded to assist Toney to his home. As they approached the gate through which William had come in the morning, he said, "You stop here a moment, Toney, while I run up the lane, and leave my sachel, and ask mother to let me go with you. She would be willing for me to go, but I don't like to go *anywhere* without letting her know."

As his companion ran up the lane, Toney thought of his brother, and wondered where he could be. He looked round, then climbed up on the fence, and strained his eyes in the direction of the creek, to catch a glimpse of the boat in which his brother had gone. But he saw no boat, and he began to fear that some accident had happened to him. Just then a dark cloud began to arise in the west, indicating that a rain-storm was coming on. Presently he was rejoined by William, who expressed the opinion, with a very weather-wise tone and air, that it was "only going to be a shower," and that they should reach Toney's house long before it began to rain.

They had not gone far, before the rumbling of distant thunder was heard, which became louder and louder, until it burst in awful peals directly over their heads.

"Oh!" said Toney in a smothered voice, pressing close to the side of his companion, as a terrific flash of lightning darted through the thick clouds, followed by a loud, sharp peal of thunder, that seemed to shake the ground under their feet.

"Don't be afraid, Toney," said William, as he encircled the waist of his little friend with his arm, and drew him close to his side, as if he would shield him from harm. "I was thinking of Richard," said Toney. "I am not afraid, for mother says that God is everywhere, and that we are as safe in one place as in another. Don't you think so, Billy?"

"Yes, that's just what my father and mother have told me. They say that good children need not be afraid, for God will take care of them."

Presently the rain, which had been falling in large drops, began to pour down in torrents, which soon drenched them.

In another minute, they were lifted into a wagon by Mr. Bakewell, who had come to meet his sons.

But where was Dick all this time?

#### "Youth's Guide."

The above is the first page of the *Youth's Guide*, which we insert for the purpose of bringing this little paper to the notice of those who are not subscribers for it. We are confident that it will meet the approbation of all who become acquainted with its character, and we hope that the friends will endeavor to extend its circulation.

#### CONTENTS OF THE MAY NO.

Life of Richard Bakewell.	Henry and Charles; or "The Two Cousins" Illustrated.
The Ten Rules.	Little Ella.
Luxury.	Sagacity of the Elephant.
The Time to Form Correct Habits.	Politeness and Courtesy.
George and the Jack-knife.	The Temperance Boys.
Alfred and his Shilling.	The Ungrateful Son.
A Hindoo Fable.	The Church-yard Beetle.
The Difference.	An Example for Boys.
Enigma, Puzzle, &c. &c.	

#### TERMS (invariably in advance).

Single copies	25 cts. a year.
Twenty-five copies (to one address)	5 00
Fifty copies	9 00





## The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, MAY 15, 1852.

All readers of the HERALD are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disposition.

### PAUL'S EPISTLE TO THE HEBREWS.

(Continued from the "Herald" of April 24th.)  
CHAPTER IX.

Vs. 3-5. "And after the second veil, a tent, which is called the Holy of Holies; which had the golden censer, and the ark of the covenant overlaid with gold, (in which was the golden pot that had the manna, and Aaron's rod that budded, and the tables of the covenant,) and over it the cherubim of glory overshadowing the mercy-seat; concerning which we cannot now speak particularly."

The first veil was at the entrance of the outer apartment of the Tabernacle—the holy place. The second veil was at the entrance of the inner Tabernacle—the Most Holy, i. e. it separated the Holy from the Most Holy.

The golden censer was that in which the priest placed burning coals taken from the altar of the Lord, and burned incense thereon, once in every year, within the veil. On the great day of atonement, AARON was required to "take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the veil: and he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy-seat that is upon the testimony, that he die not."—Lev. 16:12, 13.

The Ark of the Covenant was "made of shittim-wood: two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it: and he overlaid it with pure gold within and without, and made a crown of gold to it round about. And he cast for it four rings of gold, to be set by the four corners of it: even two rings upon the one side of it, and two rings upon the other side of it. And he made staves of shittim-wood, and overlaid them with gold. And he put the staves into the rings by the sides of the ark, to bear the ark."—Ex. 37:1-5. In the time of SOLOMON "there was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt."—1 Kings 8:9. The other articles enumerated may have been removed before his day. The manna preserved in a golden vase was collected from the first that fell in the wilderness by the order of MOSES, who "said unto AARON, Take a pot and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations. As the Lord commanded MOSES, so AARON laid it up before the Testimony, to be kept."—Ex. 16:33, 34. The testimony was in the ark; for the Lord said, "Thou shalt put into the ark the testimony which I shall give thee."—Ib. 25:16.

AARON'S rod, was the one that budded, when one was chosen for each tribe, to determine in which the Lord would recognize the priesthood. "And MOSES spake unto the children of Israel, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers' houses even twelve rods: and the rod of AARON was among their rods. And MOSES laid up the rods before the Lord in the tabernacle of witness. And it came to pass, that on the morrow MOSES went into the tabernacle of witness, and behold, the rod of AARON for the house of LEVI was budded, and brought forth buds, and bloomed blossoms, and yielded almonds. And MOSES brought out all the rods from before the Lord unto all the children of Israel: and they looked, and took every man his rod. And the Lord said unto MOSES, Bring AARON'S rod again before the testimony, to be kept for a token against the rebels: and thou shalt quite take away their murmurings from me, that they die not. And MOSES did so: as the Lord commanded him, so did he."—Num. 17:6-11.

The tables of the covenant were two tables of stone on which God wrote the ten commandments. MOSES testifies: "The Lord said unto me, Hew thee two tables of stone like unto the first, and come up unto me into thee mount, and make thee an ark of wood. And he wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount, out of the midst of the fire, in the day of the assembly: and the Lord gave them unto me. And I turned myself and came down from the mount, and put the tables in the ark which I had made: and there they be, as the Lord commanded me."—Deut. 10:1, 4, 5.

In the side of the ark was also placed a copy of the writings of MOSES: "And it came to pass, when MOSES had made an end of writing the words of this law in a book, until they were finished, that MOSES commanded the Levites which bare the ark of the covenant of the Lord, saying, take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee."—Deut. 31:24-26.

Over the ark, was placed the mercy-seat which was of the length and width of the ark; and over the mercy-seat were two cherubim. "And he made the mercy-seat of pure gold: two cubits and a half was the length thereof, and one cubit the breadth thereof. And he made two cherubim of gold, beaten out of one piece made he them, on the two ends of the mercy-seat; one cherub on the end on this side, and another cherub on the other end on that side: out of the mercy-seat made he the cherubim on the two ends thereof. And the cherubim spread out their wings on high, and covered over the mercy-seat, with their faces one to another; even to the mercy-seat-ward were the faces of the cherubim."—Ex. 37:6-9. This formed the throne of JEHOVAH, when he gave audience to Israel, and dispensed blessings to them. The Lord had said: "And there I will meet the children of Israel, and the tabernacle shall be sanctified by my glory. And I will dwell among the children of Israel, and will be their God. And they shall know that I am the Lord their God, that brought them forth out of the land of Egypt, that I may dwell among them: I am the Lord their God."—Ex. 29:43, 45, 46. And when MOSES had "finished the work, then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And MOSES was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle. And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journey: but if the cloud were not taken up, then they journeyed not till the day that it was taken up. For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys."—Ib. 40:34-38.

The tabernacle, after they entered the land of Canaan, was set up in Shiloh (Josh. 18:1) a city situated on a pleasant mountain twenty-three miles north of Jerusalem. During the reign of SAUL it was removed to Nob, six miles north of Jerusalem, and afterwards to Gibeon. Before its removal, the ark had been taken from it in the days of ELI by the Philistines who soon sent it back from Gath to Kirjath-jearim, nine miles west of Jerusalem, where it remained seventy years till DAVID removed it to mount Zion. After the building of SOLOMON'S Temple the Ark had a place in an apartment corresponding to the inner tabernacle, and which was also called the "Holy of Holies," "Most Holy," or "SANCTISSIMUM."

The length breadth and height of this apartment of the temple were each thirty feet, overlaid with pure gold with a chamber fifteen feet in height above it. The entrance to it had a door covered with a veil of linen. Near the ark were two cherubim, made of the wood of the wild-olive, and covered with gold. They were each fifteen feet high and of the same distance from the end of one wing to the end of the opposite. "And he set the cherubim within the inner house: and they stretched forth the wings of the cherubim, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house."—1 Kings 6:27. It was when the ark was placed here that "there was nothing in the ark save the two tables of stone, which MOSES put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt. And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord."—Ib. 8:9-11. In the succeeding temples, the cloud or holy SPIRIT never entered. In front of the Most Holy, or Oracle of the temple, was the Holy place, called also the sanctuary. It was sixty feet long, thirty broad, and forty-five high—corresponding with the outer tabernacle, and contained corresponding things. And in front of this was the porch, corresponding to the court of the tabernacle. But the argument of the apostle has to do more with the Tabernacle than with the Temple.—(To be continued.)

#### To Correspondents.

Please give an exposition of the sixth seal—whether you think it all in the future, or some of it in the past. D. BARBER.

We understand that the opening of the sixth seal symbolized an epoch nearly coincident with the French revolution, and that the period indicated by it continues to the final consummation of all things. Consequently it is only partially fulfilled. The sealing described in the seventh chapter seems to be the

last event before the changing of the living, and the resurrection of the just. Then the opening of the seventh seal, seems to mark the epoch of the commencement of the destruction of the wicked, which is not described in that series of events, but is in others.

#### WHEAT OR CHAFF?

BY J. C. RYLE.

"Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."—Matt. 3:12.

Reader, you see a question at the head of this article. For whom do you think it is meant? Is it for corn merchants and farmers only, and for none else? If you think so, you are much mistaken. It is meant for every man, woman, and child in the world. And among others, it is meant for you.

The question is drawn from a verse of Scripture which is now before your eyes. The words of that verse were spoken by JOHN the Baptist. They are a prophecy about our Lord JESUS CHRIST, and a prophecy which has not yet been fulfilled. They are a prophecy which we shall all see fulfilled one day, and God alone knows how soon.

1. Let me show you, in the first place, the two great classes into which this world may be divided.

There are only two classes of people in the world, in the sight of God, and both are mentioned in the text which begins this tract. There are those who are called the wheat, and there are those who are called the chaff.

Viewed with the eye of man, the earth contains many different sorts of inhabitants. Viewed with the eye of God, it only contains two. Man's eye looks at the outward appearance:—this is all he thinks of. The eye of God looks at the heart:—this is the only part of which he takes any account. And tried by the state of their hearts, there are but two classes into which people can be divided: either they are wheat, or they are chaff.

Reader, who are the wheat in the world? Listen to me, and I will tell you.

The wheat means all men and women who are believers in the Lord JESUS CHRIST,—all who are led by the Holy Spirit,—all who have felt themselves sinners, and fled for refuge to the salvation offered in the Gospel,—all who love the Lord Jesus, and live to the Lord Jesus, and serve the Lord Jesus,—all who have taken CHRIST for their only confidence, and the Bible for their only guide, and regard sin as their deadliest enemy, and look to heaven as their only home. All such, of every church, name, nation, people, and tongue,—of every rank, station, condition, and degree,—all such are God's wheat.

Show me men of this kind anywhere, and I know what they are. I know not that they and I may agree in all particulars, but I see in them the handiwork of the King of kings, and I ask no more. I know not whence they came, and where they found their religion; but I know where they are going, and that is enough for me. They are the children of my Father in heaven. They are a part of his wheat.

All such, though sinful, and vile, and unworthy in their own eyes, are the precious part of mankind. They are the sons and daughters of God the Father. They are the delight of God the Son. They are the habitation of God the Spirit. The Father beholds no iniquity in them:—they are the members of his dear Son's body; in him He sees them, and is well pleased. The Lord Jesus discerns in them the fruit of his own travail and work upon the cross, and is well satisfied. The Holy Ghost regards them as spiritual temples, which he himself has reared, and rejoices over them. In a word, they are the wheat of the earth.

Reader, who are the chaff in the world? Listen to me once more, and I will tell you this also.

The chaff means all men and women who have no saving faith in CHRIST, and no sanctification of the Spirit, whosoever they may be. Some of them perhaps are infidels, and some are formal Christians. Some are sneering Sadducees, and some self-righteous Pharisees. Some of them make a point of keeping up a kind of Sunday religion, and others are utterly careless of everything except their own pleasure and the world. But all alike who have the two great marks already mentioned,—no faith and no sanctification,—all such are chaff. From PAINE and VOLTAIRE to the dead churchman who can think of nothing but outward ceremonies,—from JULIAN and PORPHYRY to the unconverted admirer of sermons in the present day,—all, all, are standing in one rank before God; all, all are chaff.

They bring no glory to God the Father. They honor not the Son, and so do not honor the Father that sent Him. They neglect that mighty salvation, which countless millions of angels admire. They disobey that word which was graciously written for their learning. They listen not to the voice of him who condescended to leave heaven and die for their sins. They pay no tribute of service and affection to him who gave them life, and breath, and all things. And therefore God takes no pleasure in them. He pities them, but he reckons them no better than chaff.

Yes! you may have rare intellectual gifts, and high mental attainments. You may sway kingdoms by your counsel, move millions by your pen, or keep crowds in breathless attention by your tongue. But if you have never submitted yourself to the yoke of CHRIST, and never honored his Gospel by heartfelt reception of it, you are nothing in his sight. Natural gifts without grace are like a row of cyphers without a unit before them: they look big, but they are of no value. The meanest insect that crawls is a nobler being than you are. It fills its place in creation, and glorifies its Maker with all its powers, and you do not. You do not honor God with heart and will, and intellect and members, which are all his. You invert his order and arrangement, and live as if time was of more importance than eternity, and body better than soul. You dare to neglect God's greatest gift, his own incarnate Son. You are cold about that subject which fills all heaven with hallelujahs. And so long as this is the case, you belong to the worthless part of mankind. You are the chaff of the earth.

Reader, let this thought be graven deeply in your mind, whatever else you forget. Remember there are only two sorts of people in the world. There are wheat, and there are chaff.

There are many nations in Europe. Each differs from the rest. Each has its own language, its own laws, its own peculiar customs. But God's eye divides Europe into two great parties,—the wheat and the chaff.

There are many classes in England. There are peers and commoners,—farmers and shop-keepers,—masters and servants,—rich and poor. But God's eye only takes account of two orders,—the wheat and the chaff.

There are many and various minds in every congregation that meets for religious worship. There are some who attend for a mere form, and some who really desire to meet CHRIST,—some who come there to please others,—and some who come to please God,—some who bring their hearts with them and are not soon tired, and some who leave their hearts behind them, and reckon the whole service weary work. But the eye of Jesus only sees two divisions in the congregation,—the wheat and the chaff.

There were thousands of visitors to the great exhibition of 1851. From Europe, Asia, Africa, and America,—from North, and South, and East, and West,—crowds came together to see what skill and industry could do. Children of our first father ADAM'S family, who had never seen each other before, for once met under one roof. But the eye of the Lord saw only two companies thronging that large palace of glass,—the wheat and the chaff.

Reader, I know well the world dislikes this way of dividing professing Christians. The world tries hard to fancy there are three sorts of people, and not two. To be very good and very strict does not suit the world:—they cannot, will not be saints. To have no religion at all does not suit the world:—it would not be respectable:—"thank God," they will say, "we are not so bad as that." But to have religion enough to be saved, and yet not go into extremes,—to be sufficiently good, and yet not be peculiar,—to have a quiet, easy-going, moderate kind of Christianity, and go comfortably to heaven after all,—this is the world's favorite idea. There is a third class,—a safe middle class,—the world fancies, and in this middle class, the majority of men persuade themselves they will be found.

Reader, I denounce this notion of a middle class as an immense and soul-ruining delusion. I warn you strongly not to be carried away by it. It is as vain an invention as the Pope's purgatory. It is a refuge of lies,—a castle in the air,—a Russian ice-palace,—a vast unreality,—an empty dream. This middle class is a class of Christians nowhere spoken of in the Bible.

There were two classes in the day of NOAH'S flood,—those who were inside the ark, and those who were without; two in the parable of the Gospel net, those who are called the good fish, and those who are called the bad;—two in the parable of the ten virgins, those who are described as wise, and those who are described as foolish;—two in the account of the judgment-day, the sheep and the goats;—two sides of the throne, the right hand, and the left;—two abodes when the last sentence has been passed, heaven and hell.

And just so there are only two classes in the visible church on earth,—those who are in the state of nature, and those who are in the state of grace,—those who are in the narrow way, and those who are in the broad,—those who have faith and those who have not faith,—those who have been converted, and those who have not been converted,—those who are with CHRIST, and those who are against him,—those who gather with him, and those who scatter abroad,—those who are wheat, and those who are chaff. Into these two classes the whole professing church of CHRIST may be divided. Besides these two classes there is none.—(To be continued.)



## TEACHING ALL NATIONS.

"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you."—Matt. 28:19, 20.

These are the terms in which a sentence which our Lord addressed to his servants a short time before his ascension are presented to the English reader in the common version. Dr. BARNES in his *Notes* proposes an amendment: let us look at it carefully. This is his language:

"Teach all nations. The word rendered *teach* here, is not the one that is usually so translated in the New Testament. This word properly means *disciple*, or *make disciples of*, all nations. This was to be done by teaching them, and by administering the rite of baptism."

Here is some truth; but also, in our opinion, some error. In the Greek New Testament five words occur which in the common English Testament are rendered *teach*. That which is found most frequently, *διδασκα* [*didasko*] is the word so rendered in the last clause of the text. That which is so rendered in the first clause, *μαθητεύω* [*matheteuo*] occurs in but four instances, Matt. 13:52; 27:57; 28:19; Acts 14:21. It must be admitted that it is undesirable to translate two Greek words by the same English word in one sentence, but so much more copious is the Greek language than the English, that this cannot always be avoided without incurring a greater evil. This perhaps gave rise to the proposal to render the word in the first clause *disciples* instead of *teach*. It appears to us that "teach" is the natural rendering, and that it expresses the meaning of our Lord more exactly than any word or phrase which has been substituted for it.

Till last century, we believe that among English translators, "Teach all nations" was the uniform rendering. The Latin equivalent, "*docete omnes gentes*," is the version of the Vulgate, BEZA, CALVIN, ERASMUS, and MONTANUS. The Geneva French Version of 1505 says, in like manner, "Allez donc et endoctrinez toutes nations;" and DAVID MARTIN's of 1739, "Allez donc et enseignez toutes les nations." Some later English versions avoid the tautology by saying, "Instruct all nations;" DODDRIDGE, says, "Proselyte all nations;" and CAMPBELL, with less than his usual felicity, "Convert all the nations." But BOOTHROYD says, "Go ye therefore and make disciples of all nations." In his note on the passage, BOOTHROYD says, "Most critics thus render, which is the most literal version, and prevents the tautology, *teach all nations—teaching them*, &c. The sense is that they were to use the means which they possessed to make disciples, baptizing them, &c. When made disciples, as the initiatory rite of Christianity, they were to be baptized into the name, belief, or profession of the Father," &c. To the statement that when made disciples they were to be baptized, we can have no objection: but we must be permitted to ask, if Dr. BOOTHROYD's or BARNES' be the natural way of rendering the words, how was it that no translator hit upon it before the days of Dr. HAMMOND?

That there is an essential difference between these two phrases is obvious. To *teach* all persons to whom they gained access was within the power of the apostles, but to make those persons *disciples* required the reception of the truth, "not in word only, but also in power, and in the Holy Ghost." What our Lord had enjoined, PAUL and BARNABAS performed at Antioch in Pisidia; but the persons whom they first addressed did not generally become disciples; they put the word of God from them, and "judged themselves unworthy of everlasting life." If the meaning of the word was expressed truly by the old translators, it is important to adhere to their phrasology in this instance, for that which it is proposed to substitute is decidedly a different thought, as well as a different form of expression.

To *teach* is more definite than to *disciple*. You know what the word means; there is nothing equivocal about it. To *disciple*, is vague. How are they to be *discipled*? By an act of their own or by that of another? By the reception of instruction, or by submission to a ceremony? One cannot be taught who is in a state of unconsciousness; but it is conceivable that one may be made a disciple of by some species of registration, by some ritual performance; it is imaginable that parents or sponsors may engage for a new born babe that he shall be accounted a disciple, and treated as one regularly entered in the class. If our Lord said, "Teach all nations," the spirit of his direction may quite evaporate if we admit of the substitution of so vague a phrase as, "Disciple all nations."

What, then is the precise meaning of his word? When our Lord said, in the only other instances in which the use of it is ascribed to him, "Every scribe who is instructed [*μαθητεύσας*] unto the kingdom of heaven," (Matt. 13:52), what did he mean? Mr. BARNES shall tell us. In his note on the passage, he says, "That is, every man that is acquainted with the gospel or with the truth." Not the slightest intimation is given here that the word properly means *discipled* or *made a disciple of*!

Examples in abundance of the use of this word, both in heathen writings and in those of the early Christians, might be furnished easily.

N. Y. Chronicle.

## EASTER.

"The death of CHRIST showed him to be truly man; but it was his resurrection that declared him to be truly God; to that, therefore, he at all times refers, as the final and conclusive proof of his divine mission." On this last, greatest miracle, rested all his pretensions to the Messiahship. "Destroy this temple, and in three days I will raise it up again," was the declaration on which was to turn the evidence, that he was the Son of God and the SAVIOUR of men. In his death upon the cross, the hope of his disciples passed into a cloud, while the hope of his enemies, over the destruction of his life, as the sure defeat of his cause, was madly exultant. "I have power to lay down my life, and I have power to take it again," was the sublime expression of Divinity. None but God could make such a declaration, and not be guilty of blasphemy. "As JONAH was three days and three nights in the whale's belly, so the Son of man should be three days and three nights in the heart of the earth." The Jews demanded of him "a sign," and he gave them this, and he would give them no other whatever. In their malicious wickedness, they might nail his hands and feet to the cross, and pierce his side; and thus, with as much of agony and of ignominy as was possible, they might destroy his life; and this they did do. They killed the Son of God. His body was laid in a tomb, but the tomb could not hold it. They rolled a stone to the door of the sepulchre, and an angel rolled it away. His soul descended into hades, but hades could not hold it. In three days that soul returned to the body, and that body rose, in triumph over the powers of death and darkness. By this demonstration of his divinity, our Lord not only vindicated his own predictions, and fulfilled the promises which he made to his disciples, and gave assurance to all generations of men, that in his death the whole world might find an atonement for sin, but he showed, that "as in ADAM all died, so in him should all be made alive." The experience of all ages—the history of all men, had taught, that there was no redemption from the grave; that the body, bereft of its vitality, mingled with its native dust and returned no more to life. The resurrection of CHRIST was "the first fruits of them that slept." His resurrection was the pattern and pledge of our own. In it, he gave assurance that the nature which the Creator has given us is capable of an immortality. That though we go down to the grave and make our bed in the dust, and "say to corruption, Thou art my father, and to the worm, Thou art my mother and my sister," yet that some body shall rise again, "to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven" for the faithful. Well might the primitive Church be glad, and well may we rejoice, on the recurrence of the anniversary of this glorious event, as an essential part of the great plan of the world's redemption.

The resurrection of CHRIST is a great fact in the scheme of the Christian religion, which points to the power of God as the basis on which the whole fabric rests, and to the promises of his love, on which the faith of the Christian reposes. On the morning of this happy day the Sun of Righteousness burst through the cloud of thick darkness, that had so long hung over the habitations of men, and shone forth in the splendor of that light, which is the life of the world. Our eyes are greeted with that celestial light, and our souls feel the impulses of that divine life.

Witness and Advocate.

## SCIENTIFIC CREDULITY.

"A little learning is a dangerous thing."

The whole order of nature with its adaptations and dependencies, the whole course of human history, sacred and profane—the very ideas around which the old false religions revolved, and by which they had their energy,—all sacrifices and presumed atonement, fables of demi-gods which seem to have anticipated an incarnation of a Divine Being,—speak for the truth of the revealed gospel. All the world, spiritual and material, evidences and authenticates the mission of JESUS CHRIST. Yet, despite all evidence, internal and external, many persons will reject Christianity in its integrity. Exercising self-will, they may deign to call out certain truths which they profess to hold, and on this profession, which any heathen may have and remain a heathen, they claim the name of Christian.

Other persons equally captious and cavilling, as respects revealed truth, show themselves the veriest dupes of scientific theorists. They cannot receive a Christian doctrine on any man's *dixit*—not they; but they will swallow, without digestion, whatever is proposed under the aspect of science, however opposed or feebly supported by facts. Let a philosopher, so-called, tell them the most improbable things, as scientific matters, and no man can be so ready of belief; no man from a little knowledge, can so readily draw inferences, especially against the current opinions of religious truth. They take a self-glorying pride, and imagine themselves peculiarly indepen-

dent and magnanimous, if they only hold a belief at variance with genuine Christianity. Take, for instance, the readiness of some persons to receive theories of the creation which militate against the inspired history. They cannot receive the inspired record—they are not so weak and credulous—not so unscientific. The Bible does not contain the *modern* terms of science, and therefore they are above assent to what has come down to us—what is so old-fashioned. This is the veriest weakness of credulity.

Some persons, however, with a deep sense of their enlightenment, are disposed to condemn all remonstrances against the infidel speculations of scientific men, and put them down to the fears of narrow bigotry or blind superstition. They claim that those speculations have really no ethical bearing, and are indifferent as respects religion. But why are they so liberal? Have they not, perhaps secretly, the evil heart of unbelief? When they can show, that, for instance, the development hypothesis does not only undermine a belief in the truth of holy Scripture, but impugn the doctrine of the soul's eternity, consequently of man's responsibility to his divine Judge and the Christian scheme of salvation, then it will be time enough for them to say that false science has no bearing on theology, and that unchristian discussions, called scientific and philosophical, are of no moment save to little "religious sects." "This," says HUGH MILLER, "is surely a most unfair representation of the consequences, ethical and religious, involved in the development hypothesis. It is not its compatibility with belief in the existence of a First Great Cause that has to be established, in order to prove it harmless; but its compatibility with certain other all-important beliefs, without which simple theism is of no moral value whatever—a belief in the responsibility of man, and in the scheme of salvation by a Mediator and Redeemer. Dissociated from these beliefs, a belief in the existence of a God is of as little ethical value, as a belief in the existence of the great sea-serpent."

Christian Advocate and Witness.

## The Volcano at the Sandwich Islands.

The *Honolulu Polynesian* contains some further account of the volcanic eruption at Hawaii, which we copy:

"We have received verbal information in regard to the state of the eruption, as late as to the 6th inst., from the leeward side of Hawaii. At that date, the light from the flowing current was as bright as it had been at any former period, sufficient to enable a person to pick up a needle from the ground at midnight, from which fact the inference is drawn that the current is still flowing on toward the sea.

"The current seems to have broken out through an old fissure, about one third down the side of Mauna Loa on the north-west side, and not from the old crater on the summit, Mokuouweo. The altitude of the present eruption is about 10,000 feet above the level of the sea, and from the bay of Hilo, (Byron's Bay,) must be some fifty or sixty miles. If it succeed in reaching the ocean at the point supposed, after having filled up all the ravines, gulches, and inequalities of a very broken country, it will undoubtedly be one of the most extensive eruptions of modern times.

"It would seem, from the last note from Mr. Coan, that the stream had divided—one part taking an easterly course toward Puna, while the other took a northerly one towards Hilo. This may so divide the volume of lava that neither branch will reach the sea; but from the latest accounts, the northerly branch was still burning its way through a dense forest, and if the supply holds out long enough, it will naturally fall into the course of the Wailuka river, and follow it to where it disembogues into the bay, at Hilo. We anxiously await further intelligence.

"By an accurate measurement of the enormous jet of glowing lava, where it first broke forth on the side of Mauna Loa, it was ascertained to be five hundred feet high! This was upon the supposition that it was thirty miles distant. We are of the opinion that it was a greater distance, say from forty to sixty miles. With a glass, the play of this jet, at night, was distinctly observed, and a more sublime sight can scarcely be imagined.

"A column of molten lava, glowing with the most intense heat, and projecting into the air to a distance of five hundred feet, was a sight so rare, and at the same time so awfully grand, as to excite the most lively feelings of awe and admiration, even when viewed at a distance of forty or fifty miles. How much more awe inspiring would it have been at a distance of one or two miles, where the sounds accompanying such an eruption could have been heard. The fall of such a column would doubtless cause the earth to tremble; and the roar of the rushing mass would have been like the mighty waves of the ocean beating upon a rock-bound coast.

"The diameter of this jet is supposed to be over one hundred feet, and this we can easily believe, when we reflect that from it proceeded the river of lava that flowed off toward the sea. In some places this river is a mile wide, and in others more contracted. At some points it has filled up ravines one hundred, two hundred, and three hundred feet in depth, and still it flowed on. It entered a heavy forest, and the giant growth of centuries is cut down before it like grass before the mower's scythe! No obstacle can arrest it in its descent to the sea. Mounds are covered over, ravines are filled up, forests are destroyed, and the habitations of men are consumed like flax in a furnace. Truly, 'He toucheth the hills and they smoke.'

"We have not yet heard of any destruction of life from the eruption now in progress. A rumor has reached us that a small native village has been destroyed, but of this we have no authentic intelli-

gence. Should it reach the sea without destroying life or property, it will be a matter of thankfulness and almost unhopd-for exemption."

## Death of the Queen of Madagascar.

Two years ago, this cruel and relentless woman commenced a violent persecution against the Christian people. Deprivation, slavery, and death were inflicted on many by her express orders, and the wives and children of those who suffered death for the testimony of Jesus, were condemned to irredeemable slavery. Some time since, the directors of the London Missionary Society caused a most interesting document—the journal of a native Christian, kept through the persecution—to be in part translated.

The following affecting enumeration is from the journal referred to above:

"Eighteen put to death, viz., four by burning, and fourteen by being thrown over the rock.

"Six individuals, whose wives and children were made slaves.

"Twenty-seven preachers were condemned to pay half the value of the persons of their wives and children.

"Forty-two persons who brought back their books, and were to forfeit half the value of their persons and property.

"Twenty-seven preachers, and those that brought their books back from the province of Vonizongo, were to suffer the same punishment.

"Sixteen hundred and forty-three persons were adjudged to pay, as an atonement for the sin of worshipping the true God, three bullocks and three dollars each, but of which sum one-half was remitted.

"One hundred and nine slaves were condemned to be flogged, with twenty stripes each, before the people, and to work in chains during the remainder of their lives.

"Two persons were condemned to pay fines, one of one hundred, and the other of fifty dollars; but one-half of the amount was afterward remitted. Six persons, who had been punished before, were condemned to work in the chains for their lives.

"One slave for preaching the word, was condemned to work in chains for his life.

"One slave, taken by the Queen's officers, received a similar sentence: making altogether a total of nineteen hundred and three persons who have been called to suffer the various punishments above indicated, for the alleged crime of having embraced or favored Christianity."

## A Special Providence.

There are some bearing the Christian name, who entertain no firm belief in this doctrine, believing that God never suspends the operation of natural laws for any one, however wise or good. Still we may believe in a special Providence without believing it necessary to suspend any natural law. The one need not necessarily conflict with the other. Here is a most striking instance of this: While Captain COOKE was navigating the ocean in a very high southern latitude, he was overtaken by a tempestuous storm and a sea running mountains high. The night, too, was one of pitchy darkness, so that his crew could not see beyond the bowsprit of the vessel. While thus tossed on the frowning and yawning billows, threatening every moment to swallow him up, a sudden and unexpected flash of lightning revealed to himself and his frightened crew a vessel scudding past them with the speed of the gale, with which he would have come in collision in a few seconds, when, probably, both would have gone to the bottom in an instant, not leaving a soul to tell the tale. The streak of lightning just gave them time to turn the helm, and escape destruction. "His way is in the sea, and his path in the mighty waters, but his footsteps are not known."

MOHAMMED, fleeing from his pursuers, who were close at hand, sought refuge in a cave. His enemies, seeing a small bird rise from a twig at the mouth of the cave, concluded he could not have entered it, and so passed along; and thus the life of the great impostor was saved at this time, to deceive the nations a little longer; for what purpose we may never know in this life, but may in a future.

"God moves in a mysterious way  
His wonders to perform;  
He plants his footsteps in the sea,  
And rides upon the storm."

## ALARMING DECREASE OF RELIGIOUS INTEREST.—

Twenty years ago, it was estimated that Boston contained 20,000 communicants in the several evangelical churches. At the morning prayer-meeting at the Chapel of the Old South, it was stated on the 27th ult. that there are now only 10,000 communicants. Thus while in the same period the population of the city has more than doubled, the number of communicants has fallen off one half. Yet Boston is one of the most evangelical cities in our land.

About one half of the population of Boston are foreigners, who are annually increasing in number, while the native population of this city is actually decreasing, which is demonstrated by the census of 1850, compared with that of 1840. And at the present time, the number of Catholics probably exceeds that of the communicants in the churches referred to. This being the case, is Boston a Protestant, or Romanist city? And has not the preaching of the world's conversion—Boston being often referred to as a fair specimen of the state of things which will everywhere prevail when that result is effected—failed to make men godly, pious, devoted, and self-denying followers of the Lamb? Is not the mass of those who sit under such preaching, becoming more and more gay, worldly, pleasure-seeking, and conformed to the world? and does not that show a defect in the mode in which the words of Scripture are usually brought home to the minds of the great majority of hearers?



## CORRESPONDENCE.



## O PRESS ON.

Pilgrims, on life's wasting sand,  
Journeying to a better land;  
Though a lonely exiled band—  
O, press on!

Jesus will reward you;  
Angels bright will guard you;  
Jesus will reward you;  
O, press on!

Sailor, on life's wind-swept wave,  
Dauntless guide thy vessel brave;  
In the storm thy God will save;  
O, press on!

Bear thy glorious banner high;  
Guard it with a watchful eye;  
Spread thy sails—the billows try—  
O, press on!

Warrior, on the battle field,  
With thy helmet, sword, and shield,  
Boldly fight, and never yield!  
O, press on!

Christian racer, swiftly run;  
Glorious crowns will soon be won;  
Haste! the day is almost done;  
O, press on!

Saint, there waits a crown for you;  
Endless life and glory too;  
Only keep the prize in view,  
And press on!

H. L. H.

## EXTRACTS FROM LETTERS.

## Note from a Brother—the Truth at Work.

MY DEAR BROTHER IN CHRIST JESUS:—I often think of you in your ardent labors for the spread of the glorious truth respecting the "appearing and kingdom" of our Lord and Saviour Jesus Christ, and can truly say, that in all your conflicts for the "truth's sake," as far as I am acquainted with them, you have my sympathies and a part in my warmest prayers. Be of good courage; I have never doubted that God will stand by you. I wish to tender my most grateful thanks for your excellent paper. It is indeed a weekly casket of jewels. My faith, as my views become enlarged, grows stronger in the belief of the Pre-millennial advent of our Lord, and consequently the platform hobby of the world's millennium loses its interest with me. I find in myself, and I perceive in others, a vast amount of indolence in reference to searching the Scriptures, "to see whether these things are so"—so much easier is it to hold fast traditions than to labor for ourselves—to drink from the cisterns provided by others, than to draw for ourselves from the fountain-head. Meanwhile there is much boasting of our scriptural creed.

The majority of my excellent brethren with whom I have conversed on this subject, confess that they have not examined it. They very naturally associate our "blessed hope" with past extravagances, and I am sorry to say, that persons who have been most notorious in this way, still keep the stumbling-block before the gate of truth by justifying (as far as they are able) their former course, instead of ingeniously confessing their errors. I now bear the name of a "regular Millerite," yet I never could discern a shadow of contempt, neglect, or want of affection toward me from any of the dear brethren with whom I am associated in the church of God.

Extract from the letter of a sister seventy years of age, who has never heard a sermon on the doctrine of the Advent.

In such times as these, how needful for those that love his appearing, and believe it nigh, even at the doors, to speak often to each other about this blessed salvation, ready to be revealed, that they may strengthen and encourage one another, to continue looking for that blessed hope, and the glorious appearing of him who hath said, I will come again. It does appear to me, that the signs of the times, and the present state of the world, indicate that the great day of God is drawing nigh. I take quite an interest in reading about the present state of European nations. The commotions and revolutions with which they are convulsed look like preparatory steps, leading on to the great battle, which I believe will be a literal battle, with the confused noise of the warrior, and garments rolled in blood. The slain of the land will be many. Great events are before us, in which all the world will have a solemn interest, treat the subject as they may now. Behold, he cometh with clouds, and every eye shall see him, and all kindreds shall wail because of him. He saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. I love the doctrine of the Advent

nigh. I love to contemplate that event, with the scenes connected therewith, as far as my feeble mind can have any conceptions of it. I love to read about it, to talk and pray about it. My soul is often quickened in meditating on the personal coming of the glorious Redeemer, and my affections are often warmed and raised from earth to heaven.

"How long, dear Saviour, O how long,  
Shall that bright hour delay!"

I think it possible, that I shall follow my Saviour into the tomb, and be laid under the clods of the earth; but if I am, I think I may not stay there long, before that glorious morn shall be ushered in, when the bodies of those that sleep in Christ shall be quickened, no more to die, no more to see corruption; but from their dusty beds shall spring, and say, O grave, where is thy victory! O death, where is thy sting?

As time with us is short, how important that we occupy till the Master calls for us. Those that have the privilege of meeting often together, may not always realize how great the blessing is. May those that are thus favored, live under a sense of eternal things, try to know what their place is in the church, and be faithful. Probation is the seed-time. The harvest is drawing nigh, when the wheat and tares will be separated. How real, how near, these things are. When we get a steady, serious look at the things which will be exhibited, when the Son of God shall again come in person, how little all worldly pomp and grandeur, and works of man's art and device, appear. May we continually seek for grace to preserve us from being enamored with the traps and devices of the enemy.

Bro. F. M. WILLIAMS writes from Buffalo, (N. Y.), under date of May 4th, 1852.

DEAR BRO. HIMES:—I was glad to see in the Herald an expose of the errors of those who have left us, and the re-affirming of our faith. It was never more needed than at the present. I rejoice very much that your health has been preserved, and that through divine wisdom and grace you have steered such a straight course as you have. Be encouraged, my dear brother, for that fidelity which you have manifested will soon, very soon be rewarded: that light which you have been scattering abroad, has directed many benighted minds to Christ and his truth,—has edified the saints, and will still have the same effects until the perfect day, when we shall cease to see through a glass darkly. Be strong in the Lord, be strong. Remember that every thing shall work together for good to them that love God. Let your faith be of such a character as to sustain you at this trying hour when brought into perils by false brethren. Your brother, in patient waiting for the return of the Nobleman.

Bro. P. V. WEST writes from Sutton, (C. E.), under date of April 15th, 1852.

DEAR BRO. HIMES:—I feel bound by every tie of gratitude and Christianity to support the Advent cause, most firmly believing it to be the last message to the church and the world.

We have had but little Advent preaching in this place, but the books and tracts have had a very good effect on the public mind, so that a good hearing can be had on the great crowning doctrine of the Bible. And indeed, there is a manifest interest awakened amongst the unprofessing portion of community. We have a few tried friends, that are scattered here and there among the tares, waiting for deliverance; nay, groaning for redemption. When will the morning come!

Bro. GEORGE W. THOMPSON writes from Nashua (N. H.), April 3d, 1852.

BRO. HIMES:—The Advent church in this place, which has been lately re-organized by Bro. Gates, is in a prosperous state, and is doing all it can to sustain the cause, and is destined by the blessing of God to triumph over all its enemies. Within the last three or four months there have been a number reclaimed who have been backsliders for a long time. One has been converted. Sabbath before last, Bro. Gates baptized one, and there are others that should be, and probably will, as soon as the way is clear. We desire an interest in your prayers, and the church at large, desiring that you will come and see us soon, and dispense to us the word of life, for we are a lonely pilgrim band; but looking with fond anticipation for the consummation of our hope. We are also about to organize a Sabbath school.

Yours in the hope of soon seeing the kingdom.

[We hope our brethren may continue to prosper in the Lord. We have felt deeply interested in their welfare, but have not been able to visit them of late. Shall be glad to do so, when we can.]

Bro. LUKE L. SCHULTZ writes from Cranberry, under date of May 3d, 1852.

DEAR BRO. HIMES:—The Herald still comes to us regularly, and is a welcome visitor, freighted as it is with the rich blessings of the gospel of the kingdom. It may be some satisfaction to you to know that the Herald is accomplishing some good in our village; there are a number of persons in the place

who have been led, through its instrumentality, to inquire into the great truths it so ably holds forth. One (a lady) said to me yesterday, that the Bible was a new book to her since she had her attention drawn to this subject, and others are anxious to look into it. I shall try to arrange things here to have a course of lectures delivered in this place, in one of the churches, if I can get a good brother to come.

Yours in the blessed hope.

Sister CHARLOTTE CHISMAN writes from Aurora (Ind.), April 13th, 1852.

DEAR BRO. HIMES:—We were favored with a number of excellent discourses from Bro. A. Brown during his residence in Cincinnati; but he has not been here since he removed to Louisville. The doctrine of the Advent near has but a few advocates in this place. Quite a number say they believe the doctrine is true, who do not seem to be much interested in it. Our pastor here, to whom we lent the Herald, says he does not see much to dissent from. He says the Herald is an excellent paper, and he should like to take it if he had the means. But he does not seem enough interested to preach it.

## OBITUARY.

"I AM THE RESURRECTION AND THE LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will NEVER die."—John 11:25, 26.

DIED, in the city of Williamsburgh, L. I., after a lingering illness, on Friday morning, April 30th, JANE HELEN WHITING, wife of Elder Nathan N. Whiting, and daughter of the late Col. Jelles A. Fonda, of Schenectady, aged 57 years. The attention of the deceased was first called to the speedy advent of the Saviour in the winter of 1842-43. She united with those who were possessed of that hope, realizing that in its exercise she obtained a victory over the world, to which she was before a stranger. She continued in Christian fellowship, for a number of years, with the Advent believers of New York and Williamsburgh, until her declining health rendered her incapable of leaving her home for the period of time requisite to attending religious services. Her disease, (neuralgia,) subjected her to intense suffering at times. Its increasing severity at length partially deprived her of the use of her limbs, and she was entirely confined to her room. But even there, her sufferings were unabated; and the powers of life gradually yielded to the violence of disease. At length, the Giver of every good and perfect gift kindly released her from her pain, to enter on a new stage of existence, and to possess, we trust, that rest which those only realize who are with Christ. She was a dutiful wife, and an affectionate mother. The remembrance of her self-sacrificing devotedness to those she loved, will live in the bosoms of her children, as long as life dwells there.

DIED, in Sebago, Me., of chronic diarrhoea, April 29th, REBECCA H., wife of A. B. LUMBERD, formerly of Lowell, Mass., aged thirty-two years. Death to her, however, appeared to be but the door of entrance to life eternal. So strong was her faith that Jesus died to save sinners, and that he was raised again for her justification, and a pledge of her resurrection, that death even was shorn of all its terrors, and the grave looked inviting as a resting-place, until Jesus shall call her from thence to a blessed inheritance in the new earth. And O! how glorious the change, from this earth clad in mourning, to the new earth robed in beauty, to suffer and die no more. I have indeed lost a friend, the best earthly friend I had, but I dare not mourn, lest I should seem to doubt the promise of God to the overcomer. But I feel as though death was an enemy, and with a full heart, I will cry, How long, O Lord, O how long, shall death the tyrant reign, and triumph o'er the just? She was a great sufferer during the last few months of her sickness, but her patience was surprising to all. She began a month before she died to give instruction about her funeral, &c., talking about dying with a degree of animation like unto that manifested by persons about to take a journey to see their friends. She was on a visit to her friends in the country, with the hope of improving her health, when she died. She has left many worthy friends in Lowell who have sympathized deeply with her in her sufferings, and whom she held in grateful and thankful remembrance during her last hours, praying that the Lord might sustain them yet in the conflict, and when it is ended, give them a crown of life. O may we, brethren and sisters, all prove faithful, and meet her again soon in the blissful kingdom of God.

A. B. LUMBERD.

BRO. HIMES:—I have been once and again admonished of the fact, that we are yet in the land of the dying. It was only last February that I buried a lovely daughter of three years, and now her mother, a companion. MARIA B. WHEELER breathed her last April 26th, aged 26 years three months and ten days, after one year of extreme suffering. She died of consumption. Early in life she experienced the Christian religion, and united with the Methodist Episcopal Church. Though never leaving that church, she sympathized with that class everywhere spoken against, delighting in the society of Adventists, and also in attending our meetings. While our daughter was on her dying bed, I remarked, How consoling is the hope of the Adventists, that soon she will rise triumphant over death and the grave. She answered, Yes, that is the only consolation I have,

Our much esteemed brother E. L. Clark preached an interesting discourse from Dan. 12:1, last clause, "And at that time thy people shall be delivered, every one that shall be found written in the book."

TIMOTHY B. WHEELER.

Waterbury, May 3d, 1852.

DIED, in Haverhill, Mass., April 18th, at the age of thirty years, MARY ANN CAVIS, daughter of NATHANIEL CAVIS. Those who knew her, speak of her as one whose adorning was that of a meek and quiet spirit, a pearl in God's sight of great price. Not light or trifling in conversation, never known to speak unkindly to her parents, she lived the life of a consistent Christian. For the last ten years of her life she was a believer in the nearness of Christ's appearing, and fell asleep in the hope of a speedy resurrection.

## MISSIONARY INTELLIGENCE.

SANDWICH ISLANDS.—Dates from the Missionaries at these Islands to the 12th of February report a generally prosperous state of things. The year 1851 appears to have been remarkably healthy, and on one island, at least, if not on others, Waimea, the progress of depopulation seems to have been checked—the births during the past year exceeding the deaths. The Missionaries give various illustrations of the progress of the Hawaiians in civilization, intelligence, and moral excellence.

CHINA.—A letter has been received from Rev. T. Bonny, at Whampoa, dated Dec. 17th. He gives an interesting account of his visit to the Rhenish mission stations, on the main land, about fifty miles below Whampoa. The mission has a central and three out stations. Besides preaching and lecturing to the people as opportunity is afforded, the missionaries have a prosperous school, in which, in addition to the ordinary branches of school knowledge, including music, vocal and instrumental, the scriptures are made a regular class book. The mission has been quite successful. Sixty persons have been admitted to the church; and afford satisfactory evidence of their cordial reception of the doctrines and precepts of Christianity. The teachers dress in the Chinese style, and their instructions are all in Chinese.

Particular reference is made to the extraordinary emigration of the Chinese to California, and the opinion is expressed that the re-action on China will be powerful and salutary, in enlightening the people and preparing the way for the Gospel.

MADURA.—The annual report of the Madera Mission is of an encouraging character. Sickness has prevailed all around the mission, yet of the 119 persons connected with it, not one has died during the year. There are ten stations, twelve missionaries, and over sixty native helpers, and the whole number of church members is two hundred and thirty-five, being an addition on the previous year of forty-one. There are four boarding schools, with eighty-two scholars, and a higher seminary, with twenty-seven scholars.

Romish missionaries have found their way to the region of country occupied by this mission, and are active in their efforts to proselyte. They have a seminary near one of our stations, in which numbers of young men, both European and native, are receiving an education to become laborers for the Papal church; but the success of these emissaries of Rome has been hitherto but indifferent.

ERZURUM.—A letter from Mr. Peabody, dated Erzurum, Feb. 13th, gives an interesting account of the persecutions to which an enlightened young Russian Armenian had been recently subjected. First, an attempt was made by the Patriarch to have him banished into Russia; the young man getting wind of this, escaped to Erzurum. But there his evangelical sentiments soon excited the suspicion of the Vartabed, who ordered his room searched, and on discovering certain heretical books, the young man was summoned before his ecclesiastical superior. His reverence, after ascertaining from the young man's confession, that he neither believed in worshipping images and pictures, nor in the intercession of dead saints, first denounced him as guilty of damnable heresy, and then proceeded to give him a sound beating. He succeeded in escaping from his infuriated enemies, and sought the counsel and assistance of the American missionary at that place, who, by the assistance of the British Consul, succeeded in getting the poor fellow out of the hands of the Armenians, and sending him to the Bebek seminary, where he intends to prepare himself for usefulness among his benighted people.

CONSTANTINOPLE.—A letter from Mr. Van Lennep, gives an account of the license of Mr. Parryotis Z. Constantinides, to preach the Gospel to the Greeks in that region. This is said to be the first instance in which the work of preaching the Gospel has been committed by any evangelical missionaries in that region, to a native Greek. This gentleman is one of Mr. Hartley's converts of twenty years standing, and has long been connected with the Constantinople mission as a translator. For some two years he has been engaged in teaching the Greeks, among whom there is just now an unusual spirit of inquiry, and his prospect of usefulness is very encouraging.

SMYRNA.—A letter from Mr. Benjamin, dated March 6th, informs us that the reformation among the Armenians has even reached Smyrna, though it has been the boast of the Armenian leaders, that in Smyrna this reformation could never get foothold. Protestantism has so increased there, that it has been thought worth while to organize a Protestant community, according to Turkish law. The Evangelicals have, however, been very ill-treated—mobbed, driven from their houses and their property destroyed; and these injuries they were compelled to bear for a while unredressed, the Turkish authority conniving at them, but on representing their case to the Turkish Government, orders were sent for their protection, and the new Governor, on being informed by the English Consul of the state of the case, had taken measures to redress the wrongs of the Protestants, and secure their protection.



## Present Dispensation—Its End.

(Concluded from the Herald of May 1st.)

There is a great principle announced by the apostle Paul, which, even separate from all these express and harmonious testimonies of Scripture, would necessarily lead us to expect such a close to the Christian economy. It is the principle which has guided God's dealings in all previous economies; and is still more likely to guide them in this the best of all, viz., that mercy slighted or failing to accomplish its object, uniformly issues in a visitation of wrath,—of wrath proportioned to the previous mercy. You find this principle stated with a special reference to the present dispensation, in Rom. 11: 13-22. The passage brings into comparison the Jewish and the Gentile churches. "The one had been broken off by awful judgment, because unfaithful to its post and call; and the argument is, that the other, if unfaithful to her still higher place and office, shall in like manner be cut off, and by a proportionally greater and more signal judgment: 'Well, because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear. For if God spared not the natural branches, take heed lest he also spare not thee. Behold, therefore, the goodness and severity of God! on them which fell severity; but toward thee goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.' The issue, therefore, of the Present Dispensation, the Gentile church, can be most conclusively determined! Whether it is to issue in mercy or in judgment—merge away into noon-day glory, or be extinguished in the night of wrath—depends on this one circumstance, 'Has she continued in the goodness of God?' that singular state of grace to which she was exalted, and in which she so evidently stood in the early prime of her day, all radiant with the grace, and love, and holiness of her recently departed Lord. 'Has she stood by faith?' by and in that simple faith which characterized her at first—which fixed her heart and her hope on Jesus, with such entire simplicity, that in heaven and on earth he was her all—all her confidence in the past, all her hope in the future,—for whom she counted and cast away everything as loss, as even dung—retained him alone as her only foundation and portion, and Lord, and rule and end of life—him alone, yet in him felt herself rich, lacking nothing? Who that knows anything of the past, or of the present either, can hesitate about an answer—can hesitate to say that as a church she has stood only for a little season in the wondrous goodness of the Lord? She has all but universally, and with a single exception, here and there, fallen from this pure, this primitive, this apostolic faith. Who that remembers how that throughout almost all her course she has been in a state of apostasy—that the mystery of iniquity, rising at the very beginning, spreading and ripening into form and fulness as she advanced, has at last developed itself in such gigantic form as to darken the very light of heaven, and tread out every excellence from the earth, century after century, during one entire millennium,—who that remembers the middle ages, the eclipse of all light, the Egypt-like darkness, the infidelity, the immorality, the enormous crimes, the worse than Pagan pollutions, which have been all the church's history, and almost all the religion of the so-called Christian world, for hundreds upon hundreds of years,—who that compares the small minority of living Christians, then, a few tiny twinkling stars in the universe of night, or even the best of Christians or of churches now, with what the church was once when she stood, Acts 2:41-47; 4:31-36; 6:3-8, 15; 7:55-60; 9:31; 11:19-27, &c., or with what she always might and ought to have been, as the church of the living God, the Lamb's bride, the purchase of his blood, the habitation of his Holy Spirit,—who that does this can doubt for a single moment that failure has marked the Gentile Dispensation still more fully and fearfully than it did the Jewish—that it has been, and still is, one vast apostasy, with many individual believers, indeed, in its bosom, some grains of gold, yet, as a whole, a reprobate people? And what, therefore, have we to look for, as the issue of such a dispensation, but the fulfilment of these faithful, terrible words, "neither shall he spare thee," "thou also shalt be cut off." What, as its closing scene, and that right speedily, but judgment, judgment to the uttermost, a total excision. "He will finish the work and cut it short in righteousness, because a short work will the Lord make upon the earth." Even such a desolating, consuming, long-lasting judgment, as that which ended the Jewish economy, and which continues unabated, and in its visible ruins, even down to this present day? Yea, more confounding, more stupendous, more lasting than even that. That was but the dawn of judgment; the one we look for, the last, the filling up of all, is judgment in its highest noon, "the noon of night." Ah, yes! the current economy, like all that have already passed over this earth's surface, having failed through the faithlessness of man,

shall end in the signal judgment of God. It has been so with every previous economy. Analogy, or rather the unchangeable principles of God's moral government, lead us to expect it will be so with this. Man was first tried in Paradise, in a state of innocence. He failed—he fell.—And extrusion from his blessed Eden, into a wilderness, bearing his curse written on his bosom, with death to him and all his race, was the judgment annexed. The economy of innocence went out in this wilderness, an all-pervading curse, and universal death. Paradise, though barred and fenced by its flaming sword, was still suffered to remain on the earth, and in this state was made the means of putting our race under a new economy, teaching them, as it did, when they came to worship before it, led on by Adam the first high priest, himself a manifold lesson, having been once within its gates, and being the witness of two worlds, the innocent and the fallen—teaching them, so coming and so worshipping, first of all, what sin had lost, but next, also what the promised Seed and the typified Sacrifice would one day yet re-gain and re-open for their entrance.—Yet even in such a school, and amid such speaking lessons, man fell a second time—fell deeper than at first—into utter and total sensualism, as at first he had done into ambition and lust. And this second economy was broken up by a second and more signal judgment—a judgment wide as the limits of the earth—a deluge of water, which like the besom of destruction swept away every trace of man's primeval state, with man himself and beast, and every living thing—leaving man's abode, and everything above it, and about it, sadly changed from what it had been before. Thus contracting the race again into a second root—that root so solemnly schooled in the ark, and by the deluge; re-summing, also, as it were, the management of the world into his own immediate hand, and setting out with a sensible demonstration of his being, sovereignty, sole proprietorship, and the awful effects of disobedience to him; God put the race upon a new trial, in circumstances so solemn, and with every memorial of inflicted wrath around them, as they had recently been with the emblems of lost innocence. But again they lapsed, and into deeper crime—as it were out of his own immediate hand, into total idolatry itself. And again the trial closed in judgment—in the unsparing carnage inflicted by the sword of the Lord himself, on all the principal nations then on the earth. Then leaving the rest of the world, as it were, to themselves, and concentrating all his operations on a single family, the family of Abraham; after having trained that family as never man had been, for 400 years, in Egypt, the Red Sea, the Wilderness, the Jordan, he set them down in a corner of the earth, shut out from all the world, under his own outstretched wings, under his own immediate eye, under his own personal management, with the Shekinah, the visible symbol of his own presence, in the midst of them—a family in the earth, indeed, but walled off from it, and managed directly out of heaven! What an economy was this! Yet failure marked even this—a fourth time man's guilt quenched the grace of God—guilt greater and deeper far than all that had yet stained the earth—"the casting out of the Heir of all things," the crucifixion of the Son himself, Incarnate God! And behold the mighty ruins! a nation dispersed over all the earth, a universal monument of God's wrath: enduring a kind of living death for the space of near two thousand years; as much judgment marked at this present day, as when his vengeful hand first smote their city; a nation on whom there obviously lieth that blood which nothing but itself can purge away. And now the last sands of another economy are running through, an economy higher and more gracious far than all which have gone before, which has lifted us up even to the very heavens, or rather brought all the richest treasures in heaven down to earth, presenting as its basis such wonders as these,—an Incarnate God, his death upon the cross, in the room of the guilty,—and as its fruits, such blessings as these,—free forgiveness, the gift of the Spirit, everlasting life. And this economy, the most wondrous and heaven-like yet displayed, having, like all the rest, ended only in a fuller and more fearful development of human guilt; man having, under this, sinned away not the Son merely, but the Spirit also; having, for the great mystery of godliness, substituted in its place the dark mystery of iniquity, the very incarnation of all the principles of evil. Such being, through man's perversion, the issue of God's best and highest plan, shall not judgment fall on the close of this economy, even as it fell on the close of all that have yet gone before? Ay, judgment greater far than all that has yet appeared, the very maturity of these, their consummation, their fulness, the full harvest of which these were but the first ripe fruits—judgment ripe, even as the preceding mercy has been ripe—manifold, as its antecedent grace has been—a judgment in kind and in continuance such as may adequately mark the sense

which God himself entertains of his creatures' guilt, in having treated as a thing of naught, in having actually turned into the largest and most hateful evil ever yet seen on earth, that very economy which was the richest gift of his heart, which contained the last and best of all his treasures, his Son, his Spirit, his own opened heart, his own paternal home! After this, let us dream not of an Eden-state as next at hand, of returning Paradise, of the coming back to earth of the golden age! It is a wild delusion, a fairy tale, a mid-summer dream. To speak of it in the ears of a drowsy church and a slumbering world, is to seal the ruin of both. No doubt, a better than even the primeval Paradise is ultimately coming. But what is coming first? what is before that Paradise? what is nearest, yea, nigh at hand, to this secure, unthinking, dreaming world? The tempest-cloud of heaven's judgment! the filling up of God's wrath! the last vial already trembling in the angels' hand! that baptism of fire, through which she must pass, and in which all her pomp and grandeur must be reduced to ashes, ere there can be displayed within her boundaries those new heavens and that new earth wherein dwelleth righteousness. Instead, then, of the soothing sound of a world regenerated by the arts and agencies of man, the cry that should be everywhere raised throughout her borders, should be that slumber-breaking, soul-startling cry that was once heard in the streets of Nineveh, "Yet forty days and Nineveh shall be destroyed!" Instead of turning her eye hither and thither in search for some signs of amendment, that eye should now be intensely fixed on the cloud of judgment—that thunder-cloud which is charged with all the elements of wrath and ruin; which has overhung our economy from first to last; which is getting blacker and blacker with every change in our moral atmosphere, and descending lower and lower, as the eye goes down the course of our economy, till it seems to touch it, shrouding its further end in night and tempest. And standing, as it were, under the very edge of that ever-darkening, ever-descending cloud—every new event in these eventful times startling us as if it were a gleam of the quivering lightning—every rumor among the nations sounding in our ears like the mutter of the distant thunder; we should point forward to "the wrath that is to come," that is almost come, then backward to the cross as a guilty world's only hope—and cry as one that wished to wake the dead:—Flee to the covert! haste to the only refuge! tarry not in all the plain! escape as for your lives! cast away every worldly, every anti-christian thing, which would attract the lightning of the last tempest! and, as men redeemed from this present world, wait for the coming Lord!

## Faith and Public Opinion.

We are apt to be jealous of the interference of others in matters of belief. Each man feels competent to think for himself; he will allow no person to think for him; he will yield his judgment to that of no man of equal, no, nor of superior wisdom. You can scarcely invent a greater reproach than to tell a man that he suffers others to think for him—that he gets his faith, his opinions from his neighbor. But at the same time, strange and unaccountable as it may appear, while we are so jealous of the interference of others—while we repel with indignation every attempt of another man to interfere with our private right to think and act for ourselves, it is amazing to notice the influence,—shall we not rather say the despotic control—of the opinion of the many. A man who glories in repelling every attempt of another to direct his belief, will bow with almost idolatrous worship to public opinion. And this is the process: A person has an unbounded confidence in his own judgment. To have the same confidence in the judgment of another individual would be to admit his own equality, or perhaps inferiority. But when the multitude speaks, it is the voice of an aggregate, each unit of which is independent. And, so many minds agreeing upon one point, this becomes an authority which the individual does not and dare not gainsay. The multitude speaks to each individual with a voice of authority.

Now it is possible for the multitude thus to usurp that authority which belongs to God alone. This is called a Christian nation—but why? Is each individual a Christian? By no means. Are the majority such? Probably not. But the large mass of the people favor the Christian religion; it is respected; its sanctuaries are not exposed to the violence of the rude and lawless; its teachers are men of influence; and its disciples are found among the learned and great of the land. Yes, despite of skepticism and atheism, it has an influence even upon skeptics and atheists themselves. But when we come to inquire what is the secret of its power? is there not reason to fear that it rests too much upon public opinion? We can indeed show a vast army of Christian people who know in whom they believe, and why they

believe; and were the tide of public favor now to turn, and persecution for the gospel's sake again to prevail, they would present their bodies to the stake and the rack, witnesses to the truth as it is in Jesus. But of many we cannot thus speak. Too many there are who believe in Christ because the multitude shout hosannas in His path—too many who have no thought of the grounds of a truth any farther than that truth meets with popular favor—too many who to-day cry, "Blessed be he that cometh in the name of the Lord," might, were public opinion to change, be found on the morrow, joining the cry of the angry throng, "Crucify Him, crucify Him!"

The opinion of the public—useful and important in its place—God never designed to be the ground of our faith. It is well that the Christian religion meets with public favor; (we cannot be too thankful that it is so;) but is it not a painful reflection, and one calculated to fill the devout with alarm, that Christians, now enjoying public confidence and favor, should regard this as a sufficient guarantee against the future inroads of infidelity and atheism? Because unbelief is unpopular is doubtless a powerful barrier to its progress. Is there not reason to fear that Christians may rest content with this as a sufficient security against its progress in future? Knowing as well we do the influence which public opinion exerts upon every subject of common interest, we cannot be blind to the fact that a change in its tide would then threaten disaster to the progress and perpetuity of the religion of the cross. In short, unless Christianity possess an influence independent of the favor which it meets with in the world—unless it carry conviction to the heart and mind, so strong, so undoubted, that no power of the multitude can rend it from its moorings, we are bequeathing to our children after us a legacy, not of doubtful value, but of uncertain tenure. The popular cry that cheers and animates us now may be turned against our religion then. Remove it from the foundation on which God has placed it—give it to the multitude, and the multitude will, if it can, nail it to the cross with its divine Author.

Gospel Messenger.

## How do You Calculate?

Men of business are, in general, calculating men; but no class of men, who have credit for this prudential faculty, are more chargeable with "reckoning without their host." In general they do not take God into their account at all, except to postpone his claims to the last. They adapt none of their measures for getting on in the world to the maxims of his grace or providence. His great moral laws against fraud and circumvention are, indeed, both recognized and revered in all honorable business, to a very great extent. They must be so; business could not go on without them. But how few merchants or tradesmen have the wisdom to pause at the outset, or in their progress, and ask themselves, What will be the best for me in the end? I may get on in the world without religion—many do. But still, I may not; for many do not. Even clever men are not always fortunate men. Should I, however, be fortunate in this world, there is another world; and in it I cannot be happy. I must be forever miserable without religion? I, indeed, both hear and think about becoming religious in the evening of life, but I must confess that I see very few who do so. I join with others in hoping the best in the case of those who die decently, after having lived only for this world; but I feel that I should not like their chance for my own soul! I do not venture to pronounce or conjecture on their state; but neither durst I venture my soul upon their soul's probabilities. I cannot wish to die their death! It may be safe, but it is too suspicious to hazard my soul's eternal happiness upon.

How few of our calculating men calculate even in this way; and yet, this is little more than the plain application of plain common sense, and common honesty, to the consideration of familiar facts. Indeed, it would only be good common sense, to grapple fairly with the question, "What must be the natural effect upon my own mind, of leaving no adequate time for prayer?" I have many temptations to dispense with it now, and for years to come. I am getting so placed and pledged in the world, that I want all my time for my business. An immediate attention to closet piety seems utterly incompatible with my immediate interests. It would be more convenient for me to lay aside all devotional piety, until I am more settled in life and business. Is it, however, quite sure, or at all likely, that I would become prayerful, when I had got on somewhat well in the world? Now years of neglect are certainly not likely to produce a new era of inclination to prayer. Might they not rather extinguish all sense of its necessity, or disincense me more than I now am? Besides, it cannot be safe to calculate that God would answer prayer years hence, even if I could calculate upon myself for becoming prayerful then. For, why do I wish to







# ADVENT



# HERALD

Luke 9:20-30

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. IX.

BOSTON, SATURDAY, MAY 22, 1853.

NO. 21. WHOLE NO. 575

## THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON-STREET, BOSTON,

(Nearly opposite the Revere House.)

JOSHUA V. HIMES,

PROPRIETOR AND EDITOR.

ALL communications, orders, or remittances for this office, should be directed (post paid) to J. V. HIMES, Boston, Mass. Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.

\* For terms, &c., see last page.



(For the Herald.)

### IF A MAN DIE, SHALL HE LIVE AGAIN?

I saw a flower of graceful form,  
Change color, droop, and die;  
Its leaves were scattered by the storm  
Beneath a cloudy sky.  
I looked again, and saw it rise,  
A tender plant, but fair,  
And when its buds increased in size,  
Its fragrance filled the air.

I saw, far in the western sky,  
The sun in splendor set;  
And saw night's sable mantle lie  
Where rich and poor had met.  
I looked again at dawn of day,  
The sun rose in the east,  
And chased the shades of night away,  
Thus cheering man and beast.

I saw a caterpillar come  
To its full size, and then  
It spun itself a silken tomb  
In which it might remain.  
I looked again, but the silken cone  
Did not as usual lie:  
The caterpillar now had gone,  
Changed to a butterfly.

Thus, Christian, shall it be with thee!  
Though death may be thy lot,  
And dust may soon thy covering be,  
Let this alarm thee not.  
The morn will dawn, the spring will come,  
The resurrection day,  
When all the saints, raised from the tomb,  
Will on the new earth stay. J. M. ORROCK.

From the London "Quarterly Journal of Prophecy."

### Genesis.

(Continued from our last.)

Vs. 9, 10.—"And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear; and it was so. And God called the dry land, Earth; and the gathering together of the waters called he Seas: and God saw that it was good."

No change had, as yet, taken place upon the mighty mass of waters, which, like one vast and unbroken ocean, covered the whole earth. It was still in the condition referred to in the 104th Psalm—"Thou coveredst it with the deep as with a garment: the waters stood above the mountains." It was truly "the melancholy main." There was no life, no joy, no intercourse of happy being. If, then, the earth is to be the dwelling-place of life, there must be a change. These waters must, in part at least, be dried up. They are not wholly to pass off; for they are needful in many ways. They are needful for *beauty*, and God considers this in all his works. They are needful for supplying the atmosphere with vapors, and the earth with showers, as well as for filling the rivers which fertilize and gladden it. They are not indeed needful to the extent in which they now exist; and hence in the new earth they shall be largely curtailed, if not wholly done away. (Rev. 21:1.) But though in a measure needful, they must be changed, and their limits abridged. The land which they cover must rise above the surface, and become a fit habitation for man. How this was done we are not told. God said, "Let it be, and it was so." It is but a word and all is done. This one word went, like lightning, through the deep foundations of earth, upheaving some parts into mountains, sinking others into valleys or deeper receptacles for the ocean. The process is so far described in Psa. 104:9, &c.; and in reference to the thing itself we have such allusions as the following:—Job 26:10; 38:8; Psa. 33:7; 95:5; 136:6; Prov. 8:29; Jer. 5:22; 2 Pet. 3:5. Thus it is that God refers to his operations, giving us indeed but little insight into the actual process, yet finely painting and spreading out before us its great features.

The two parts of the globe, thus formed, re-

ceived their names from God, the dry land being called *earth*, and the gathering of the waters *seas*. God then looked upon his handiwork, surveying it in all its parts, and then pronounced it "good." The earth was "good," as it now spread itself out in all its inequalities of valley and mountain, of plain and precipice. A goodly earth! Fit to be the dwelling of creatures made in his own image; fit to be the material out of which the bodies of these creatures were to be fashioned; nay, fit to be the material out of which the body of his own Son was to be composed when he took flesh in the virgin's womb. A goodly sea! Goodly in its stretch of illimitable vastness, and in its transparent depths of unpolluted blue; goodly in the grandeur of its deafening storms, and in the still more wondrous grandeur of its majestic calms; goodly in all its moods, whether of gloom or gladness, whether shadowed with the cloud, or spanned with the rainbow, or reflecting the sky's clear azure, or bathed in sunshine, or silvered with the moonbeam, or strewn with starlight, whether breaking in surges against the rock, or stealing in soft ripples over the glittering sand.

If sea and earth be thus "good," according to God's own judgment, there can be no inherent evil in matter, as philosophy would teach. Matter is not in itself carnal. It is not the corrupter of spirit. It is spirit that has done this. It is spirit, not matter, that is the fountain-head of evil.

What a world is this of ours for scenes and associations, and remembrances! Earth and sea are full of them; evil and good, sorrowful and glad. What feet have trod this earth, what eyes have gazed on that sea, since God brought them into being! Here holy men have lived; here the wicked have triumphed; here Abel's blood was shed; here Enoch walked with God; here angels have been visitors; here the Son of God abode, his footsteps were on the earth and on the sea. It is a small enough speck in the map of the universe, but it is the most wondrous of all. And though it has felt the curse for a season, it is to taste the blessing again. And when the mighty angel is seen descending to claim the heritage (Rev. 10:2), he sets his right foot on the sea, and his left upon the earth, in token of his having come to take possession of all things which God at first created.

The earth and sea are now the depositories of the dead. The bodies both of the holy and the unholy are resting there. But the day is near when out of that earth and that sea, the trumpet shall call the dead. Neither shall be able to detain their victims when the life-giving voice shall be heard. (John 5:28, 29; Rev. 20:13.) In the dust of earth, or deep beneath the roar of ocean, the saint sleeps soundly, as in a peaceful bed, till Jesus come. In that same dust, or beneath these same cold surges, the sinner lies, like the criminal in his cell, awaiting the summons of the Judge.

Vs. 11-13.—And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth, and it was so. And the earth brought forth grass and herb yielding seed after his kind; and the tree yielding fruit, whose seed is in itself, after his kind; and God saw that it was good. And the evening and the morning were the third day.

The great work proceeds apace. We are made to trace its successive steps, rising the one above the other, in fair order. There was first *light*, followed by the division into day and night. Then there was the *atmosphere*, followed by the division of the upper and the under waters. Then the *earth*, with its division into sea and land, so that a soil was prepared, with all the needful accompaniments and appliances for making it productive. This having been done, the world goes forth, and the clothing of the earth begins, with the two great divisions of grass and trees, the smaller and the larger order of the vegetable creation. All these sprung up at once when the divine command went out. And in this first generation there is contained provision for all future time, each class being so created as to be able to *reproduce itself*. They could not produce others of a different kind, or

gradually pass up from a lower into a higher order; each could only bring forth his own. Each species was to be separate from the other, bringing forth seed "after its kind." There was to be no confusion, no intermingling of diverse kinds. Such was the law of the Creator, and in the carrying out of that law, no mistakes occur, and no rebellion is ever seen. Man may mistake or resist the law, but into the lower parts of creation these things cannot come. All there is order, certainty, continuity, and regularity of the most perfect kind. There is a law woven into every fibre of their being—a law from which no power or skill can force them to deviate. In that law we read the will of God himself—a will stamped upon all creation, and meeting us in every clod of the soil, and in every herb or flower, or tree. Why does this seed bring forth only grass, and that other only corn, and that other only the shrub or tree? Because God so willed it at first, and because he has left the stamp of that sovereign will upon the minutest seed that ripens under the autumn sun. Why do they never run into each other, and become mixed or confounded, but every where preserve the original diversity assigned to them six thousand years ago, so that when at any time man with all his skill fails to discriminate different seeds, he has but to appeal to these seeds themselves, by covering them with a little moist soil, and forthwith each seed declares itself without mistake or uncertainty. Because in each of these atoms of creation there is a force at work, far superior to man—the will of Jehovah. Why does not the acorn sometimes through mistake produce the elm, or the fircone the chestnut, or the thistle-down the rose of Sharon? Why does not the fig-tree sometimes pass into the vine, or the branching cedar shoot up into naked stateliness, and put on the coronet of the palm? In all these myriads of seeds there is often times abortion, but never a mistake. The seed may rot and die, so failing in its end, but otherwise it fails not. In a perfect world there would be no abortion or decay, but this world of ours is blighted, and therefore failure exists. But it is simply failure, not mistake. It is Jehovah's will that they should often prove abortive, in order to be a witness to sin and curse; but it is also his will that there should be no mistake or confusion, that it may be seen, even in the lowliest, that he is still the sovereign of creation. Thus has God engraven the insignia of his sovereignty upon all his handiworks, even the minutest. The form and color of each seed, each leaf, each blossom—all these continuing to this day without mixture or confusion, are the badges of his sovereignty as well as the witnesses of his wisdom and love.

This day's work, which God pronounces good, and which he *dates*, as in other places, may be called either the clothing or the painting of creation. Figure, size, proportion; had all been given before, but still earth was a dark-brown mass of mingled soil and rock. But now the command goes out for its adornment. For God's purpose is to make it a world of beauty as well as of stability, seeing he is himself the possessor and source of all that is beautiful. He chooses *blue* for the color of sky and sea, but he chooses *green* for the hue of earth. His word spreads over its varied surface the green mantle which has from that day to this made it to be known as the "green earth."

Vs. 14-19.—"And God said, Let there be lights in the firmament of the heaven to divide the day from the night (between the day and between the night); and let them be for signs and for seasons (set times), and for days and years. And let them be for lights in the firmament of the heaven, to give light upon the earth. And it was so. And God made two great lights, the greater light to rule the day, and the lesser light to rule the night; he made the stars also. And God set them in the firmament of the heaven, to give light upon the earth; and to rule over the day and over the night, and to divide the light from the darkness; and God saw that it was good. And the evening and the morning were the fourth day."

There had been *light* before, but there are to be *lights*; the light hitherto had been dimly diffused over creation. Its *source* has not yet be-

come visible. The firmament was still clouded, so that neither sun nor moon could be seen; and it was under this cloud that God sowed his seed, and planted his herbs and trees. But now the veil is to be brushed away, and the two great centres of radiance to become visible. They, with the stars, had been created at first, as parts of the heaven and earth spoken of in the first verse. But not till now are they unveiled; for now they are needed to nourish and mature the springing plants of herb and tree, which God had, on the previous day, been planting. The operations of the third day suited best the *shade*, but now something more is required, and the sun bursts forth in its strength. But let us more particularly mark the uses here assigned to these luminaries.

1. The first use is to divide between the day and between the night. Here again the process of *division* comes in, the sun and moon being the instruments for effecting it. This division is not arbitrary or useless. Man's health and comfort require it. The well-being of all the various tribes of being, living or lifeless, requires this. Without it the present condition of creation would be undermined, and creation ere long destroyed. Without it there could be no order, no regularity. When day and night are confounded, then man suffers; for no law of creation can be violated without suffering or evil following. But, while man neglects this regularity of division at the call either of pleasure or business, God keeps up his silent protest in the heavens against him. He prevents that disorder from becoming general by the fixture of the heavenly orbs, whose inexorable law of revolution is always bringing back order and regularity, restraining the folly and disorderliness of man.

2. *To be for signs and for seasons, for days and for years.* (1.) *Signs*; that is tokens, by means of which God points to something not before the eye, past, present, or to come, as the rainbow after the flood, or as the Sabbath, which was to be a "sign." These heavenly bodies are specially to be used as "signs" in the latter day. (Luke 21:25; Acts 2:19.) (2.) *Seasons*; that is, set times, not only the seasons of the year, but festivals and solemn days; all the recurring periods of man's time, great or small. (Isa. 66:23; 1 Chron. 23:31; Psa. 104:19.) Thus God has committed the keeping of man's time to the unintelligent, nay, the inanimate creation. The sun and moon keep time for man; he cannot do it for himself; and the regularity of the world as to *time* must be entrusted to creatures without mind or life. Much as man can do, he cannot keep or measure his time without their aid. He can construct an instrument for this, or he can let the sun or moon do it for him; but without some such appliances he soon loses all count of time. Thus, at every turn man's helplessness comes out, and he is made to feel his littleness as well as his greatness; his dependence on the inanimate creation as well as his superiority to it.

3. *To give light.* Several times over this is stated, as if it were their prime and special object, to which the others were subordinate. They are man's servants—his torch-bearers, appointed for this service by God. They shine not for themselves, but for him. It is towards him that each ray is bending, as if doing homage to its King. Yet man in his folly has worshipped the light as if it were God! The master has bowed down to the servant! Oh, folly and stupidity beyond conception! Man alone mistakes or forgets the end of his creation; other creatures, even the inanimate, fulfil their end!

4. *To rule the day and night.\** Each has

\* As each of the six periods is measured from the evening to the morning, the *moon* must have appeared first. In that night when her face was first unveiled she began her less potent rule, and it was not till morning that the sun burst forth. So it is first the Church, "fair as the moon," shining in and ruling this world's deep midnight, till the morning wanes and the long-hidden Sun of Righteousness goes forth "like a bridegroom out of his chamber," to take his place in the firmament, and with his bride, the church, to rule the endless day.



his royal throne assigned. They sit like monarchs in the firmament, determining the bounds of day and night; that the light may not encroach upon the darkness, nor the darkness on the light, but each have its allotted share of time. They sit also there as if to regulate the movements of man, prescribing to him what these movements are to be during the day, and during the night,—saying to man, each morning, Arise, and go forth to thy labor; and each evening, Return and rest. Thus these "powers that be" (emblems of the principdoms of earth) "are ordained of God." It is his purpose that they are fulfilling; it is by his law that they are moving, and revolving, and radiating, carrying healing and gladness, as well as light, along with them,—being to man "the ministers of God for good."

In all this we see again the impress of Jehovah's sovereign will. It is that will that shines out in the day, or darkens in the night. It is that will that is to be traced in the hours, and days, and weeks, and months, and years, and cycles, that give to earth and its inhabitant (man) a chronology and a history. To all this God sets his seal. It was good. And again, he dates his work, "the evening was, and the morning was, day the fourth."—(*To be continued.*)

### Jeroboam, King of Israel.

The ten tribes of Israel had refused submission to the house of David. They were exceedingly prone to idolatry, and attached to the customs and manners of the heathen around them; but during the reigns of David and Solomon, a period of seventy-three years, the unity of the nation and the worship of God had been preserved; but it would seem that in the latter part of Solomon's reign, the practice of heathen abominations had become nearly universal, and the worship of the true God in the temple which had so recently been consecrated by the visible glory, was greatly neglected; the sacrificial rites were indeed performed, but the high places of Ashteroth and the altars of Moloch, were crowded with worshippers, and from the turrets of the Holy House, might be seen the altars and groves of pagan deities, thronged with devotees to a blind and most offensive idolatry.

Where now was Solomon, but recently the wisest of men? Was there no one to sound in his ears the second command of the decalogue, "Thou shalt not make unto thee any graven image, nor the likeness of any thing that is in heaven above, or in earth beneath; thou shalt not bow down to them, nor worship them?" In the ark of the covenant, and beneath the cherubim, rested the sacred tables of the moral law, in which this command was written by the finger of God. But disregarding all this, the king and his people corrupted themselves, and well nigh abandoned the worship of Jehovah.

But Solomon was soon gathered to his fathers; the sun of his long and prosperous life went down in gloom; the Lord had departed from him, and the sacred writer, faithful to his trust, has given us the record of his follies and crimes, as well as of his wisdom and glory.—We have reason to hope that he repented of his sins and found salvation at last; but the stamp of idolatry was indelibly fixed on the Hebrew mind; the anger of Jehovah was kindled against his people, and the kingdom was rent from the house of David.

Jeroboam was the son of an Ephrathite, who was a servant to Solomon, and whose name was Nebat. He resided with his mother, named Zeruah, now a widow. During the idolatry of Solomon, Ahijah, the prophet of Shiloh, met him in the field, and by a most expressive symbol, represented to him that he should be king over Israel. He rent the new and doubtless beautiful garment, in which Jeroboam was clad, in the presence of his astonished auditor, and gave him ten of the twelve pieces into which he had delivered it, informing him that God had chosen him to be king over his people, and assuring him, that if he would walk in the divine statutes and obey God, his kingdom should be established.

It seems probable that the impatience of Jeroboam to possess the kingdom, induced him to attempt the life of the king; but failing in his design, he fled from the anger of Solomon and dwelt in Egypt till his death. We are not informed whether the act of Ahijah was known to Solomon; but as the prophet survived to a great age, and does not appear to have been molested, we must rather conclude that Jeroboam kept the secret, and that the failure of his attempt upon the life of the king, was the cause of his flight into Egypt.

Immediately upon the death of Solomon, Jeroboam returned from Egypt. It is evident that he possessed much influence and authority over the Israelites, for his return was hastened by a special message from the people. It is probable that in the latter part of Solomon's reign, some acts of oppression had occurred under his government, which determined the people to impose limitations upon Rehoboam. Indeed, it is

not improbable, that the design of revolt had been contemplated by the princes of Israel, and that they sought some pretence to abandon the house of David; however this may be, they promised to serve Rehoboam, if he would make the concessions they demanded. But the king, counselled by the young associates who were brought up with him, assured the people that whatever severity his father had exercised towards them would be increased, rather than diminished, and the punishment of any acts of disobedience, would be much heavier than those which Solomon had inflicted.

The tribes of Israel immediately revolted. With Jeroboam at their head, they declared that they had no inheritance in David. Now see to thine house, O David, was the bitter sarcasm, the shameless token of ingratitude, with which they rewarded the kingly house, which for seventy years had given them unexampled prosperity and glory. Not less guilty were they because it was of God, and though they knew the covenant of God with David, that his kingdom should stand, yet they seemed to imagine that the oath would now fail, and that David's line would come to an end.

A scene of tumult and confusion immediately followed. All attempts at compromise and pacification failed. The city in which the tribes were assembled was Shechem, which belonged to Ephraim. Rehoboam was now surrounded by enemies which his own folly had provoked. He was unable to exert any authority, and one of his principal officers, whom he had deputed to carry his threats into execution, or to pacify the multitude, probably the latter, was immediately stoned, and the king, assisted by his friends, fled in his chariot, with all possible haste, to Jerusalem.

The disaffected tribes immediately assembled and made Jeroboam king. We read of no sacred rites where he took the kingly office. There was no sacrificing priest, no anointing prophet. Shechem was the royal city, and the Mosaic law, in its judicial character, was probably the basis of Jeroboam's government, more, however, from habit than from obedience to God. Undoubtedly the people were prepared for any heathen rites which their king might introduce. Yet there were those among them who worshipped the true God in sincerity. They wept over the abominations that prevailed, and thousands of the tribe of Levi, and many individuals of the other tribes, repaired to the cities of Judah, that they might worship the God of their fathers. Jeroboam for a time permitted those of his subjects who desired it, to repair to Jerusalem and observe the divinely appointed festivals; but he apprehended, that if these habits prevailed, the kingdom would again return to David. He therefore established idolatry by law, and set up two golden calves, one at Dan, the other at Bethel—the northern and southern extremities of his kingdom.

It has been supposed that Jeroboam intended this worship for Jehovah, under the similitude of the calves, but it was actually the worship of demons, and had been most expressly forbidden by God; and this idolatry introduced by Jeroboam, was perpetuated without interruption, until the captivity of the ten tribes by the Assyrian monarch.

Jeroboam now sought to strengthen himself, by adopting a policy more atrocious and abominable than could well be imagined—it was nothing less than to deprave the minds of his people, by every possible indulgence in the most wicked forms of idolatry; and he succeeded but too well in his fiend-like designs—the beauty of Israel soon departed—we have no evidence that any of the divine laws were now observed—even the law of the Sabbath was probably no longer obeyed, and the people neglected the passover and all the holy rites of God's appointment—the sacrificial element alone remained, but was observed according to the abominations of the heathen, who never remitted their oblations—the blinded Israelites yet felt that the shedding of blood was necessary to the taking away of sin, and they sacrificed and burnt incense in the high places, their king himself, holding the censer in his hand, and laying the sacrifice upon the altar.

It was on one of these occasions that a prophet from Judah came into the land of Israel. He entered the city of Bethel, and approached the altar which the king had erected there, in honor of one of the golden calves. He there beheld the monarch of Israel, with a censor in his hand, standing by the altar to burn incense.—With a holy boldness he delivered the message of Jehovah in the presence of the king: "Oh, altar, altar, thus saith the Lord; Behold, a child shall be born unto David, Josiah by name, and upon thee shall he offer the priests of the high places, that burn incense upon thee, and men's bones shall be burnt upon thee."

These words were accompanied by a sign, the prophet declaring that the altar should be rent, and the ashes upon it should be poured out. Jeroboam was highly incensed, and ordered his attendants to lay hold on him, at the same time attempting to seize him with his own

hand. But suddenly God interposes,—the outstretched hand is instantly paralyzed, and becomes useless—the altar is rent asunder, and the ashes upon it are poured out—the humbled and terrified king becomes a suppliant to the prophet, and the presence and power of Jehovah are thus signally manifested.

Upon the outward acknowledgment of Jeroboam, that Jehovah was the true God, the prophet interceded for the king, and his prayer was accepted in his behalf, and the withered hand was restored. We are not told of the immediate effect of this miracle of mingled judgment and mercy upon the mind of Jeroboam; doubtless it had a temporary influence upon his conduct, but his reformation must have been very imperfect, as we are told, that after this thing Jeroboam returned not from his evil way, but made again the lowest of the people priests of the high places; whosoever would, he consecrated him, and he became one of the priests of the high places.

But the hand of God was again laid upon the proud and guilty monarch. In the divine sovereignty, Abijah, the son of Jeroboam, the heir of his kingdom, the beloved of all Israel, was visited by a mortal disease. The sacred writer speaks of this young prince in terms, which excite the love and sympathy of all who read of him. In the midst of the abominations that surrounded him, with little instruction in the divine word, and with fearful examples of wickedness before him, he yet preserved his integrity before God. He undoubtedly witnessed with the deepest sorrow the abominations of the land, and had probably expressed his abhorrence of the prevalent idolatry. But it was the purpose of God to destroy the family of Jeroboam, and in the accomplishment of his wise purposes, he saw fit to remove this pious prince.

The sickness of Ahijah greatly afflicted his parents. His father, in his deep solicitude for his child, again, though indirectly, and under false assumptions, sought the counsel of Ahijah, the prophet. Unwilling to encounter the prophet in a personal interview—conscious that he deserved, and would receive the sharpest rebukes, he does not even send him a message in his official character, but instructs his wife to disguise herself, and to take with her such a present as might be suitable for one in the ordinary condition of life,—he tells her to go to Shiloh, the house of Ahijah, and that there she might learn from him the fate of his son.

With these instructions, the wife of Jeroboam went to Shiloh, but as she entered the house of the prophet, she became sensible that her disguise was useless. Ahijah did not permit her to act any part, in keeping with her assumed character, but revealing at once his knowledge of her name and station, he said, "Come in, thou wife of Jeroboam, why feignest thou thyself to be another, for I am sent to thee with heavy tidings." He then declared to her the purpose of God to cut off the family of Jeroboam. He brought before her mind the abominations which her husband had committed, and in which she had probably concurred, and then announcing the certain death of her son, he proceeded in a strain of fearful invective, to denounce the judgments of God upon the king and the nation. He assured her that on her return to the city, the child would die, and that he alone, of all the royal family, should come to an honored grave, because in him only was found some good thing toward the God of Israel in the house of Jeroboam. He declared that utter ruin should overtake the family of the king, and that instead of the solemn rites of burial for their dead, the dogs and fowls of the air should feed upon them, and that on their account Israel should be smitten, and rooted out of the good land which God had given to their fathers.

We are not to suppose this message was attended with any unkindness in the heart of the aged prophet. His language by no means forbids us to think that in the utterance of his painful mission, he was deeply affected with human sympathy and pity; he tells the afflicted mother, that he was sent to her with heavy tidings, and they were doubtless communicated with a heavy heart—but he must speak, as he was commanded by God, and indeed, fidelity to Jeroboam and his family, as well as to God, demanded that no part of his message should be suppressed.

When the wife of Jeroboam returned to Tirzah, Abijah died, according to the prediction of Ahijah. God removed the pious son from the ruin which must soon descend on his father's house. The house of Israel, idolatrous as it was, yet honored the memory of Abijah. We are ready to believe that many remarkable graces and virtues adorned the character of this young prince, and that the people looked forward with satisfaction and joy to his future possession of the throne. Tirzah was crowded with mourners, who assembled to do him honor at his death; and from that storm of divine wrath, which so soon overtook his guilty parents, he found shelter in an early and peaceful grave.

The sacred writers do not inform us of the effect of this severe judgment on the mind of Jeroboam. Had it been salutary and profitable, we should doubtless have known it. We must rather conclude, that whatever alarm he might have felt, or whatever resolutions he might form, they were soon forgotten, and that he pursued his wicked career to the end of this life. In a few years after this, Jeroboam came to open war with Abijah, king of Judah, and was totally defeated in one of the most sanguinary and destructive battles of which we have any record. In two or three years after this, we are told that the "Lord struck him, that he died;" no mention is made of his burial.

Jeroboam reigned twenty-two years, and was succeeded by Nadab his son, whose brief and wicked reign was terminated by the usurpation of Baasha, who literally fulfilled the prediction of Abijah the prophet: "He smote the house of Jeroboam, and left not any that breathed, but utterly destroyed them all." In after years, all the different kings of Israel are represented as walking in the ways of Jeroboam, who made Israel to sin. His name has been held up to execration in all successive ages, and the long period of twenty-eight hundred years still finds the record of his crimes on the pages of divine truth, and the melancholy story must go down to the end of time.

We may all pause over this solemn narrative, and view in its awful grandeur THE SOVEREIGNTY OF GOD. The rebellion of Israel was of God, and all the subsequent events, were among the orderings of his Providence. His designs were righteous and wise, yet the actors in these scenes of crime were perfectly free, and justly chargeable with their own iniquity. "Clouds and darkness are round about him, yet righteousness and judgment are the habitations of his throne." The connecting links between the purposes of God and the freedom of man, are hidden from human observation, and it becomes us to be humble and to adore. Faith looks beyond the cloud, and is satisfied, while it listens to the song of the redeemed.—"Great and marvellous are thy works, Lord God Almighty, just and true are thy ways, thou king of saints."

Panoplist.

### Balaam.

BY REV. J. BROAD, M. A.

"And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies; and behold thou hast blessed them altogether."—Num. 23:11.

Aloft on Moab's mountain stood  
The son of Beor, seer renowned,  
Deep fixed in contemplative mood;  
Around, his altars streamed with blood,  
With divinations crowned.  
Before him, ranged in fair array,  
The tents of Israel lay outspread;  
Like drops of dew at early day,  
The sons of Jacob thronged the way—  
A host divinely led.

And much the prophet longed to gain  
The tempting boon of Moab's king,  
And swept away the wondrous train,  
With curses deep and voice profane,  
And dark enchantment's sting.

Yet durst he not for Moab plead—  
Jehovah hath his will confessed:  
In vain may Balak's victims bleed;  
No divination can succeed  
To curse whom God hath blest.

Vain now the seer's prophetic name,  
And vain are all his sorcery's charms;  
Unwillingly his lips proclaim,  
Not Israel's fall, but Moab's shame,  
And conquest's dread alarms.

Now heaven unfolds before his gaze  
Bright glories of the future time—  
A star from Jacob's seed shall blaze;  
He sees this sign with deep amaze,  
And speaks of things sublime.

Yet not that blessed Star could draw  
To heavenly things his selfish soul:  
Not all the rapturous scenes he saw  
Could win his love—a servile awe  
Alone could him control.

Unhappy seer, himself unblest,  
While blessing others owned of heaven:  
Mere type of worldly minds, oppressed  
By love of gain, who find no rest  
In what our God hath given.

Great Saviour, theme of Balaam's song,  
Bright morning Star, our souls illumine!  
Break thou the spell of earth, so strong  
To keep our hearts its gauds among;  
Our worldly lusts consume.

Church of England Magazine

Self-love and morality, together with luxury and effeminacy, breed in us long and frequent fits of anger; which, by little and little, are gathered together into our souls, like a swarm of bees and wasps.

Plutarch.



## Lonely and Weary.

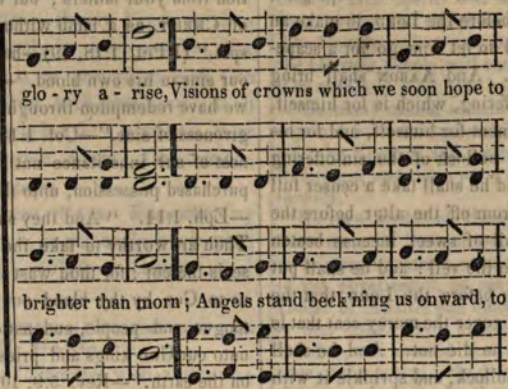
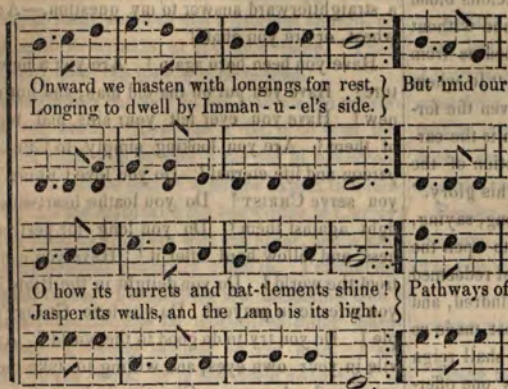
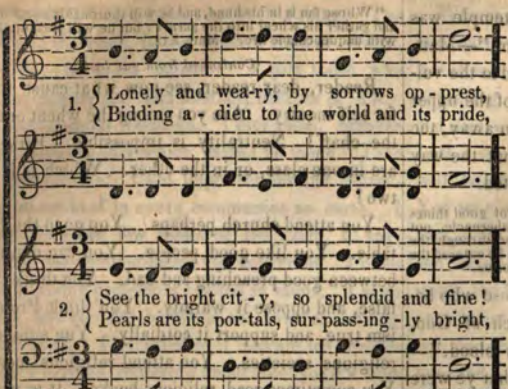
7

8

## ADVENT HARP.

## Lonely and Weary.

9



- 3 Rivers are flowing past unfading trees:  
Songs of the blessed are borne on the breeze;  
Glory-gilt mountains, resplendent, are seen,  
Valleys and hills clad in Eden-like green,  
There shall the glory of God ever be,  
Filling the earth, as the waters the sea;  
There shall the ransomed, immortal and fair,  
Evermore dwell—I long to be there!
- 4 There is the home of the pure and the blest;  
There shall the weary be ever at rest;  
There shall life's trials and sorrows be o'er;  
There shall the gathered ones reign ever more;  
There shall the blest be, from death ever free;  
There their Redeemer in glory they'll see;  
Crowns of bright glory forever they'll wear;  
O to be with them—I long to be there!

## Sketches of Travel.

No. XVIII.

## GENOA TO LEGHORN, PISA, CIVITA VECCHIA, AND NAPLES.

At six o'clock P. M., a small boat took us aboard the steamer "Capri," which lay off in the bay, and by eight o'clock we were under way for Leghorn. The view of Genoa from the sea is very fine. It lies around a beautiful bay, in the form of a crescent, with a mountain in the back ground, the sloping sides of which are gay with villas, and gardens, and colonnades of trellis work, covered with flowers. Near the end of the western pier the *Fuatale*, or lighthouse, rises to the height of three hundred feet east of the rock. Close by is the quarantine establishment, and farther north the *Darsena*, (docks and arsenal), and the *Bayne*, a prison for convicts. Then the portico, surmounted by the marble terrace, extends the whole front of the quay to the *Dogana*, (custom-house,) and next to that on the east side of the harbor, the Porto Frances, (free port), a collection of warehouses, three hundred and thirty-five in number, surrounded by a high wall with only two gates, one towards the sea, the other towards the city, where goods may be warehoused and re-exported free of duty. The surrounding heights are crowned with fortifications on a very extensive scale, the outer circuit being seven miles in circumference.

The next morning we awoke at LEGHORN, where the steamer was to lie by all day, and start again at evening. After some delay we succeeded in getting ashore, and repaired to the Hotel "L' Aigle Noir," ("the Black Eagle,") for breakfast. A young German, whose acquaintance we made on board the steamer, accompanied us, and entertained us very much by his lively and amusing conversation. He was travelling on business in connection with a mercantile house in London, whose relations extended all over Europe, and into "the East," and spoke English, French, and Italian, with great fluency. We were much amused by a description he gave us of an Englishman with whom he once travelled in the diligence. The Englishman was very reserved and distant, repelled all his advances, and wrapped himself up in his own dignity. He condescended however to ask the German for several words which he had occasion to use in the course of the journey. At the inn where they passed the night, the Englishman got into some difficulty about his passport, and as he could not make himself understood at all, he summoned the young German to his relief. He found him in his night dress, in a towering rage at the officer, who was not satisfied with his papers, and wished him to spell his name. So the Englishman began in English style, "H-e-a-t-h, Heath." But it was utterly unintelligible to the Italian, (whose language has no "h" in use,) who thought the Englishman was mocking him, and began to threaten him with arrest and imprisonment. The German offered his services to spell the name after the Italian fashion; but the Englishman, indignant at the implication, drew himself up with a great deal of dignity, and responded, "Sir, do you think I don't know how to spell my own name?"

After breakfast we rode to the railway, and were soon transported over the intervening dis-

tance between Leghorn and Pisa, about twelve miles, in half an hour. The principal objects of interest to visitors at Pisa are, the Cathedral with its Baptistry, and Campanilo, or bell-tower, commonly called the "Leaning Tower," and the Campo Santo.

The CATHEDRAL owes its origin to the following events. In 1063 the Pisans, having engaged to assist the Normans in freeing Sicily from the Saracens, attacked Palermo with their fleet, broke the chain which protected the harbor, and returned home with six of the enemy's largest vessels laden with rich merchandize. Elated by their success, they resolved to commemorate it by the erection of a new Cathedral. The first stone was laid in 1064, and the building consecrated by Pope Gelasius II., in 1118. The plan is a Latin cross; length of the nave, three hundred and eleven feet, width, one hundred and six feet six inches; length of the transepts, two hundred and thirty-seven feet four inches, and width, fifty-eight feet. From the centre rises an elliptical cupola. The bases, capitals, cornices, and other parts, are fragments of antiquity, collected from different places. The western front is one hundred and sixteen feet wide, and one hundred and twelve feet three inches high. It has five stories of arches, supported by Corinthian columns. The walls are composed of alternate layers of red and white marble. The bronze doors are covered with the history of the Virgin and her Son, in bas-relief, and the interior is full of monuments, and altars, and paintings, and costly marbles, which have been accumulating for centuries. The most interesting object to me was the *bronze lamp* suspended in the nave, the vibration of which suggested to Galileo the application of the pendulum to the measurement of time.

The BAPTISTRY, (a building devoted to the administration of baptism,) stands a few rods west of the Cathedral. It is in the form of a dome, with a diameter of one hundred feet inside, and walls eight feet six inches thick, and the height from the pavement to the top of the cupola, is one hundred and seventy-nine feet. In the centre of the building is the font, about fourteen feet in diameter, formerly used for baptism by immersion. From the centre of the font rises a pillar supporting a figure of John the Baptist. All around is a space raised three steps above the general pavement, for the accommodation of persons assembled to view the ceremony.

The great ornament, however, is the *pulpit*, or reading-desk. It is a hexagon, resting upon nine pillars; seven for the pulpit—one at each angle, and one in the centre; and two for the staircase. There are two marble desks, one for the gospel, projecting from the side of the pulpit, in the shape of a book, and supported by an eagle; the other for the epistle, rising from the staircase and resting upon a bracket column. The columns stand alternately upon male figures crouching, and a griffin, a lion, and a tiger. The sides of the pulpit are covered with bas-reliefs in marble, wondrously executed, representing the Nativity, the Adoration of the Magi, the Presentation in the Temple, the Crucifixion, and the Last Judgment.

The CAMPO SANTO near by is a cemetery composed of earth brought from Mount Calvary, in Palestine. This earth was said to reduce to

dust dead bodies buried in it within twenty-four hours. It was brought here by Archbishop Ubaldo, in his fifty-three vessels, when he was compelled by Saladin to retreat from the Holy Land (1188-1200). Around this sacred ground, which is of an oblong shape, a building was constructed, enclosing it like a court in the centre, and having a wide colonnade or cloister on the inside for sepulchral monuments. The pavement of this cloister is composed of slab tombs of the Pisan families who had the right of interment here, said to be six hundred in number. The figures upon them are in the custom of different classes of citizens, doctors, knights, merchants, bishops, abbots, &c., though these distinctions are well nigh effaced by the feet of generations who have walked over them. The cloister contains an interesting collection of sepulchral monuments, brought hither from the Duomo and other churches, many of them of Roman and Grecian origin, which were appropriated by the Pisans for the interment of their own relatives. The walls are covered with a series of paintings in fresco, of subjects taken from the Scriptures, and the lives of the saints. Many of them have been obliterated by dampness and the scaling off of the plaster, but enough still remains to excite the wonder and admiration of the beholder at the vast expenditure of time and labor which they must have required. One series, by *Giotto*, represents the principal scenes in the life of Job; another, scenes in the life of St. Ranieri; another, a succession of biblical histories; another, the Last Judgment, and the Infernal Regions. Some of these are extremely grotesque and ridiculous, while others are horribly expressive.

The LEANING TOWER is the campanilo, or "bell-tower" of the Cathedral, and stands but a few steps from it. It is celebrated from its overhanging its base upwards of thirteen feet! This was owing to the settling of the foundation before the tower had been carried up one half its height. The builders endeavored to bring back the upper part to its vertical a direction as practicable, by making the columns on one side higher than on the other. The walls have also been strengthened by iron bars. The tower is cylindrical, fifty feet in diameter, one hundred and seventy-eight feet high, and consists of eight stories of columns, with an open gallery round each story. The ascent is by two hundred and ninety steps. On the summit are seven bells, so arranged that the heavier metal is on the side where its weight may counteract the inclination of the building. The largest weighs upwards of 1200 pounds. The best toned one was only tolled for criminals on their way to execution. From the top there is a fine view from the city of Pisa, and the surrounding plain, the Mediterranean, Leghorn, and the island of Gorgena in the distance, and in other directions a diversified country, bounded by hills and distant mountains.

On our return from Pisa, we had a few hours to spend in exploring the streets of Leghorn. It is a good place for "shopping." Almost everything in the line of clothing, ornament, and even books, English as well as French and Italian, may be obtained here, and at a cheap rate, as it is a free port, if you will beat the shop-keepers down about one half, for which they make allowance at the outset. We also paid a visit to the JEWISH SYNAGOGUE, which ranks next to that of Amster-

dam. It is in a very narrow, dirty street, and has a very unpromising exterior. But the interior is a very handsome room, richly ornamented with marbles, and having a beautiful gallery and balustrade of white marble, which is appropriated exclusively for females.

At four P. M. we returned to the steamer. The sea was quite rough in consequence of a strong south-west wind, which is the worst of all upon the Mediterranean. Many of our company were very sick. By abstaining from dinner, and keeping on my back, I managed to escape with impunity.

The next morning we ran into CIVITA VECCHIA, the port of Rome, which has two narrow entrances strongly guarded. Its massive fortifications give it a striking appearance. It was a long time before we could obtain admission to land. First the captain had to go ashore and exhibit his papers, then the passengers were all mustered on deck and the roll was called, to see if they were all there. If any one had been missing, the presumption would have been, that there had been a death on board, and the vessel would have been put in quarantine. Finally those of us whose passports were fixed for Rome, were allowed to go ashore, where we breakfasted at the hotel, and rambled about the streets, but saw nothing worthy of note. The city was full of French soldiers, and a French war steamer lay in the harbor.

We engaged the "steward" to call us in time to see the famous "Bay of Naples," and long before sunrise we were on deck, straining our eyes to distinguish the land-marks of the coast. We soon made the islands of Ischia and Procida, with their rocky sides mantled with verdure, and dotted with villas, the promontory of Baiac, Mount Vesuvius, with a faint wreath of smoke curling up from its summit, the island of Capri in the distance, and now the city of Naples spreads before us in a long curve around the sea-shore, with a back ground of hills covered with vineyards, and gardens, and crowned with castles and monasteries. All is life and animation. The harbor is full of vessels, of all sizes, and nations. We shoot by five French war-vessels, one of them a mammoth four-decker—and with a thrill of joy I perceive the "stars and stripes" floating from the yard-arm of a gallant frigate, the "Independence." Our steamer is immediately surrounded by a fleet of small boats with gaily colored awnings, containing the runners of the several hotels, on the look-out for customers.

A genteel looking mulatto attracts our attention by his cool, American air; we inquire the name of his hotel; it is "La Crocelle," which we have heard highly commended; we put ourselves at his disposal; we are landed with our baggage at the custom-house, where a few francs judiciously applied relieves the officers from all necessary trouble on our account; we jump into the carriage which stands waiting for us, beset by a throng of beggars, and are soon comfortably established in our new quarters.

S. J. M. M.

## Illustrating without Enlightening.

It is well known that Rev. THOMAS SCOTT, the celebrated commentator on the Bible, published an edition of BUNYAN'S "Progress," with expository notes. A copy of this work he benevolently presented to one of his poor parishioners.



Meeting him soon after, Mr. Scott inquired whether he had read it. The reply was, "Yes, sir." "Do you think you understand it?" "Oh, yes, sir," was the answer: "and I hope before long that I shall be able to *understand the notes*."

There is a moral in the above reply, which some of the writers of our day, and some of the occupants of the pulpit, would do well to study.



## The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, MAY 22, 1852.

All readers of the HERALD are most earnestly besought to give room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disposition.

### PAUL'S EPISTLE TO THE HEBREWS.

(Continued from our last.)  
CHAPTER IX.

Vs. 6, 7.—"Now these things being thus prepared, the priests went at all times into the first-tent, performing the service; but into the second, the high priest went, alone once in the year, not without blood, which he offered for himself, and for the errors of the people."

Into the outer Tabernacle or Holy place, the priests, who must be "from thirty years old and upwards, even unto fifty years old" (Num. 4:2) went twice every day to offer sacrifices. For these daily offerings, the Lord said: "And thou shalt say unto them, This is the offering made by fire which ye shall offer unto the Lord; two lambs of the first year without spot day by day, for a continual burnt-offering. The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even: and a tenth part of an ephah of flour for a meat-offering, mingled with the fourth part of an hin of beaten oil. It is a continual burnt-offering, which was ordained in mount Sinai for a sweet savor, a sacrifice made by fire unto the Lord. And the drink-offering thereof shall be the fourth part of an hin for the one lamb: in the holy place shalt thou cause the strong wine to be poured unto the Lord for a drink-offering: and the other lamb shalt thou offer at even: as the meat-offering of the morning, and as the drink-offering thereof, thou shalt offer it, a sacrifice made by fire, of a sweet savor unto the Lord."—Num. 28:3-8. For other daily duties, the priests had constant access to this apartment.

But into the Most Holy, the high priest alone could enter; and he was permitted to go in there only on one day in the year, though his duties then required that on that day he should enter several times. "And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil, before the mercy-seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy-seat. Thus shall Aaron come into the holy place: with a young bullock for a sin-offering, and a ram for a burnt-offering. He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with the linen girdle, and with the linen mitre shall he be attired: these are the holy garments; therefore shall he wash his flesh in water, and so put them on. And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation that remaineth among them in the midst of their uncleanness. And there shall be no man in the tabernacle of the congregation when he goeth in to make atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel. And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: for on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord. It shall be a sabbath of rest unto you, and ye shall afflict your souls by a statute for ever. And the priest whom he shall anoint, and whom he shall consecrate to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, even the holy garments: and he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar: and he shall make an atonement for the priests, and for all the people of the congregation. And this shall be an everlasting statute unto you, to

make an atonement for the children of Israel for all their sins once a year."—Lev. 16:2-4, 16, 17, 29-34.

The solemn duties of this day—the great day of Atonement, are fully described in the 16th of Lev. and should be read in connection with BONAR's commentary on the same.

AARON was required to "take of the congregation of the children of Israel two kids of the goats for a sin-offering, and one ram for a burnt-offering. And AARON shall offer his bullock of the sin-offering, which is for himself, and make an atonement for himself, and for his house. And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation. And AARON shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scape-goat. And AARON shall bring the goat upon which the Lord's lot fell, and offer him for a sin-offering. But the goat on which the lot fell to be the scape-goat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scape-goat into the wilderness. And AARON shall bring the bullock of the sin-offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin-offering which is for himself: and he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the veil: and he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy-seat that is upon the testimony, that he die not. And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy-seat eastward: and before the mercy-seat shall he sprinkle of the blood with his finger seven times. Then shall he kill the goat of the sin-offering that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat: and he shall go out unto the altar that is before the Lord, and make an atonement for it; and shall take of the blood of the bullock, and of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel. And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat: and AARON shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness. And AARON shall come into the tabernacle of the congregation, and shall put off the linen garments which he put on when he went into the holy place, and shall leave them there: and he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt-offering, and the burnt-offering of the people, and make an atonement for himself, and for the people. And the fat of the sin-offering shall he burn upon the altar. And he that let go the goat for the scape-goat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp. And the bullock for the sin-offering, and the goat for the sin-offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung. And he that burneth them shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp."—*ib.* vs. 5-15, 18-28.

Thus while the priest went into the first or Holy place daily, he could enter into the Most Holy only on one day in a year:

Vs. 8-10.—"The Holy Spirit showing this, that the way into the Holy of Holies was not yet made manifest, while the first tabernacle was yet standing: which was a figure for the season then present, during which both gifts and sacrifices were offered, that could not make him, who served, perfect, as to the conscience, being enjoined only with meats and drinks, and various washings, and fleshly ordinances until the time of reformation"—i. e. the reformation of the priesthood and covenant.

The Jews interpreted the Holy of holies, as a type of heaven where God dwelt; and so the early Christians interpreted it. As the only access to God was by the entrance of the priest into the typical Tabernacle, it signified that as yet there was no entrance into heaven itself—"the true tabernacle which the Lord pitched and not man."—8:2. Also that there could be no access there till a Priest should there enter. "When that which is perfect is come, then that which is in part shall be done away."—1 Cor. 13:10. Consequently while that which was a mere figure for the time present was acceptable to God, that of which it was a figure could not have been accomplished. Therefore the observance of those rites and ceremonies was an acknowledgment that their antitype was in the future; so that they must be done away with by those who believed that we have access to God by CHRIST, who "hath broken down

the middle wall of partition," "having abolished in his flesh the enmity—even the law of commandments contained in ordinances."—Eph. 2:15.

At the crucifixion, "the veil of the temple was rent in twain from the top to the bottom."—Matt. 27:51. The Most Holy was thus exposed to the vulgar gaze, and could no longer be a type of the upper sanctuary. The type having been taken away, the Holy Ghost no longer signified by it that the way into the holiest of all was still unmanifested.

Vs. 11, 12.—"But Christ being come a high priest of good things to come, through the greater and more perfect tabernacle, not made with hands, that is, not of this creation; nor through the blood of goats and calves, but through his own blood, he entered the holy place once only, obtaining eternal redemption for us."

Having purchased us by his blood, those who believe in CHRIST are called "the church of God, which he hath purchased with his own blood."—Acts 20:28. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of CHRIST, as a lamb without blemish and without spot" (1 Pet. 1:18, 19)—having "[washed us from our sins in his own blood."—Rev. 1:5. "In whom we have redemption through his blood, even the forgiveness of sins."—Col. 1:14. "Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."—Eph. 1:14. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth."—Rev. 5:9, 10. "For by one offering he hath perfected for ever them that are sanctified."—Heb. 10:14.—(To be continued.)

### Bishop Butler on Talkativeness.

The wise man observes, that *there is a time to speak and a time to keep silence*. One meets with people who seem never to have made the last of these observations. And yet these great talkers do not all speak from their having anything to say, as every sentence shows, but only from their inclination to be talking. Their conversation is merely an exercise of the tongue: no other human faculty has any share in it. It is strange these persons can help reflecting, that unless they have a superior capacity, and are in an extraordinary manner furnished for conversation; if they are entertaining, it is at their own expense. Is it possible, that it should never come into people's thoughts to suspect whether or not it be to their advantage to show so very much of themselves? O that you would altogether hold your peace, and it should be your wisdom. Remember, likewise, there are persons who love fewer words—an offensive sort of people—and who deserve some regard, though of too still and composed tempers for you. Of this number was the son of SIRACH: for he plainly speaks from experience, when he says: *As hills of sand are to the steps of the aged, so is one of many words to a quiet man*. But one would think it should be obvious to every one, that when they are in company with their superiors of any kind, in years, knowledge, and experience—when proper and useful subjects are discoursed of, which they cannot bear a part in—that these are times for silence: when they should learn to hear and be attentive, at least in their turn. It is indeed, a very unhappy way these people are in—they in a manner cut themselves out from all advantage of conversation, except that of being entertained by their own talk—their business, in coming into company, not being at all to be informed, to hear, to learn, but to display themselves: or rather to exert their faculty and talk without any design at all.

In reality, men are obliged, even in point of morality and virtue, to observe all the decencies of behavior. The greatest evils in life have had their rise from somewhat which was thought of too little importance to be attended to. And as to the matter we are now upon it is absolutely necessary to be considered; for if people will not maintain a due government over themselves, in regarding proper times and seasons for silence, but will be talking, they certainly, whether they design it or not at first, will go on to scandal and evil-speaking, and divulging secrets.

The occasions of silence are obvious, and, one would think, should be easily distinguished by every body, namely, when a man has nothing to say, or nothing but what is better unsaid, better either in regard to the particular persons he is present with, or from its being an interruption to conversation itself, or to conversation of a more agreeable kind; or better, lastly, with regard to himself. I will end this particular with two reflections of the wise man: one of which, in the strongest manner, exposes the ridiculous part of this licentiousness of the tongue; and the other, the great danger and viciousness of it. *When he that is a fool walketh by the wayside, his wisdom faileth him, and he saith to every one that he is a fool. The other is—In the multitude of words, there wanteth not sin.*

### WHEAT OR CHAFF?

BY J. C. RYLE.

"Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner: but he will burn up the chaff with unquenchable fire."—Matt. 3:12.

(Continued from our last.)

Reader, dear reader, see now what cause there is for self inquiry. Are you among the wheat or among the chaff? Neutrality is impossible. Either you are in one class, or in the other. Which is it of the two?

You attend church perhaps. You go to the Lord's table. You like good people. You can distinguish between good preaching and bad. You think Popery false, and oppose it warmly. You think Protestantism true, and support it cordially. You subscribe to religious societies. You attend religious meetings. You sometimes read religious books. It is well: it is very well. It is good: it is all very good. It is more than can be said of many. But still this is not a straightforward answer to my question,—Are you wheat, or are you chaff?

Have you been born again? Are you a new creature? Have you put off the old man, and put on the new? Have you ever felt your sins, and repented of them? Are you looking simply to CHRIST for pardon and life eternal? Do you love CHRIST? Do you serve CHRIST? Do you loathe heart-sins, and fight against them? Do you long for perfect holiness, and follow hard after it? Have you come out from the world? Do you delight in the Bible? Do you wrestle in prayer? Do you love CHRIST's people? Do you try to do good to the world? Are you vile in your own eyes, and willing to take the lowest place? Are you a Christian in business, and on week-days, and by your own fire-side? Oh! think, think, on these things, and then perhaps you will be better able to tell the state of your soul.

Reader, I beseech you not to turn away from my question, however unpleasant it may be. Answer it, though it may prick your conscience, and cut you to the heart. Answer it, though it may prove you in the wrong, and expose your fearful danger. Rest not, rest not, till you know how it is between you and God. Better a thousand times find out that you are in evil case, and repent betimes, than live on in uncertainty and be lost eternally.

Reader, remember my question,—meditate on it at the beginning of a new year. Are you wheat or chaff?

II. Let me show you, in the second place, *the time when the two great classes of mankind shall be separated*.

The text at the beginning of this article foretells a separation. It says that CHRIST shall one day do to his professing Church what the farmer does to his corn. He shall winnow and sift it. He shall thoroughly purge his floor. And then the wheat and the chaff shall be divided.

There is no separation yet. Good and bad are now all mingled together in the visible Church of CHRIST. Believers and unbelievers,—converted and unconverted,—holy and unholy,—all are to be found now among those who call themselves Christians. They sit side by side in our assemblies. They kneel side by side in our pews. They listen side by side to our sermons. They sometimes come up side by side to the Lord's table, and receive the same bread and wine from our hands.

But it shall not always be so. CHRIST shall come the second time with his fan in his hand. He shall purge his Church, even as he purified the temple. And then the wheat and the chaff shall be separated, and each go to its own place.

Before CHRIST comes separation is impossible. It is not in man's power to effect it. There lives not the minister on earth who can read the hearts of every one in his congregation. About some he may speak decidedly,—he cannot about all. Who have oil in their lamps, and who have not,—who have grace as well as profession, and who have profession only and no grace,—who are the children of God, and who of the devil—all these are questions which, in many cases, we cannot accurately decide. The fan is not put into our hands.

Grace is sometimes so weak and feeble, that it looks like nature. Nature is sometimes so plausible and well-dressed, that it looks like grace. I believe we should many of us have said that JUDAS was as good as any of the apostles; and yet he proved a traitor. I believe we should have said that PETER was a reprobate when he denied his Lord, and yet he repented immediately, and rose again. We are but fallible men. We know in part, and prophecy in part. We scarcely understand our own hearts. It is no great wonder if we cannot read the hearts of others.

But it will not always be so. There is One coming who never errs in judgment, and is perfect in knowledge. Jesus shall purge his floor. Jesus shall sift the chaff from the wheat. I wait for this. Till then I will lean to the side of charity in my judgments. I would rather tolerate much chaff in the Church, than cast out one grain of wheat. He shall



soon come who has his fan in his hand, and then the certainty about every one shall be known.

Before CHRIST comes I do not expect to see a perfect Church. There cannot be such a thing. The wheat and the chaff, in the present state of things, will always be found together. I pity those who leave one church and join another, because of a few faults and unsound members. I pity them, because they are seeking that which cannot be found. I see chaff everywhere. I see imperfections and infirmities of some kind in every communion on earth. I believe there are few tables of the Lord, if any, where all the communicants are converted. I often see loud-talking professors exalted as saints. I often see holy and contrite believers set down as having no grace at all. I am satisfied if men are too scrupulous, they may go fluttering about like NOAH'S dove all their days and never find rest.

Reader, do you desire a perfect church? You must wait for the day of CHRIST'S appearing. Then, and not till then, you will see a glorious church, not having spot or wrinkle, or any such thing. Then, and not till then, the floor will be purged.

Before CHRIST comes I do not look for the conversion of the world. How can it be, if he is to find wheat and chaff side by side in the day of his second coming? I believe some Christians expect that missions will fill the earth with the knowledge of CHRIST, and that little by little sin will disappear, and a state of perfect holiness gradually glide in. I cannot see with their eyes. I think they are mistaking God's purposes; and sowing for themselves bitter disappointment. I expect nothing of the kind. I see nothing, in the Bible, or in the world around me, to make me expect it. I have never heard of a single parish entirely converted to God, in England, or Scotland, or of anything like it!—And why am I to look for a different result from the preaching of the Gospel in other lands? I only expect to see a few raised up as witnesses to CHRIST in every nation, some in one place and some in another. Then I expect the Lord Jesus will come in glory, with his fan in his hand. And when he has purged his floor, and not till then, his kingdom will begin.

No separation and no perfection till Christ comes! This is my creed. I am not moved when the infidel asks me why all the world is not converted, if Christianity is really true. I answer, it was never promised that it would be so in the present order of things. The Bible tells me that believers will always be few,—that corruptions, and divisions, and heresies, will always abound, and that when my LORD returns to earth, he will find plenty of chaff.

No perfection till Christ comes! I am not disturbed when men say, "Make all the people good Christians at home before you send missionaries to the heathen abroad." I answer, if I am to wait for that, I may wait forever. When we have done all at home, the church will still be a mixed body,—some wheat and much chaff.

But CHRIST will come again. Sooner or later there shall be a separation of the visible church into two companies, and fearful shall that separation be. The wheat shall make up one company. The chaff shall make up another. The one company will be all godly. The other company will be all ungodly. Each shall be by themselves, and a great gulf between, that none can pass. Blessed indeed shall the righteous be in that day! They shall shine like stars, no longer obscured with clouds. They shall be beautiful as the lily, no longer choked with thorns. Wretched indeed will the ungodly be! How corrupt will corruption be when left without one grain of salt to season it! How dark will darkness be when left without one spark of light! Ah! Reader, it is not enough to respect and admire the Lord's people. You must belong to them, or you will one day be parted from them forever. There will be no chaff in heaven. Many, many are the families where one will be taken and the other left.

Who is there now among the readers of this that loves the Lord Jesus CHRIST in sincerity? If I know anything of the heart of a Christian, your greatest trials are in the company of worldly people,—your greatest joys in the company of the saints. Yes! there are many weary days when your spirit feels broken and crushed by the earthly tone of all around you,—days when you cry with DAVID, "Woe is me that I dwell in Mesech, and have my habitation in the tents of Kedar." And yet there are hours when your soul is so refreshed and revived by meeting some of God's dear children, that it seems like heaven on earth. "Do I not speak to your heart? Are not these things true? See then how you should long for the time when CHRIST shall come again. See how you should pray daily that the Lord would hasten his kingdom, and say to him, "Come quickly, Lord Jesus." Then, and not till then, shall be a pure, unmixed communion. Then, and not till then, the saints shall all be together, and shall go out from one another's presence no more. Wait a little. Scorn and contempt will soon be over. Laughter and ridicule shall soon have an end. Slander and misrepresentation will soon cease. Your SAVIOUR

shall come and plead your cause. And then, as MOSES said to KORAH, "the LORD will show who are his."

Who is there among the readers of this that knows his heart is not right in the sight of God? See how you should fear and tremble at the thought of CHRIST'S appearing. Alas! indeed for the man that lives and dies with nothing better than a cloak of religion! In the day when CHRIST shall purge his floor, you will be shown up and exposed in your true colors. You may deceive ministers, and friends, and neighbors,—but you cannot deceive CHRIST. The paint and varnish of a heartless Christianity will never stand the fire of that day. The LORD is a God of knowledge, and by his actions are weighed. You will find that the eye which saw ACHAN and GEHAZI, has read your secrets, and searched out your hidden things. You will hear that awful word, "Friend, how camest thou in hither, not having on a wedding garment?" Oh! tremble at the thought of the day of sifting and separation. Surely hypocrisy is a most losing game. Surely it never answers, like ANANIAS and SAPPHIRA, to pretend to give God something, and yet to keep back your heart. It all fails at last. Your joy is but for a moment. Your hopes are no better than a dream. Oh! tremble, tremble, tremble, and repent.

Reader, think on these things. Remember my question. Meditate on it, as you begin a new year. Are you wheat or chaff!—(To be continued.)

#### KOSSUTH'S FAREWELL ADDRESS IN FANEUIL HALL.

Being favored by the Committee with a ticket we were present at Faneuil Hall on Friday evening the 14th inst., where Kossuth delivered his closing address in Boston, upon "the State of Political Affairs in Europe." The hall was crowded to its utmost, the galleries being principally occupied by ladies.

Kossuth said that, though much fatigued, he could not hesitate to accept the invitation to speak upon the subject of the present political affairs of Europe, because of the diversity of opinion which exists in this country in regard to the probability of a new struggle for liberty in Europe. He avowed his firm conviction that the die was not about to be cast, but that it is already cast. The battle is already pitched. He knew the details of the march, and spoke of what he knew. He alluded to the pain which the doubts he heard expressed on this subject occasioned him. One vessel and a hundred thousand stand of arms in his hands at this moment, would control the issue.

He said the gigantic struggle of the first French revolution associated the name of France with the idea, that that nation was entrusted especially with the cause of freedom on the European continent. He did not ever have that opinion, but rather looked to the Anglo-Saxons of England. This prevailing opinion was a great misfortune, because France had forsaken the movement which she aroused, and other nations following in her wake and stopped, when she stopped. With this prevailing idea, definite results could never be obtained. The *coup d'etat* of Louis Napoleon, he said, had emancipated Europe from reliance on France. France is now reduced to the position of equality among nations, instead of regulating them, and this he thought a great success.

The success of Louis Napoleon he did not consider, as some do, an evidence that France was unprepared for a republican government, but rather thought it proved that she was democratic in spirit. He pronounced the French Assembly as entirely despotic in sentiment, and said that Louis Napoleon had beaten the Assembly, and had therefore been applauded by the democracy. Louis Napoleon only succeeded by flattering the democracy, and this democracy will, in its own time, use him as its tool, or will crush him.

France is a country of sudden changes, and he would not therefore attempt to foretell its future.—One thing he would say—Louis Napoleon must either maintain himself or fall. If he relies upon the army to sustain him, he must go to war with some nation, and a war with any nation would help on the revolution in Europe. If he relies upon the masses, they being democratic in spirit, he must war against the despotic powers. Kossuth believed that if he maintained himself till spring, he must declare war against some one; and Kossuth thought it most likely to be against Austria. The collision would occur about the occupation of Rome. The *coup d'etat* he thought a more important movement in its bearing upon the future in Europe, than the French revolution of 1848.

Kossuth then turned his attention to Italy, which he highly complimented as the battle-ground of liberty on the Continent. He defended the Italian nation from the aspersion sometimes cast upon it, of being a nation of cowards, and quoted her past history to sustain his position. What keeps the petty tyrants of Italy on their tottering thrones? Nothing but the bayonets of Austria, and she cannot do it unless Russia backs her up. Take Russian influence away, and the Italians would settle the accounts with their oppressors. No revolution was ever crushed in Italy but by foreign aid. Hungary and Italy, he said, were two wings of one common army, united against a common foe. He said the world had never seen so perfect and extensive a revolutionary organization as exists in Italy to-day. This he said of his own positive knowledge. He knew the secrets. All the people are unanimous in their devotion to the independence of Italy, and they are bent on renewing the contest, with confidence of success. The difficulty in Italy is not how to make a revolution, but how to prevent its untimely outbreak.

He dwelt upon the secret organization, and showed how it was using the present government to promote its own ends. The visible government, he said, was

but the tool of the invisible government. The condition of Italy shows that 25,000 political prisoners are incarcerated in prison, and 4,000 had been executed within a short time; and yet there were new victims—showing the spirit of the people. And yet some Americans wonder what use can be made of material aid. Italy was the left wing of the army of liberty, of which Hungary was the right. She is a powder magazine, which needs but the spark to cause the explosion.

He next reviewed the history of Germany, and said that its spirit never had been subjected to foreign rule as had other European nations. He quoted the rising of the people of Germany against the Pope under the head of Luther, and also their resistance to Napoleon; and said, yet there are Americans who doubt the vitality of the Germans. The German people, he said, was always great by itself, while other nations are sometimes great by some great men. Since the fall of Hungary, Russia was the real master over all Germany, and for the first time, she was under foreign rule. And is it to be believed that she will stand that in the nineteenth century—in her manhood, which she never would submit to in her childhood? Her spirit will not bear such an outrage long, as her past struggles for freedom bear witness. The German prince may bow before the Czar, but the German people will never bow before the Czar. The events of 1848 have proved that the petty tyrants of Germany cannot sustain themselves without foreign aid from Austria and Russia. Take away this aid; let England and America speak out against interference, and these petty despotisms will be overthrown.

He then spoke of Hungary—dwelling first upon her "material" condition. The bankers which exist in some countries, who are the "fools" and tools of the government, do not exist in Hungary. The House of Austria has therefore no ally in Hungary of that class. The aristocracy of Hungary he alluded to, and showed that they desire the independence of the nation. He dwelt upon the efforts to free the people from the hands of the aristocracy, and said that to indemnify the aristocracy for what they gave up, a hundred million of dollars was pledged to them. This indemnity Austria never could pay—free and independent Hungary can pay it, and therefore the aristocracy must wish the restoration of a free government in Hungary. He had demonstrated that Hungary, if free, would have the means to pay this, and it had been sanctioned and approved. He said one remarkable fact existed—that no one would buy land in Hungary from the Austrian Government, while land for sale by private individuals would command a high price. The reason of this was that the latter sale would be respected in case of revolution, while the former would not. This showed the confidence in the existence of the Austrian Government.

He said that the manufacturing and commercial interests earnestly desired a revolution. The bank notes amounting to twenty millions of dollars, issued by his Government, had been declared of no value by the Austrians. These bank notes were in the hands of the people, and they said that when Kossuth came home they would be good. All the power of the despots could not get these notes from the people. They had placed them in bottles and dugged them into the earth. A simple note from him would control this money.

He said, once at home he neither wanted, nor would accept, "material aid" from the Americans. He only wanted the means to get home, and to get home in such a way, and with such means, as would inspire the confidence of his people.

To get home he must land somewhere, but where he should land he might not say. Perhaps he should drop down upon Vienna from a balloon. One thing he would say: remember that Italy is nearly all seacoast; remember that she has the same common enemy with Hungary; remember that she is the left wing of the noble army of freedom, of which Hungary is the right wing; remember that there are 40,000 Hungarians in the Italian army; remember that there are 160,000 Hungarians held to unwilling servitude in Austria. Remember all this. More upon this point he could not say.

He then proceeded to point out some of the oppressions to which the Hungarians are subjected by the Austrians. Before her fall, her taxes were four and a half millions; now she pays sixty-five millions! Formerly she raised and consumed a large amount of tobacco; a duty was put upon this, and the people have dispensed with it. She raised annually one hundred and twenty million gallons of wine—[a voice cried out, Good, which caused much merriment.]

Kossuth joined in the laughter, and said, Well, I have no idea of interfering with the common sense of the Americans upon this point. I have no opinion at all in regard to the Maine Liquor Law. For myself, I have a high opinion of water. But this much I say, that it will be many years before the Maine law will be the law of half of Europe. Returning to his subject, he said that half of the vineyards were cut down to escape taxation, and the same was true in regard to fruit trees.

The stamp act is introduced. The poor woman carrying produce to market is taxed before she can dispose of it. And if she carries a little medicine home to her sick child, she is taxed before she can enter her dwelling.

If with no means Hungary had beaten Austria, as she did in the last struggle, until Austria was aided by Russia, how much more reason is there for the belief that she can now contend successfully against her, when she has means, and America for her friend; and when, more than all, he possessed the perfect confidence of his people. If after all this, he said, you are doubtful of the revolution in Europe and its success, God help my poor brain, I know not what to think.

He defended himself from the charge of being a visionary, and after recounting some of his past efforts, said that if he was a visionary, he should like to look into the face and eyes of a practical man.

He next spoke about Turkey, and mentioned her as among the forces in array against despotism. She deserves our sympathy, because she is a nation of municipal institutions and religious toleration. We are accustomed to look upon Turkey as a third-rate power, because of her defeat in 1828. He explained

the cause of this, showing that unanimity did not prevail among the people, and her resources were crippled. Twenty-four years have altered affairs. The Sultan has now the enthusiastic support of the people. Turkey has public revenue; she has a standing army of 200,000 men, and a militia of 400,000 men; she has a fleet equal to the Russians, and is now stronger than she has been for a hundred years.

He proceeded to show that principalities which were allies in 1828 for Russia, were now her enemies. Russia reminds us of the golden image of Nebuchadnezzar, standing on feet of clay, and yet she alone throws a doubt over the struggle for freedom in Europe. And yet she can bring but 200,000 men into the field for a foreign war. We can beat her alone, if we have time to arm ourselves. Her only power is by holding a force in readiness to sustain other despots. Rouse up, Americans, and say "hands off," and the struggle will soon end well.

He said it was almost a necessity for Russia to take Constantinople in order to preserve her power, for then she would be master of the world. He said that even now Turkey is a match for Russia, and the longer she delayed an attack upon Turkey, the stronger Turkey would become. It was an inexorable necessity that Russia must attack Turkey to get this controlling power, and the interests of all the nations of Europe demand that this attack should be resisted—that preparation should be made for it. In this America was much interested, on account of its bearing upon our commerce.

He urged the necessity of immediate preparation for this event, for it might happen at any moment. Every week and month he expected to hear of it. Once engaged in the struggle, and your aid, he said, will be either too late or unavailing. To be ready to meet the opportunity when it arrives, is the most desirable object. He referred to the unavailing sympathy expressed in America for Hungary during her struggle of 1849, as illustrating this point. Sympathy after the approaching struggle shall have commenced, will be of no value; but aid and sympathy now, before the opening blow is struck, is of countless value.

#### The Secret of Good Writing.

The secret of good writing seems to lie in this simple maxim: Be sure you have an idea before you attempt to express it. If you clearly comprehend in your own mind what you wish to communicate, nature and reason, together with a little practice, will most certainly teach you how to say it, and how to say it in an appropriate manner.

A single idea is fully sufficient for one mind to manage at one time. And it may be added, that if the idea is one of much importance, it would be most dignified by being honored with a private carriage.

"Divide and conquer," is as valuable a rule in literary as in military tactics. The more extensive the theme which the writer proposes to himself to discuss, the less, usually, he has to say upon it. Such subjects can be mastered with ease only by descending from generals to particulars, and treating of subjects in their individual parts.

There is nothing more popular, especially with young writers, than brilliancy of style. This manner of writing is certainly excellent in its proper place, but there are many topics which do not require this quality, and many indeed are much injured by it. The language of every dissertation should be that which is best calculated to express the thought in the happiest manner.

As the rays of the sun will not enkindle a blaze unless brought to a focus, so the thoughts of a writer will not set the hearts of his readers on fire, unless all are made to converge to a single point.

Some writers seem unable ever to express themselves in a cool, calm, rational manner, on any subject. With them every virtue is godlike, every fault a felony, every breeze a tempest, every mole-hill a mountain. They appear to think their manner of writing is sublimity; but their judicious readers (if they have any such) call it turgidity and absurdity.

The design of language is to give expression to thought; that style of writing, therefore, must necessarily be the best, which most rapidly, most clearly and perfectly conveys to the reader's mind what the writer intended he should understand. Goethe.

THE PRESS.—The "Richmond Examiner," speaking of the common notion that everybody has a right to publish what he pleases, at the publisher's expense, and not his own, says, very forcibly:

"The press is free to its editors, and to those whom its editors believe to have good ground for addressing the public, and something to say, which the public has an interest in hearing. We would recommend those who labor under this mistake to consider the following fact—that newspapers are made for a large class who read, and not for the small class who want to write. The idea that when a man subscribes to a newspaper, he lays its proprietors under some indefinable obligation, or that he has a right to publish his communications therein, with the single proviso that they shall be inoffensive, is a popular fancy and most ridiculous mistake, which ought to be corrected. Not only has he no right, but the editor who permits him to put uninteresting matter in his columns infringes upon the right of four or five thousand other people to gratify one individual. Very few editors act so absurdly."

WANTED, the following numbers of the *Children's Herald*—Two copies each of Nos. 1 and 2, vol. 3, two copies each of Nos. 3, 5, and 8, and three copies of No. 4, vol. 4, and two copies of No. 11, vol. 5. If any of our friends, who have these Nos., will send them to this office will do us a favor, as they are wanted to complete our files.



## CORRESPONDENCE.



## LETTER FROM A SISTER.

DEAR BRO. HIMES:—I thought of writing some of my thoughts for the *Herald*, if you think them worth a place there. It is a subject upon which I feel deeply, and I would that a more able pen might take hold of it in a way to make all feel.

DEAR BRETHREN AND SISTERS:—We profess to believe in the speedy coming of the Lord, to restore all things spoken by the mouth of all the holy prophets, and to take vengeance on all who obey not the gospel, and we have indisputable and increasing evidence of the fact. There has been, and still is, a company of fearless self-sacrificing men, whom God has sent out to proclaim this great truth to the men of this generation, and most faithfully have they done it. They have not only sounded the warning in our large cities and villages, but have pitched their tents by the high-ways and hedges, and in the ears of the thronging multitudes have declared the solemn and startling truths connected with the coming and kingdom of our Lord and Saviour Jesus Christ. The amount of good which they have accomplished, the judgment alone will unfold, but we are witnesses of their zeal and faithfulness. But alas! they are falling, falling, on the right hand and on the left. Almost every week brings us tidings of the failure of some of the Advent ministers; and no wonder that their throats and lungs are worn out. They have labored incessantly and perseveringly, in season and out of season, early and late, and if Jesus does not soon come, many more who are wearing out will be added to the list of martyrs to the Advent cause. Added to all this, in the midst of their arduous labors it is too often the case that they are embarrassed and perplexed, for want of proper support. My whole heart is sick when I reflect upon these things. Has God required so much of some of his servants, and so little of others? I know that many professed Adventists are doing but little in comparison to what they might do. They attend meeting perhaps, and can rejoice in the blessed hope, and sing of the bright and better land to which they journey, but if called upon to make any real sacrifice, they always have a good excuse at hand. Perhaps an appeal for aid is made to some brother who is in possession of some thousands of this world's goods, and he is sorry that he cannot do more, he would be glad to if he could, but he is in debt to some amount, and therefore can do but little. Very soon we see, that by thrift and good management he sees his way through to "make the ends meet," as the saying is; and what does he do? Does he invest a part of his capital in the bank of heaven, and thus ease the burdens of those who have forsaken all for Christ? O, no, not he. He is not yet in possession of "all the land that joins him," and of course plunges into debt again for the purpose of enlarging his farm, or it may be that railroad stock can be obtained below par, and he thinks it his duty to mind the main chance. Call on him again to ask him to do something for the cause, and the same excuse is ready, "I am in debt, embarrassed," &c. The Lord knows how much such men love him and his cause. Many feel it their duty to give just what they can without any inconvenience to themselves, or without lessening their income in any degree, but to infringe upon the capital would be all out of the question. Do we realize, my dear brethren and sisters, that our ministering brethren have no capital, and most of them destitute of a home of their own? and even the enjoyments of a rented home are denied them, for they must sacrifice the society of their dear families and friends to wander up and down as pilgrims and strangers indeed, to bear this message to a benighted world. And is it not a trial to them, think you, when they visit the homes of their brethren, and see them surrounded with all the comforts and even luxuries of life, to receive a mere pittance from them, and that oft-times given with a patronizing air, as though they were bestowing alms?

I can hardly conceive how those who have never denied themselves a single pleasure, or subjected themselves to an inconvenience, or, in short, have made no real sacrifice for the cause of God, can expect to enter the kingdom, side by side with those who have forsaken all, and even counted not their lives dear unto themselves. Either there is something of this Advent movement, or there is nothing of it. The Lord is coming soon, or he is not. If he is, let us act as though we believed it, or else step right out of the ranks, and be no longer stumbling-blocks. I was pleased with the suggestion of Bro. Robinson, that we should pray the Lord of the harvest to send more laborers into the vineyard; but

I thought we would do well to make a consecration of what we have to God first, that they might be sustained if he should, or else as one brother suggested, pray that he would support them too. I hope we may be guided in these matters by unerring wisdom, that we may be faithful stewards over our Lord's money.

## MEMORY.

"Lord, keep my memory green."—DICKENS.

Lord, keep my mem'ry green:  
Though sorrow-charged, hope-wrecked and tempest  
riven,  
Its blooming headlands rise, e'en there I gleam  
The bloom of mercy given.

Lord, keep my mem'ry green:  
My own defections last would I forget—  
The scars I've won as I have thought to lean  
On reeds, I'd carry yet.

Lord, keep my mem'ry green:  
E'en tho' with wrong long years I should have borne;  
'Twould teach me how I should myself demean,  
To comfort such as mourn.

Lord, keep my mem'ry green:  
For culture, best the harrow breaks the sod;  
So pain endured, the heart from earth should wean,  
And soften it for God.

Lord, keep my mem'ry green:  
Tears shed, and tears that could not be, despair,  
The sequel hopes, and hallowed joys serene,  
Of penitential prayer.

Lord, keep my mem'ry green:  
With sunny slopes, blue skies and summer flowers,  
That skirt some passes which do lie between  
My cradled, present hours.

Lord, keep my mem'ry green:  
The gentle, death-hushed tones I've loved, recall;  
Smiles angel now, that I have human seen,  
Still on my footsteps fall.

Lord, keep my mem'ry green:  
So should I from the narrow pathway swerve,  
Thy life's strong love, deep grief, its closing scene,  
May my correction serve.

MARGARETTE McNARY.

## LETTER FROM O. D. EASTMAN.

DEAR BRO. HIMES:—I am happy in being permitted to write a line occasionally through the *Herald*, by which I wish to express my strong attachment to God's faithful people. You, and your true yoke-fellows, have sincere friends who will remember you to the Father of mercies with prayer unceasing; and though God may deem it wisdom to suffer the enemies of Christ to triumph for a while over the just, the consolation is a comforting one, that the righteous will soon be redeemed, with everlasting salvation, while "evil doers will be cut off from the land." I have joy in the promise that God will "create new heavens and a new earth, wherein dwelleth righteousness." The tie which binds Christian hearts, like a "three-fold cord," will never be broken.

"O haste, thou morn of glory bright,  
And bring the promised rest;"

give us joy for sorrow—exchange this world of pain for pleasure—bitter for sweetness—rejoicing for death. Soon the conflict will be over, and the Christian's hope be consummated in the kingdom of our Father. I would say to the dear brethren scattered abroad, with whom I have often met, that we are still on this "Isle of the sea," surrounded by its rolling billows. The rocks, shells, and sea-birds, all speak in the most emphatic language, "There is a God." The decaying rocks show signs of age, and all nature sighs, "When will the restitution come?" We often repair, to amuse ourselves, upon some colossal peak, to watch the foaming waves as they come pressing up the side of the island, furiously lashing the rented rocks, then descending from the ledges as some mighty water-fall, bespeaking the power of Him who sits upon his throne in the heavens, ruling the destinies of men, also saying to the raging billows, "Thus far shalt thou go, and no farther, and here shall thy proud waves be stayed." There is much awful grandeur in the mighty deep, which adds charms untold to the reflecting mind of him whose mental eye reaches forth to the unknown future, and meditates on the goodness of God to Adam's fallen race. While we reflect that a groaning creation waits for deliverance, and that this great charnel-house will soon render up its dead, which have fallen unnumbered beneath the briny wave, without a monument to tell where lies their sleeping dust: we can but rejoice that at the fiat of the Almighty the slumbering millions will come forth to receive their just reward. My term as a missionary among this people closes in June. I have taught a school eight months of the year, and hope that much improvement has been made. We have had meetings and a Sabbath school. A few have resolved to be Christians, which gives me much encouragement in my arduous labor. At the "annual meeting" the people presented a vote of thanks for the books you gave them, also to Messrs. G. and C. Merriam, of Springfield, Mass., for Webster's large Dictionary for the school, and to friends in Newburyport for a bell for the meet-

ing house, and a set of Bliss's Outline Maps," which we like very much.

These Islands are a place of resort during the warm season. On Star Island is a small village with a stone church; although not so magnificent as some in your city, yet the God of heaven is pleased to bless even here those of a broken and contrite spirit.

We much desire to see you here during the summer if we remain. We are established in the truth that the coming of the Lord is nigh at hand, and would earnestly beseech all men to prepare for the storm which is gathering, and soon will break in fearful vengeance on a guilty, unbelieving world; for on such it will come as a snare; but blessed will be the pure in heart in that GREAT day. Truly yours in hope.

## EXTRACTS FROM LETTERS.

Bro. HENRY K. BOYER writes from Clearfield, (Pa.), May 1st, 1852.

DEAR BRO. HIMES:—The doctrine of the Second Advent of our blessed Lord near at hand, is taking deep root in the hearts of many, especially amongst the intelligent part of the community. Bro. Boyer has labored with untiring zeal in connection with Bro. Farrar, and their labor has not been in vain in the Lord. Through this region of country the travelling is very difficult sometimes, but like valiant soldiers of the cross they have faced the storms, and thereby the work of the Lord has prospered in their hands. Bro. Farrar has the oversight of the churches in Centre. He is a worthy and faithful brother; the cause in Centre could not do without him. I pray that the Lord may make his way clear for him to remain with the tried flock there. Bro. Boyer's district is Clearfield and Elk. The district of country is too great for one preacher. The brethren in Clearfield ought to be supplied with some one who is able to break unto them the bread of life. They would like to see Bro. Laning once more in their midst. Truly the harvest is great. Yours in hope.

Bro M. L. BENTLEY writes from Manchester, (N. H.), May 5th, 1852.

DEAR BRO. HIMES:—I am happy to inform you of our prosperity. The cause is progressing. Last Sabbath four followed their Lord in the ordinance of baptism. We hope more will soon. We trust by the blessing of the Lord, and the union which now exists among the brethren, to save the cause in this place. We sympathize with you in this time of trial. Our place of worship is *Æolian Hall*, Museum Block, Elm-street.

## OBITUARY.



"I am the resurrection and the life: he who believeth in me, though he should die, yet he will LIVE: and whosoever liveth and believeth in me, will NEVER die."—John 11:25, 26.

DIED, in Hartford, May 5th, JOEL CORNISH, only son of EDWARD and MARY A. WILLIAMS, aged five years and five months. Only four weeks previous, they lost their only daughter, aged one year. Our deeply afflicted friends are now left childless, and very lonely must be their home. The children were very intelligent and interesting, and were beloved by all that knew them. The little boy was kind and affectionate, and seemed to mourn deeply the loss of his little sister, and would often inquire when the Lord would come and bring her to him. May the Lord support these parents by his grace under this very heavy and severe affliction. May they be cheered by the consolation of the blessed hope of the gospel of the resurrection; knowing that their children shall come again from the land of the enemy, clothed with immortal beauty. Our prayer is, that the Lord may come and destroy death, and him that hath power over it.

AARON CLAPP.

It becomes my duty to inform you that CALER SCOFIELD (who is a subscriber to the "*Herald*,") is no more an inhabitant of earth. He departed this life on Sunday, April 25th. He was long afflicted with a dreadful disease, the St. Anthony's dance, which no doubt was the cause of his death.

WILLIAM H. SCUDDER.

DIED, at Cambridgeport, on the 2d inst., Mrs. PHEBE M. BUMPHUS, aged thirty-six years. She was for many years a follower of the meek and lovely Jesus, and looked earnestly for the sign of the Son of man coming in the clouds of heaven. She died in the hope of a glorious resurrection from the dead.

The day is fast approaching,  
When all the dead shall hear  
The archangel's trumpet sounding,  
And from their graves appear.

She too will rise at Jesus' voice,—  
The veil drawn from her eyes,  
Glad that she made the better choice,—  
And meet Him in the skies.

We have not long on earth to live,  
Then let us always try  
To live as we will wish we had,  
When we do come to die.

A FRIEND.

DIED, in Cooper's settlement, Morris township, Clearfield county, Pa., April 13th, 1852, STEPHEN DAVIS BROWN, aged nearly four years, son of Thomas and Susanna Brown. This was a heavy stroke to Bro. and sister Brown, but (having embraced religion about one year and a half ago under the Advent labors), the "blessed hope" sustains. The little child at its early age, (through the influence of preaching and the Sabbath school) was religiously inclined. The parents "sorrow not even as others

who have no hope." A funeral sermon was preached by the writer last Lord's day, from Jer. 31:16, 17.

J. D. BOYER.

DIED, at Rouses Point, N. Y., on the morning of April 1st, 1852, my respected and beloved father, Hon. DANIEL T. TAYLOR, aged seventy-six years. My father was born in New Marlboro' Mass., and in early life removed to Champlain, where he resided for forty years and upwards, filling various offices,—the Judge of the County, &c., and taking an active and prominent part as a writer and disputant in matters of law, politics, and the other public topics of the day. Very many within the circle of his acquaintance will recognize with interest the obituary of one widely known, and whose name, dear to us, is soon to be carved on the tomb. For several years his health has been gradually declining, and within the last one failing very rapidly; medical aid and skill, which was not wanting on his behalf, proving powerless to arrest the insidious progress of his disease, which causing much suffering, accomplished the work of conquest and corruption at last, hurrying him from our presence to the cold and silent grave. And though he was old and full of years, and by sleepless nights and anguish life seemed to him a burden, causing him to wish to depart hence; and though we know that God in thus permitting the enemy for the first time to approach our family circle and take away our head, "hath done all things well," yet, the blow is heavy, and with our hearts sorrow-stricken, we mourn our irreparable loss; and still we mourn in hope. Kind and solicitous as a parent, and not without his keen convictions of the necessity of religion—often betrayed, as in others, by emotions that would burst control—yet he never during his long life embraced Christianity, and until the past winter seemed careless of his eternal interests, and evidently rested in a false hope,—false because wanting its proper antecedents, true repentance, faith, and prayer; but at length mercy and grace prevailed, his attention was awakened, and his mind being thoroughly called to this important subject, penitence, prayer, and a looking to God for pardon, ensued. While in this anxious state, he thus writes: "Dear D:—I am now on the verge of eternity, and have reflected much upon my situation, and upon my former opinion and belief. I may be wrong, and I want now the counsel and opinions of those who have made this subject their study. I would not die with an erroneous belief. Christ's religion is founded in love, and this is a strong evidence of its being divine. I have established prayers," &c. He struggled, but it was hard to emerge from nature's accumulated darkness of seventy-six years into the clear light of the gospel. His disease increasing, and the water gathering on the brain, and producing deliriousness, his mind was weak and wandering, and as my sister writes, "Though he was certainly a penitent, mourning inquirer, he gave no bright evidence of his acceptance with God," yet, he seemed penitent and trusting, frequently calling on God to save him, and affirming that he had given up all things in this world, and was not afraid to die. He continued to sink, till trembling on the shore of the unfathomed gulf, and the spirit in a few minutes to pass away to its Maker, being asked if he was happy in dying, he bowed his head and answered in the affirmative, and then, calm and easy, he breathed his last, leaving on his countenance, mingled with the stamp and seal of death, a pleasant expression, and a smile playing on his lips. My brother, who has unceasingly watched over him for many anxious, weary months, thus writes: "It is a great comfort to us that he died so easy, and looked so happy and quietly at rest when he lay in death. His last and dying expression has great weight on my mind, to hope that in the future it will be well with him." Ministers of Christ who visited and prayed with him, also express strong hopes of his salvation in the blessed kingdom of our soon coming Lord. And O! if it should be that we shall meet him again "on the right hand side of a throne that is bright and white," it will be pleasant indeed; a soul will have been saved from death, and redeemed forever, will add another trophy to the Saviour's love,—another star to his glorious crown. May God grant this, and still bless and comfort my aged and widowed mother, now left alone. He was buried by the Masons, of whom he had for many years been a member, and with their honors. Rev. Mr. Townsend, the Episcopal clergyman from C. arrenceville, C. E., officiating, and delivering a satisfactory discourse from Joel 3d chapter, and first clause of the 13th verse. The kindness of the neighbors and friends during his protracted illness, the constant care of Dr. Dodge, who attended him, and the assistance afforded from all, is remembered, and duly appreciated. May their reward be great in heaven. My father was for many years a constant reader of the "*Advent Herald*," welcoming its appearance as heartily as he did his political papers, and manifesting quite an interest oftentimes in the cause it advocates, of the truth of which his judgment, I am persuaded, was thoroughly convinced. He used to cordially greet Bro. Miller and others at the camp-meetings held in the grove in 1844-5, on the land then owned by him, and at the tent-meeting held in that vicinity last summer, manifested much disappointment at not being able to attend. He loved the voice of prayer in his last days, and with all his faults died at the feet of Jesus, where no sinner was ever lost. But whether his part on the theatre of time was acted well or otherwise, the decisions of the bar of God, before which we must all shortly stand, will soon determine. Let us see to it that the disclosures of that day do not give the lie to all the fond anticipations of time. I cannot better close this unworthy tribute to the memory of my departed sire, than in the solemn, and persuasive language of my brother C:—"During his sickness and death, I have learned a lesson, one that I hope will never be forgotten. It is the folly of putting off a full preparation for a dying hour, and the judgment scenes. May you and I not exhibit in this respect the common weakness of man, but, whatever may be our lot in the brief space of time to come, may we be ready to spend a vast eternity in happiness." Amen. And may God's kingdom come. Amen. Even so, come, Lord Jesus!

D. T. T.



## A Confucian Tract.

The following *queer thing* is a copy of a Tract recently published by the Imperial Academy in China, under the auspices of the present Emperor, having for its object the strengthening of the disciples of Confucius against the designs and religion of the "outside people"—and stating that certain corrupt doctrines have lately appeared, (*i. e.*, those of Christianity,) which have hitherto been unknown in the "Inner Land." The Tract has been translated by Dr. Macgowan, Baptist Missionary in China, and bears the title, "*Caution against the slaughter of Oxen and Dogs.*"

"Persons, who for the sake of their stomachs, desire to have life taken, are guilty of sin; but those who slaughter oxen and dogs, for the gratification of the appetites of themselves and others, are still greater transgressors. Neither of these animals belongs to the class of eatables. Heaven has not authorized their use as food.—Oxen are capable of being employed as substitutes for labor, and dogs keep watch by night, and serve man in this manner; and hence, being serviceable, they ought to be spared and pitied. Why should you kill and eat them? as it is in accordance with reason that they should not be employed as food. Those who eat what heaven does not allow, oppose heaven; and those who eat what reason forbids, wrong reason; to oppose heaven, and wrong reason are very heinous sins. That for the mere gratification of the trifling wants of the mouth and stomach, any should in secret be guilty of offending, is a flagrant transgression, and can not be excused by heavenly principles. By refraining from these articles of food men suffer nothing; and, moreover, the taste is not super-excellent; or if it be so exquisite as you imagine, why should you be guilty of this great crime, this heinous transgression?"

"As for those who slaughter the bovine and canine species, as well as those who cook them or deal in them, they are still more despicable. Any other kind of business may be followed to support one's family. What necessity is there for engaging in this detestable profession, coveting impure gains? No good can come of it. I apprehend that all those who persist in it, will deepen in iniquity and receive heaven's punishment; then repentance will be too late. "Finally; if there were none to kill cattle and dogs, those who wish to eat them would be unable to do so; and if there were none to eat them, dealers and butchers would change their occupation. These two classes are mutual abettors in iniquity. Were they to appreciate this caution aright, they would all become good and perfect. I admonish the age to ponder deeply, and rigidly examine this matter. Drop the butcher's knife, and cease to destroy the lives of cattle and dogs. Deal in something else, instead of coveting the gain of these animals.—Delicate viands are sufficiently numerous; do not hanker after beef and dog's meat. I reiterate the caution, and strenuously admonish against the perpetration of this crime; and if cattle or dogs die, select a suitable spot to inter them. They have passions and a spirit, which can, after death, be affected by favors shown during life.

"High heaven confers favors on the virtuous, and recompenses them with happiness. A SERIOUS ADMONITION."

Dr. M. adds: The Confucian sect does not, like the dissenting Buddhist, forbid the use of all animal food. Everything that has life, in fact, except the above named animals, may be eaten. Cattle are regarded as the right hand of agriculture, and for political considerations their use as food is discountenanced. Penalties against the slaughter of cattle are sufficiently stringent, but never enforced; the cost of beef being a sufficient barrier to its general consumption; and as, malgre such admonitions, cattle die under any circumstances without being served up as food, beef, such as it is, can be had almost at any time. As for the canine family, a mere glance at the mangy race is sickening, so that although dog's hams are considered good eating, they are not often served up on the table. Nor are they ever interred, that I know of; and an exhortation to that effect seems strange, when so many thousand bodies are constantly decomposing above ground in frail coffins, the food, frequently, of the hideous dogs of this country.

It was said of one who preached very well, and lived very ill, "that when he was out of the pulpit, it was pity he should ever go into it; and when he was in the pulpit, it was pity he should ever come out of it." But the faithful minister loves sermons. And yet, I deny not, but dissolute men, like unskilful horsemen, which open a gate on the wrong side, may, by the virtue of their office, open heaven for others, and shut themselves out.

To arrive at perfection, a man should have very sincere friends, or inveterate enemies; because he would be made sensible of his good or ill conduct, either by the censures of the one, or the admonitions of the other.

## Extraordinary Emigration of Gipsies from Hungary.

A people of mysterious origin, inaccessible to civilization, and insensible to all religion, after a repose of four hundred years, has once more grasped the pilgrim's staff to fly beyond the reach of modern legislation, and seek out for itself a new country. Alarmed at the re-organization of the Austrian government in that country, where they have so long enjoyed the immunities of an uninterrupted freedom, they have been for sometime wandering in swarms, in all directions throughout the Austrian monarchy, to seek an outlet into another more friendly land. Accustomed for centuries in Hungary to live apart from the rest of its population, as unmolested dwellers in holes and caves, earning the scanty necessities of life without much exertion, they have found themselves narrowly watched. Averse to, and incensed at this state of surveillance, it has wrought them into an unheard-of and desperate resolve to leave forever their wonted hearths, to seek out once more the ancient country from which, so many centuries ago, they were driven by some unknown power. To see this people in their present impulsive act of emigration is said to be truly wonderful. Like the wild denizens of the forest, enclosed on all sides, they seek an issue out of the frontier-pale of Europe; numbers have penetrated on their pilgrimage as far as the Tyrol, and even Switzerland; Bohemia and Austria Proper swarm with their hordes, and numbers have penetrated southward across the Turkish frontiers. They speak of nothing but their new country, where are no frontiers, no passports, no gendarmes. They say they came from Egypt, and must now return thither. They know not how long is the road, how great the distance to the goal of their desires, but that a great sea lies between them and it. They wander moneyless and without passports, with nothing but the ban of their race stamped, as it were, upon their forehead, their only guide the star Aldebaran in the mighty heavens, and their only object of fear the Austrian gendarmes.

## Good and Bad Food.

## FOOD WHICH MAY BE EATEN.

Lean roasted, boiled or broiled meats,—beef, mutton, and chicken, or turkey, being best. Some kinds of fish, as cod, perch, trout, and oysters; to be broiled, and eaten without much butter—never fried.

Mealy potatoes, and the various other vegetables. Coarse bread, one day old. Rice, tapioca, hominy, cracked wheat, and similar articles, made into a variety of palatable dishes.

Baked apples and pears, apple puddings, peaches, and other fruits, cooked in a variety of ways.

Apple, peach, plum, squash, and other fruit and vegetable pies, made with plain, coarse crust, without much shortening or butter.

Water for drink, or milk and water, or black tea largely diluted with milk. The quantity of drink taken should be small.

## FOOD WHICH MUST NOT BE EATEN.

No greasy, fat or fried food of any kind whatever, not even fried potatoes.

Not too much concentrated food, as meat, eggs, cream, butter, fine bread.

No pork, no oily soups, sausages, eels, smoked, pickled, or salt fish, or meat; no oily seeds or nuts, as walnuts, filberts, almonds, or the like.

No new bread, hot buttered toast, spiced pies with oily crust; no spiced mustard pudding.

Little or no pepper, mustard, spices, vinegar, olive oil, pickles, mixed sauces, gravies, or other stimulants to excite an appetite.

No chocolate, green tea, beer, spirits, tobacco, snuff, cigars.

## Disease Among the Red Men.

The fourth day of July, hallowed by millions of freemen as the natal day of Liberty, is looked back upon by the Sioux Indians of Missouri with dread, for the fourth of July, 1850, the first case of cholera occurred amidst them at Fort Pierre, and it continued to spread until some three or four hundred souls had fallen victims to its ravings. Not only did it mow down the stalwart warriors, and the enduring squaws, but the richest of an Indian's possessions, his herds, were laid waste—cattle feeding on the prairie were suddenly seized with vomiting and purging, and in many instances, indeed in the majority, death ensued after five or six hours from the manifestation of the first symptoms.

What means to allay the fell destroyer had the Red men? None. A council was held, and the entire nation struck camp and separated for various quarters. A portion sought refuge in the mountains, and the remainder journeyed northward. The cholera clung to the skirts of those who were in the mountains and continued its ravages among them. To add still more to their misfortunes, the small pox broke out among them about the same time, and while it ran its course, there were from five to six hundred of their number fell victims to it. The traders did all in their power to alleviate the sufferings about them. They were fortunately well provided with vaccine matter, and it is supposed that no less than fifteen or twenty thousand Indians were vaccinated from the occurrence of the first case. The most frightful panic spread among them of a most malignant form. Neither interest, nor friendship, nor parentage were sufficient bonds to keep them together in this time of affliction. Wives were abandoned by their husbands, parents by their children, and friends by their friends. The cholera, as also the small pox, lingered from July, 1850, to July, 1851, abating in the winter to a considerable extent. In that time numerous children and helpless women, and old men, who had been suddenly abandoned by those who had hitherto supported them, were picked up and taken charge of by the traders.

After the occurrence of the first few cases of the small pox, those Indians who had retired to the north became particularly careful in their intercommunication with strangers. Guards were stationed about their village, whose duty it was to warn all strangers from approaching them, and further, to shoot down

all such as persisted in crossing the line of their encampment. Many Indians of foreign tribes, as well as of the Sioux tribe itself, were murdered for the reason that they disregarded this regulation.

Copway's Am. Ind.

## The Leprosy.

The word "smitten of God," as applied to leprosy, is connected with "stricken;" as if the stroke of leprosy were a direct infliction of God. And, again, how impressive are the expressions, "My wounds stink and are corrupt," "my loins are filled with a loathsome disease," and "there is no soundness in my flesh!" The smell in the ward of a leper hospital, when the wounds are being dressed, is something indescribable: few old students, even, can stand it at first; and many young surgeons are obliged to forego attendance in hospitals in consequence. The sympathy and interest which these wretched beings inspire, combined with a desire to thoroughly investigate the disease, gradually enabled me not only to bear up under the effluvia, but even to dress very offensive sores. In its worst forms it is incurable; and it appears to be a disease which it was never meant that man should be enabled to control. It is only a divine power that can restore the pale loathsome leper and his putrid sores to the beautiful vigor and health of man in a sound state of body. This privilege is not for human science, but remains for the arm that can raise the mouldering carcass from the grave. The three indications of leprosy are a rising or boil, a scab or small tumor, and a bright spot. The native practitioners are able at once to detect the incipient tendency to the disease, even before the symptoms noted are perceptible. The priests of the different Christian denominations, with the rabbis of the Jewish persuasion, and the ulemas and dervishes of the Mohammedan faith, are equally skilled in this respect; they being the chief depositories of medical science at the period when the disease was more rife and common than at the present day.

In early cases of the disease in a household, the person affected is at once isolated from the other members of the family; leeches are applied if there be much local irritation, together with simple dressings; cold water with oiled silk, is invaluable; they always expressed themselves most thankful on its first application. . . . Much can be done for young persons by good diet, pure air, and clean clothing, regard to ablution, and no exposure to vicissitudes of climate, and abstemious regular living—no excesses in any respect to be permitted. (The details of the scientific treatment to which Dr. T. successfully resorted are omitted, as not suited to these columns. He adds:) The disease is rather on the decline latterly in the East; and the regard to sanitary laws, more respect to kindred ties in regard to intermarriages, all tend, I am satisfied, to modify the former virulence of the disease.

QUOTING SCRIPTURE.—A worthy deacon in the town of F— was remarkable for the facility with which he quoted Scripture on all occasions. The divine word was ever at his tongue's end, and all the trivial, as well as important occurrences of life, furnished occasion for quoting the language of the Bible. What is better, however, the exemplary man always made his quotations the standard of action. One hot day, he was engaged in mowing with his hired man, who was leading off, the deacon following in his swath, conning his apt quotations, when the man suddenly sprang from his place, leaving the swath just in time to escape a wasp's nest.

"What is the matter?" hurriedly inquired the deacon.

"Wasps!" was the laconic reply.

"Pooh!" said the deacon, "the wicked flee when no man pursueth, but the righteous are as bold as a lion!" and taking the workman's swath, he moved but a step, when a swarm of brisk insects settled about his ears, and he was forced to retreat, with many a painful sting, and in great discomfort.

"Aha!" shouted the other with a chuckle, "the prudent man foreseeth the evil, and hideth himself, but the simple pass on, and are punished."

The good deacon had found his equal in making application of the sacred writings, and thereafter was not known to quote Scripture in a mowing-field.

CHECK TO COUNTERFEIT BILLS.—The Suffolk Bank has devised a method of checking, to a great extent, the passing of bad money. In their foreign money department there are daily received from the different banks in New England, large numbers of counterfeit bills. These of course are returned as worthless, but before this is done a description is taken of each, together with the name of the Bank from which it was received, and the name of the depositor, which by Bank laws is always placed on the hand of each parcel. On the back of the bill is marked the date, and a reference letter, and the bill is then returned. Should it again be put in circulation, the person who receives it has but to call at the Suffolk Bank, and he can ascertain through whose hands it has passed, and oblige the party to make it good, the record of the Bank being sufficient evidence to force a redemption. In most cases where these counterfeits are put in circulation after once passing through the Suffolk Bank, the emission is accidental. In some cases however the bill is passed knowing it to be worthless, and we know of one instance where a man paid ten times the value of the bill in order to save prosecution.

## The Celestial Sabbath.

The golden palace of my God,  
Towering above the clouds, I see,  
Beyond the cherubs' bright abode,  
Higher than angels' thoughts can be.  
How can I in those courts appear,  
Without a wedding garment on?  
Conduct me, thou Life-giver, there,  
Conduct me to Thy glorious throne,  
And clothe me with thy robes of light,  
And lead me through sin's darksome night,  
My Saviour and my God.

## BOOKS FOR SALE AT THIS OFFICE

NO. 8 CHARDON-STREET, BOSTON.

NOTE.—Under the present Postage Law, any book, bound or unbound, weighing less than two pounds, can be sent through the mail. This will be a great convenience for persons living at a distance who wish for a single copy of any work; as it may be sent without being defaced by the removal of its cover, as heretofore. As all books sent by mail must have the postage paid where they are mailed, those ordering books will need to add to their price, as given below, the amount of their postage. And that all may estimate the amount of postage to be added, we give the terms of postage, and the weight of each book.

TERMS OF POSTAGE.—For each ounce, or part of an ounce, that each book weighs, the postage is 1 cent for any distance under 500 miles; 2 cents if over that and under 1500; 3 cents if over that and under 2500; 4 cents if over that and under 3000; and 5 cents if over that distance.

## BOOKS PUBLISHED AT THIS OFFICE.

THE ADVENT HARP.—This book contains Hymns of the highest poetical merit, adapted to public and family worship, which every Adventist can use without disturbance to his sentiments. The "Harp" contains 454 pages, about half of which is set to choice and appropriate music.—Price, 60 cts. (9 ounces.)

POCKET HARP.—This contains all the hymns of the former, but the music is omitted, and the margin abridged, so that it may be carried in the pocket without encumbrance. Price, 37½ cts. (5 ounces.)

WHITING'S TRANSLATION OF THE NEW TESTAMENT.—This is an excellent translation of the New Testament, and receives the warm commendations of all who read it.—Price, 75 cts. (12 oz.)

ANALYSIS OF SACRED CHRONOLOGY: with the Elements of Chronology; and the Numbers of the Hebrew text vindicated. By Sylvester Bliss.—322 pp. Price, 37½ cts. (6 oz.)

FACTS ON ROMANISM.—This work is designed to show the nature of that vast system of iniquity, and to exhibit its ceaseless activity and astonishing progress. A candid perusal of this book will convince the most incredulous, that Popery, instead of becoming weakened, is increasing in strength, and will continue to do so until it is destroyed by the brightness of Christ's coming. Price (bound), 25 cts. (5 oz.)

THE RESTITUTION, Christ's Kingdom on Earth, the Return of Israel, together with their Political Emancipation, the Beast, his Image and Worship; also, the Fall of Babylon, and the Instruments of its overthrow. By J. Litch.—Price, 37½ cts. (6 oz.)

DEFENCE OF ELDER J. V. HIMES: being a history of the fanaticism, puerilities, and secret workings of those who, under the garb of friendship, have proved the most deadly enemies of the Second Advent cause. Published by order of the Chardon-street Church, Boston.—283 pp. Price (thin covers), 25 cts. (4 oz.)

ADAM'S TRACTS (bound).—Vol. I.—This contains thirteen small tracts, and is one of the most valuable collections of essays now published on the Second Coming of Christ. They are from the pens of both English and American writers, and cannot fail to produce good results wherever circulated.—Price, 25 cts. (3 oz.)

The first ten of the above series, viz. 1st, "Looking Forward," 2d, "Present Dispensation—Its Course," 3d, "Its End," 4th, "Paul's Teachings to the Thessalonians," 5th, "The Great Image," 6th, "If I will that he tarry till I come," 7th, "What shall be the sign of thy coming?" 8th, "The New Heavens and Earth," 9th, "Christ our King," 10th, "Behold He cometh with clouds,"—stitched, 12 cts. (2 oz.)

ADVENT TRACTS (bound).—Vol. II. contains—"William Miller's Apology and Defence," "First Principles of the Advent Faith," with Scripture Proofs," by L. D. Fleming, "The World to come! The present Earth to be Destroyed by Fire at the end of the Gospel Age," "The Lord's coming a great practical doctrine," by the Rev. M. A. Brock, M. A., Chaplain to the Admiralty, "Glorification," by the same, "The Second Advent introduced by the New Testament," "A Letter to the Rev. Dr. Raffles on the subject of his Jubilee sermon," "The Duty of Prayer and Watchfulness in the Prospect of the Lord's coming." In these essays a full and clear view of the doctrine taught by Mr. Miller and his fellow-laborers may be found. They should find their way into every family.—Price, 33½ cts. (6 oz.)

The articles in this vol. can be had singly, at 4 cts each. (Part of an ounce.)

KELSO TRACTS.—No. 1.—Do you go to the prayer-meeting?—50 cts per hundred. No. 2.—Grace and Glory.—\$1 per hundred. No. 3.—Night, Day-break, and Clear Day.—\$1 50 per hundred.

BOOKS FOR CHILDREN.

THE BIBLE CLASS.—This is a pretty bound volume, designed for young persons, though older persons may read it with profit. It is in the form of a conversation between a teacher and his pupils. The topics discussed are:—1. The Bible. 2. The Kingdom. 3. The Personal Advent of Christ. 4. Signs of Christ's coming near.—Price, 25 cts. (4 oz.)

## GREAT COUGH REMEDY!

Ayer's Cherry Pectoral,

FOR THE CURE OF

Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

THIS invaluable remedy for all diseases of the throat and lungs, has attained a celebrity from its remarkable cures, never before equalled by any other medicine. Other preparations have shown themselves palliatives, and sometimes effected notable cures, but none has ever so fully won the confidence of every community where it is known. After years of trial in every climate, the results have indisputably shown its mastery over this dangerous class of diseases, which could not fail to attract the attention of physicians, patients, and the public at large. See the statements, not of obscure individuals, and from far distant places, but of men who are known and respected throughout the country.

The widely celebrated Surgeon, Dr. Valentine Mott, of New York city, says:

"It gives me pleasure to certify the value and efficacy of Ayer's Cherry Pectoral, which I consider peculiarly adapted to cure diseases of the throat and lungs."

Dr. Perkins, the venerable President of the Vermont Medical College, one of the eminently learned physicians of this country, writes that the Cherry Pectoral is extensively used in his section, where it has shown unmistakable evidence of its happy effects upon pulmonary diseases.

The Rev. John D. Cochrane, a distinguished clergyman of the English Church, writes to the proprietor from Montreal, that "he has been cured of a severe asthmatic affection, by Cherry Pectoral." His letter at full length, may be found in our Circular, to be had of the Agent, and is worth the attention of asthmatic patients.

The following letter is from the well-known Druggist at Hillsdale, Mich., one of the largest dealers in the State, and this case is from his own observation:

"Dear Sir:—Immediately on receipt of your Cherry Pectoral, I carried a bottle to an acquaintance of mine who was thought to be near his end with quick consumption. He was then unable to rise from his bed, and was extremely feeble. His friends believed he must soon die, unless relief could be obtained for him, and I induced them to give your excellent medicine a trial. I immediately left town, I took a bad cold, accompanied by a severe cough, and made use of many medicines without obtaining relief. I was obliged to give up business, frequently raised blood, and could get no sleep at night. A friend gave me a bottle of your Cherry Pectoral, the use of which I immediately commenced according to directions. I have just purchased the fifth bottle, and am nearly recovered. I now sleep well, my cough has ceased, and all by the use of your valuable medicine."

"There are other cases within my knowledge, where the Cherry Pectoral has been singularly successful, but none so marked as this. Very truly yours, G. W. UNDERWOOD."

HEAR THE PATIENT.

"Dr. J. C. Ayer, Lowell.—Dear Sir:—Feeling under obligations to you for the restoration of my health, I send you a report of my case, which you are at liberty to publish for the benefit of others. Last autumn I took a bad cold, accompanied by a severe cough, and made use of many medicines without obtaining relief. I was obliged to give up business, frequently raised blood, and could get no sleep at night. A friend gave me a bottle of your Cherry Pectoral, the use of which I immediately commenced according to directions. I have just purchased the fifth bottle, and am nearly recovered. I now sleep well, my cough has ceased, and all by the use of your valuable medicine."

"I hereby certify that the above statement of my wife is in conformity with my own views of her case, and her cure by Ayer's Cherry Pectoral. JOSEPH DEAN."

"The above-named Joseph Dean, and Julia, his wife, are personally known to me, and implicit confidence may be placed in their statement. SAMUEL C. VAN DERWENT, Pastor of the Baptist Church."

Prepared by JAMES C. AYER, Chemist, Lowell, Mass., and sold by S. W. Fowler, Boston; Brown & Fiske, Salem; W. F. Phillips, Newburyport; W. R. Preston, Portsmouth; Durgin & Co., Portland; Cushing & Black, Augusta; G. W. Emerson, Bangor; W. O. Poor, Belfast; Allison & Gault, Concord; J. A. Perry, Manchester; James Green, Worcester; H. Brewster, Springfield; Lee & Butler, Hartford; Lee & Osmond, Norwich; C. S. Gorham, New Haven; W. E. Bissell, Norwalk; Balch & Son, Providence; E. Thornton, West Bedford; L. Clapp, Pawtucket; J. T. Hall, Plymouth; T. A. Peck, Burlington; J. C. Montpelier; H. Wardner, Windsor; and by all druggists everywhere. [17-3m]



## THE ADVENT HERALD.

BOSTON, MAY 22, 1852.

THIRTEENTH ANNUAL MEETING  
OF  
Adventists in General Conference.

The Conference will be held in HARTFORD, Ct., commencing Tuesday, June 8th.

During the Conference, discourses on important questions connected with our faith and duties, may be expected. Also, information of the state of the cause in different parts of the country, will be communicated by the brethren in attendance.

The coming Conference promises to be one of much interest. The deep feeling manifested by the brethren from whom we have heard, in view of the vast work spread out before the servants of Christ, is encouraging. The "harvest truly is plentiful," but the laborers are few. The Macedonian cry comes from every direction. Help is needed,—called for,—prayed for; and yet many of God's servants, whose energies are already wholly employed, are compelled to turn away from the cries that continually reach them. What can—what shall be done, to furnish the destitute with the bread of life? A wise and harmonious consideration of this subject, involving a cordial and active co-operation between pastors and evangelists in building up the churches in the faith and holiness of the gospel, would prove a great blessing to the churches themselves, and enable them in turn to extend more widely the knowledge of the truth to the destitute.

In the meantime we express the hope, that brethren will give the subject that close and serious attention which it demands, and that there will be a general representation from all parts of the country.

## To Correspondents.

BRO. BLISS.—I. Are there any writers on prophecy who place the crucifixion of our Lord as late as A. D. 39? ANS.—There are none.

2. In Dan. 9:25, we read that "in the midst of the week he shall cause the sacrifice and the oblation to cease," and these, of course, virtually ceased when Jesus died on the cross as a sacrifice for sins. As the phrase,—"the midst"—does not always mean exact middle, are there any texts in which it means near the commencement? ANS.—There are none. The Hebrew word will not bear such an application.

3. In your "Chronology" the cross is placed A. D. 31. What are the principal objections which bear against its being placed in A. D. 39? ANS.—1. The absence of any evidence placing it there.

2. The contradiction of the wonderful astronomical, chronological, and historical coincidences which show beyond the shadow of controversy, that the 7th of ARTAXERXES was in B. C. 457, 8, that the birth of CHRIST was B. C. 4, 5, that the 30th year of CHRIST was 483 years from the 7th of ARTAXERXES, that the crucifixion was in A. D. 31, and that that was the point of time in the last week, when the sacrifice and oblation should cease. These coincidences you will find more clearly stated in my "Analysis of Sacred Chronology" than I can here give them. They will be fully satisfactory to all who have a sufficient knowledge of chronological reasoning, and the nature of the evidence requisite to establish a chronological point, to appreciate the argument. We are happy to see that you do appreciate it, and to learn by your hint that you inquire for the satisfaction of others. The chart to which you make reference has been received and examined. All that we see on it are lines and figures. There is no argument or data, sent in connection with it, to show why the lines terminate at one place more than at another, and therefore we fail to see why they are supposed to terminate at the times given. It is easy to mark out lines, and put figures to them; but not so easy a thing to demonstrate chronologically the dates of epochs, the commencement and end of periods, &c.

4. If the "seventy weeks" of Dan 9th do not commence in the 20th of ARTAXERXES, how can the 2,300 days begin at the same time with them, and yet terminate in the future? [ANS. They cannot.] Must we not from henceforth consider that they have different starting points? ANS.—Yes. J. M. ORRICK.

Wm. Hovitzes—Your former communication appeared to be sufficiently explicit, i. e., your meaning was clearly expressed. Your present article only re-affirms what we have already replied to. The nature and character of Christ is one of those settled questions, for the discussion of which the Herald was not originated. And we cannot open our columns to controversial articles which deny his pre-existence.

## "Youth's Guide."

CONTENTS OF THE MAY NO.

Life of Richard Bakewell. Henry and Charles, or "The Ten Rules. Two Courses" Illustrated. Little Ella. Sagacity of the Elephant. Politeness and Courtesy. The Temperance Boys. George and the Jack-knife. The Ungrateful Son. Alfred and his Shilling. The Church-yard Beetle. A Hindoo Fable. An Example for Boys. The Difference. Enigmas, Puzzle, &c. &c.

TERMS (variably in advance).

Single copies ..... 25 cts. a year.  
Twenty-five copies (to one address) ..... 5 00  
Fifty copies ..... 9 00

BRO. D. I. ROBINSON writes from New York, May 14th: "My health is much improved, though not fully recovered. I can preach once or twice on the Sabbath, when the weather is good. It does not hurt me so much to preach as it does to converse. I feel much indebted to God for his mercy, for most of my help has been in answer to prayer. I feel next indebted to friends for their kindness, and sympathy, and prayers, but especially to the family of Bro. R. Berry, of Portsmouth, N. H., and to the family of Bro. Osler, of Salem, Mass., who bestowed upon me every possible attention during the four weeks that I was laid up at each of their houses. May the blessing of the God of mercy be on them, and on those in other places who have greatly helped and entertained us."

## BIBLE BURNING IN IRELAND.

At the Mayo assizes, John Syngian Bridgman, otherwise John Saint John, or Brother John, a monk of the order of St. Francis, was tried for burning a copy of the authorized version of the Scriptures. The indictment stated, that Bro. John, in committing the sacred volume to the flames, stigmatized it as the word of the devil—the devil's book—Luther's Bible, &c. After the examination of witnesses, and the addresses of counsel, the judge delivered the following charge to the jury:

"I am anxious that this case should be confined within the limits required by the law, and shall state to you what that law is. It is for you to say whether those charges have been proved or not, and whether you are satisfied that he said he was not burning the Word of God, but the word of the devil, and whether the words were applied to the authorized version of the Holy Scriptures, and whether the burning of that book is consistent with the reverence due to that version of the Scriptures authorized by the law of the land. In this case he is indicted for burning the authorized version, but the offence is equally applicable to any other version of the Scriptures, whether it be the Douay Bible, or the Rheims Testament, and the words used would be blasphemous against either version, as showing a want of reverence for the Scriptures, because it is not the version of the Scriptures which will warrant the commission of such an offence. It is not because fallible men cannot agree upon a translation of a portion of the Scriptures that they are to be treated with this want of reverence—that because it is not a particular translation it shall be treated with such vilification. Is it to be held that when the law of the land sanctions a certain version, and calls it the authorized version, it is to be said that any man, be his opinions what they may, shall pour contempt on it, and thus be guilty of a violation of the law? Is he to be at liberty to throw that book into the fire, and say that he shall vilify that book which the law has sanctioned? It has been said to you that this act must be done with intent, and on that the law is clear—every man is presumed to understand the consequences of his own acts. If a man can throw a book into the fire, whether it be the Douay Bible, or the authorized version, and if you believe that he did not intend any contempt, then you should acquit him; but if you believe that he did burn the book, and make use of the language, it will be your duty to find him guilty."

The jury, after about half an hour's deliberation, returned a verdict of guilty. The Government counsel then arose and stated to the Court, that he did not wish to press for any punishment in this case, the object being to put a stop to such acts. The judge was glad to hear this declaration, and after a brief address to the prisoner, pronounced the following sentence: "To give bail, himself £20, and two sureties in £10 each, to keep the peace and good behavior to all her Majesty's subjects for seven years, and to come up for judgment when called upon, getting ten days' notice."

The indictment of "Brother John" seems to have greatly disturbed the irascible editor of the Dublin Tablet, who, in the next issue of his paper, delivered himself of the following specimen of Romish amiability:

"One of the tricks of the seducers is with a book which they call the Bible; an heretical work, issued by heretical authorities, condemned by the Church, and no more the word of God than the Koran is the word of God—we mean, of course, the treatise upon which Catholic jurors and witnesses are sworn in courts of justice. The pretence is that this book is the Word of God, and when to these poor people what they suppose to be the Word of God is brought them by the canting varlets who seek to entrap them, the veneration for the supposed holiness of the book becomes, or may become, a step to further mischief. It is necessary, therefore, and a duty for the clergy, to root out this prejudice, and to convince the people that what the Bible-readers distribute with their soap is not a holy book, but an heretical book; and they would fail grievously in their duty if they did not take some means to this end. The means taken at Ballinrobe, it seems, were to burn the heretical volume, and for this act the monk who officiated in the *auto da fe* was summoned by the Scripture-readers before the magistrates to answer two charges—first, that of 'burning a copy of the New Testament'; secondly, that of 'profanely scoffing at the Holy Scriptures.' Now, we really don't want to have these questions of mutual annoyance discussed in the Tablet, if the Scripture-readers would give us leave to be silent upon them; but we must say that, if Brother John, the defendant in that suit, was guilty of an offence, the present writer is equally an offender. He has burned a Protestant Bible, and is prepared to burn a thousand more, if he can gratify his taste economically, and he heartily wishes that the whole seed, breed, and generation of them was extirpated, except, perhaps, a stray copy in a collector's library, as you sometimes find a copy of Jacob Boehmen's narrative of the spiritual illumination that fell upon him from the reflection of the sun upon a pewter plate. If an odd volume of the Protestant Bible took its place beside Jacob's aforesaid folio, we would not quarrel with it; but in the present state of the book market, we decidedly consider it, and are prepared to deal with it, in all proper ways, as an objectionable book. Having, as we fancy, set an example to Bro. John in this particular, we are quite ready to follow his example in another. If the Bible-readers and other people of that demoralized, though respectable class, respect the consciences of the poor, it is not either our wish or our taste to speak offensively of what any other man reverences; but when a bribing Bible-reader brings Brother John to the sessions, and the magistrates, espousing the quarrel, send Brother John to the assizes for protecting the faith of the poor, we beg leave perfectly to associate ourselves with Brother John in this particular; to scoff at the book which he scoffed at, and to pronounce it—what it is—not the book of God, not the Holy Scriptures, but a book put together and there circulated by some of the most active friends and servants of the fire king; in other words, 'the book of the devil.' We say this, as Brother John said it, not to insult any one, but to impress on the minds of some ignorant readers a fact it is desirable they should remember, and to confirm and uphold Brother John in his laudable endeavors to teach the truth to the poor."

THE TRIAL will probably commence next Monday, the 24th inst. We hope those depended on as witnesses will bear it in mind, and all those who have knowledge of matters that may be of use in the case. Call, for further direction, at JONES & Sisson, Westminster-street, Providence, nearly opposite the Museum.

## NEW WORK.

The following notice announces a forthcoming history of the Bonaparte family, which if truthful and impartial as it is presumed to be, will fill a place, not filled by any work extant.

## The Napoleon Dynasty;

The History of the Bonaparte Family.

BY THE BERKELEY MEN.

Contents.

1. Origin of the Bonaparte Family.
2. Italy—Corsica.
3. Carlo and Letitia.
4. Napoleon—Emperor.
5. Josephine—Empress.
6. Maria Louisa.
7. Joseph—King of Naples and Spain, and Jollia Clary.
8. Lucien—the Scholar and Prince, Christine Boyer and Madame Juberthon.
9. Louis—King of Holland and Hortense Beauharnais.
10. Jerome—King of Westphalia, Frederica of Wurtemberg.
11. Eliza Bonaparte—Duchess of Tuscany—Pascal Bacchiocchi.
12. Pauline—Princess Borghese and the Prince Borghese.
13. Caroline—Queen of Naples and Marshal Laturat.
14. Cardinal Fesch—Brother of Madame Letitia.
15. Eugene Beauharnais—Viceroy of Italy.
16. Young Napoleon—King of Rome.
17. Louis Napoleon—President of France.

A Bonaparte again rules France. No complete history of this wonderful family has ever been written, until this work, which is intended to supply the deficiency. It is derived from the most authentic materials, some of which have been obtained from private sources in this country and Europe, exclusively for this work. It is prepared by several literary men of ability and taste, and embellished by eighteen fine portraits of the Bonapartes. It embraces a full, brilliant, and authentic life of LOUIS NAPOLEON, PRINCE PRESIDENT.

P. S. NOW IN PRESS, in one handsome octavo volume of about 500 pages. Price, \$2; and will be issued very soon by CORNISH, LAMPORT & CO., Publishers, No. 8 Park Place. New York, April 22d, 1852.

SOUTHVILLE.—We gave three lectures in this little village on Sunday last to full houses. We had a very kind reception, and the audiences (many of which were unacquainted with the views of Adventists,) heard with candor, and expressed a wish to hear further on the subject. There will be Advent preaching there again on the 30th inst. It is hoped that the brethren in the vicinity will attend.

We are indebted to the brethren in Westboro' for sympathy and aid in this meeting. They seem to have the missionary spirit, and are doing something to extend the cause.

Gen. Jackson's Religion.—"I have prepared an humble depository for my mortal body, beside that wherein lies my beloved wife, where, without any pomp or parade, I have requested, when my God calls me to sleep with my fathers, to be laid—for both of us there to remain until the last trump sounds to call the dead to judgment, where we, I hope, shall rise together, clothed with that heavenly body promised to all who believe in our glorious Redeemer, who died for us that we might live, and by whose atonement I hope for a blessed immortality."

BRO. G. W. BURNHAM writes from Hartford, Ct., May 17th:—"I have spent two Sabbaths very pleasantly here. The church of Bro. Fassett's charge are united and prospering. They remember him with deep interest at the throne of grace. May God restore him to health and to them. By request of the church in North Scituate, I appoint to be there the second Sunday in June."

"The Spiritual Telegraph," devoted to the Illustration of Spiritual Intercourse. Published by Charles Partridge, No. 3 Courtland-street, New York. Terms, \$1 50 per annum.

This is a handsomely printed, and ably written paper devoted to the new developments, respecting which we have a theory at variance with that advocated in this new paper.

MARRIED, in Lynn, Mass., May 13th, by Elder L. Osler, Elder J. P. FARRAR, of Mason, N. H., to SARAH E. RICHARDSON, of Lynn, Mass.

BRO. O. R. FASSETT is still unable to preach, but he is slowly improving. He is on a visit among his friends in Attleboro'.

Letters from BRN. C. B. TURNER and N. SOUTHARD inform us that they are somewhat better, and that they will return home soon.

S. J. M. M.—No. 19 received.

## THE ADVENT HERALD.

This paper having now been published since March, 1850, the history of its past existence is a sufficient guaranty of its future course, while it may be needed as a chronicle of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy; in which the Kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time, and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the Herald—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature. 3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 28, 1845; and which are in brief—

- I. The Regeneration of this earth by Fire, and its Restoration to its Eden beauty.
- II. The Personal Advent of CHRIST at the commencement of the Millennium.
- III. His Judgment of the Quick and Dead at his Appearing and Kingdom.
- IV. His Reign on the Earth over the Nations of the Redeemed.
- V. The Resurrection of those who sleep in Jesus, and the Change of the Living Saints, at the Advent.
- VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.
- VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.
- VIII. The bestowment of Immortality, (in the Scriptural, and not the secular use of this word,) through CHRIST, at the Resurrection.
- IX. The New Earth the Eternal Residence of the Redeemed.
- X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "quickly." "The second woe is past; and behold the third woe cometh quickly."—Rev. 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak; and let us reverently listen to their enunciations.

## Works for Sale at this Office.

"The Harp on the Willows. Remembering Zion, Farewell to Egypt, the Church in the House, the Dew of Hermon, and Destination of the Jews. By the Rev. James Hamilton, of London. From the forty-fifth London edition."

"Life in Earnest. Six Lectures on Christianity and Ardor. By the Rev. James Hamilton."

"The Happy Home: affectionately Inscribed to the Working People, by the Rev. J. Hamilton. With illustrations."

"The Mount of Olives, and other Lectures on Prayer. By the Rev. James Hamilton. Fifth edition."

"Thankfulness; and other Essays. By the Rev. James Hamilton."

"Practical Reflections on the Advent. By the Rev. Hugh White, A. M., Curate of St. Mary's Parish. Second American, from the sixth Dublin edition."

"Meditations and Addresses on the Subject of Prayer. By the Rev. Hugh White, A. M."

"A Method of Prayer, with Scripture Expressions, proper to be used under each head. By Matthew Henry."

"The Commandment with Promise. By the Author of 'The Last Day of the Week.' With illustrations."

All of the above works are published by Robert Carter & Brothers, 285 Broadway, New York.

## Appointments, &amp;c.

NOTICE.—As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening, or they cannot be inserted until the following week.

I will preach in Lewiston, Sabbath, May 30th; Toronto, 31st; Rough, June 1st—Bro. Pearce, of Roughville, will please meet me in Toronto, and appoint a meeting where he pleases.

F. M'WILLIAMS.

The name of Bro. S. W. Thurber was attached to the above appointments last week through mistake.

Bro. D. W. Sornberger will preach in Clarenceville, C. E. (as the brethren may appoint), Sunday, May 23d; Hatley, Sunday, June 6th; Eaton, Sunday, June 13th.

Bro. D. Churchill will attend a conference at Corinna Mills, Me., to commence June 5th, and continue over the Sabbath.

I will preach at Castleton, 27th; Low Hampton, N. Y., Sabbath, 30th; Greenfield, June 3d; West Troy, 4th; Albany, Sabbath, 6th.

N. BILLINGS.

Bro. F. H. Berick will preach in Hallowell, Saturday evening and Sunday, 22d and 23d; Augusta, Saturday evening and Sunday, 29th and 30th.

Bro. G. W. Burnham will preach in Springfield, Mass., Sunday, 23d; Providence, R. I., Sunday, 30th.

Bro. A. Merrill will preach in Athens, (or where Bro. Camp may appoint), Sabbath, May 23d.

I will preach in Providence, R. I., Sunday, May 23d. J. V. H.

Bro. W. Burnham will preach in Hopeville, R. I., Sunday, 23d.

Bro. P. Hawkes will preach in Fitchburg Sabbath, May 23d.

CHAS. W. PERKINS' Post-office address is Milton Mills, N. H. W. H. EASTMAN'S " " Whitefield, N. H. I. E. JONES' " " Perry's Mills, Champlain county, N. Y.

## BUSINESS DEPARTMENT.

## Business Notes.

A. Hubbard—We cannot tell why your Youth's Guide for May was not received—it was duly mailed. You have paid No. 67.

B. Colby—The \$1 pays for your two copies of the C. H. to No. 60—end of last volume.

M. B. Wages—\$2 were credited on the Herald, 50 cts. for two copies of the Y. G., and the balance in tracts and postage.

F. Aze—Have sent the books in Bro. Litch's bundle to Philadelphia. The postage on the First Principles and Tract for 1852 is one cent per copy, which you see would be more than it will cost to get them at Philadelphia.

J. Peck, Irasburgh, Vt.—Sent you tracts by mail the 15th.

H. L. Hastings—Sent you books the 18th by Gardner & Bradford.

J. Kiley—Your bundle of Herald for Truro has been left at Wiliston's, No. 4 Clinton-st. When last week's bundle was carried, the previous one had not gone.

J. Turtton—We learn that Moody's Testament is for sale in most of the bookstores in England; the one in this country is a reprint of that. We presume you could obtain it there on better terms than to have it sent from this country.

## FOR THE DEFENCE.

Previous donations	357 07
Wm. Cook	1 00
John Slater	3 00
T. S. Howe	1 00
R. Atkinson	1 00
F. Fairbanks	1 00
E. Walker	2 00

## The Advent Herald.

TERMS—\$1 per volume, of twenty-six numbers, if paid in advance. If not paid till after three months from the commencement of the volume, the paper will be \$1 12 1/2 cts. per volume, or \$2 25 cts. per year. \$5 for six copies—to one person's address. \$10 for thirteen copies. Single copy, 5 cents. To those who receive of agents without expense of postage, \$1 25 for 25 Nos.

For Canada papers, when paid in advance, \$1 20 will pay for six months to Canada East, and \$1 30 to Canada West, or \$1 will pay for 22 Nos. to the former, or 20 Nos. to the latter.

Where we are paid in advance we can pay the postage in advance to the line—20 cents for six months to Canada East, and 30 cents for six months to Canada West. Where the postage is not paid in advance, it is 1 cent on each paper to Canada East, and 2 cents to Canada West, which added to the price of the vol. \$1 12 1/2 at the end of six months, brings the Herald at \$1 38 to Canada East, and \$1 63 to Canada West.

ENGLISH SUBSCRIBERS.—The United States laws require the prepayment of two cents postage on each copy of all papers sent to Europe up to the English West Indies. This amounting to 32 cents for six months, or \$1 in a year, it requires the addition of 2s. for six, or 4s. for twelve months, to the subscription price of the Herald. So that 6s. sterling for six months, and 12s. a year pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., London.

## Agents of the Advent Herald.

Albany, N. Y.—D. Duesler, No. 5 North Pearl-street.	Lowell, Mass.—J. C. Downing.
Auburn, N. Y.—H. L. Smith.	L. Hampton, N. Y.—D. Bosworth.
Buffalo, " " W. M. Palmer.	Morrisville, Pa.—Saml. G. Allen.
Cincinnati, O.—Joseph Wilson.	New Bedford, Mass.—H. V. Davis.
Clinton, Mass.—Dea J. Burditt.	Newburyport, " Dea J. Pearce.
Danville, C. E.—G. Bangs.	New York City—W. Tracy, 246 Broome-street.
Dunham, " D. W. Sornberger.	Norfolk, N. Y.—Elder B. Webb.
Durham, " J. M. Orrick.	Philadelphia, Pa.—J. Litch, 704 North 11th street.
Derby Line, Vt.—S. Foster, Jr.	Portland, Me.—Wm. Pettigill.
Detroit, Mich.—J. Armstrong.	Providence, R. I.—A. Pierce, 88 Water-street.
Eddington, Me.—Thos. Smith.	Rochester, N. Y.—Wm. Busby, 215 Exchange-street.
Farmham, C. E.—M. L. Dingley.	Salem, Mass.—L. Osler.
Glenville, N. S.—S. S. Elias.	Toronto, C. W.—D. Campbell.
Hallowell, Me.—I. C. Wellcome.	Waterloo, Sheffield, C. E.—R. Homer, N. Y.—J. L. Clapp.
Hartford, Ct.—Anson Clapp.	Worcester, Mass.—J. J. Bigelow.
Hevelton, N. Y.—W. D. Ghoshin.	
Homer, N. Y.—J. L. Clapp.	
Lockport, N. Y.—H. Robbins.	

## Receipts from May 11th to the 18th.

The No. appended to each name below, is the No. of the Herald to which the money credited pays. By comparing it with the present No. of the Herald, the sender will see how far he is in advance, or how far in arrears. No. 554 was the closing No. of last year. No. 550 is to the end of the first six months of the present year; and No. 506 is to the close of this year.

H. Haskall, 580; Eliza Parker, 586; Mrs. A. Hoed, 588; J. T. Dickson, 597; A. Holland, 601; P. Baker, 602; O. Shirley, 586; J. Corl, 591; Mrs. W. Fry, 600; W. J. Churchill, 588; W. Barker, 598; R. Gammack, 595; J. Lawrence, 570; J. Clifford, 588; Elder A. Rollins, 560; F. Fox, 586; M. J. Clough, 599; D. A. Forbes, 585; M. Walcotts, 599; H. A. Butterfield, 590—transferred to J. Thomas Jr.—77 cts. due July 1st—each \$1.  
P. F. Green, 612; D. Hozarth, 594; J. Adams, 606; A. Cole, 638, and Y. G.; R. Atkinson, 639; D. Taylor, 604; J. D. Shumway, 600, and two copies Y. G.; H. B. Gilbert, 573; S. Wack, 612; John Shatter, 612; C. Whipple, 612; S. Goodnow, 586; E. Ford, 612—books sent—each \$2.  
G. Hozarth, 600; H. Marshall, 638; S. S. Howe, 586—each \$3. J. Richards, 560—85. H. Flower, 573—37 cts. E. Ellis, 580—\$1 77. Z. Hunt, 528—\$1 80. C. O. Taylor, 573—50 cts.





LUKE 9: 20-30

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. IX.

BOSTON, SATURDAY, MAY 29, 1853.

NO. 22. WHOLE NO. 576

THE ADVENT HERALD  
IS PUBLISHED EVERY SATURDAY  
AT NO. 8 CHARDON-STREET, BOSTON,  
(Nearly opposite the Revere House.)  
JOSHUA V. HIMES,  
PROPRIETOR AND EDITOR.

ALL communications, orders, or remittances for this office, should be directed (post paid) to J. V. HIMES, Boston, Mass. Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.

\* \* For terms, &c., see last page.



(For the Herald.)

## WEeping MAY ENDURE FOR A NIGHT.

Weeping endures: for sin and woe,  
And curse, have blighted all below:  
Weeping endures: for death and pain  
O'er earth in wailful triumph reign.

Weeping endures: for o'er the land  
Darkness is stretched his shadowy hand,  
And earth is robed in gathering gloom,  
Deep as the clouds that shade the tomb.

Weeping endures: no golden light  
Is glittering on the distant height—  
For mists of twilight, cold and chill,  
Still hover round each joyful hill.

Weeping endures: and shall—until  
The burdened heavens the Lord reveal!  
Weeping endures: but it shall end  
When Christ in glory shall descend!

Weeping endureth for a night:  
But soon the morning's glorious light  
Shall banish sorrow, tears, and gloom,  
For in the morning joy shall come.

H. L. H.

From the London "Quarterly Journal of Prophecy."

## Genesis.

(Continued from our last.)

Vs. 20-25.—"And God said, Let the waters bring forth abundantly, the moving creature that hath life (*lit.*, let the waters make to creep the creeping thing, soul of life, *i. e.*, that has life in it); and fowl that may fly above the earth on the open firmament of heaven; (*lit.*, and let fowl fly upon or above the earth on the face of the expanse of the heavens.) And God created great whales (*lit.*, the great sea-monsters), and every living creature that moveth (or creepeth), which the waters brought forth abundantly after their kind, and every winged fowl (*lit.*, every fowl of wing) after his (its) kind; and God saw that it was good. And God blessed them, saying, Be fruitful and multiply, and fill the waters in the seas, and let the fowl multiply on the earth. And the evening and the morning were the fifth day. And God said, Let the earth bring forth the living creature (*lit.*, the soul of life), after his kind, cattle and creeping thing, and beast of the earth, after his kind; and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind. And God saw that it was good."

We have seen the creation of vegetable life, we have now to mark that of animal life. We are now climbing upwards in the scale of being, yet each step is a distinct one. There is no confusion nor intermingling with each other. The rock does not gradually become a vegetable, and the vegetable gradually pass into an animal. No. There is entire separation in each class, and at every step the fiat of the Creator must come in. They cannot, by any innate power, or intermixture of species or development of latent power or capacity create or produce each other. The stone remains the stone, however rough, and the gem remains the gem, however precious. The tree remains the tree, neither passing downwards into something less, nor upwards into something higher. The flower abides the flower, neither casting off its petals and shrinking into a clod, nor expanding its blossoms into the plumage of the dove or the eagle. On each, God has imprinted the law of its kind, which it cannot pass nor annul.

God first created, then he arranged, then he enlightened, then he divided, then he clothed, then he regulated time; now he proceeds to people the earth. Up to this time it might be fair and goodly, but it was unpeopled. No life was to be found on it. Now it is to be peopled by what are called "things having a soul of life," or living soul. The inanimate creation had been completed, the animate must now be proceeded with. In this the order of procedure is

first, the creatures belonging to the sea; second, those belonging to the air; third, those belonging to the earth. This was the order in which these three parts or regions of creation were prepared, and so the same order is preserved when providing inhabitants for them.

1. *The creatures of the sea.*—These we know are the lowest in the scale of creation, so God begins with these. And all species which the sea contains he creates at once; from the great sea-monsters down to the meanest reptile. God himself gives us in the book of Job (ch. 41st,) a description of Leviathan as a specimen of these. (See Psa. 104:26.) How mighty in power and manifold in wisdom must their Creator be! On every element he has representatives of his might and majesty. In the rugged caves of ocean there are creatures to glorify him, so that the "dragons and all deeps" are called on to praise him. (Psa. 158:7.) And from the depths of ocean there comes up a hallelujah to him "who alone doeth great wonders; for whatsoever the Lord pleased, that did he in heaven and in earth—in the seas and all deep places."—Psa. 135:6. Nay, the voice which John heard ascribing blessing to the Lamb for ever, was from "such as are in the sea, and all that are in them."—Rev. 5:13.

2. *The creatures of the air.*—We take the marginal reading as the true one, "let the fowl fly," &c., that is, let the fowl be created, and let them fly in the firmament, there taking up their abode. Of these two, God has given his own description (Job. 39:13-26, 27), singling out specially the peacock, the ostrich, the hawk, and the eagle. Thus the air is vocal. It has a hallelujah of its own. The "flying fowl" praise him (Psa. 157:10); whether it be, "the stork that knoweth her appointed time" (Jer. 8:7), or the "sparrow alone upon the house top" (Psa. 102:7), or "the raven of the valley" (Prov. 30:17), or the eagle "stirring up her nest, and fluttering over her young" (Deut. 32:11), or the turtle making its voice to be heard in the land (Song 2:12), or the dove winging its way to the wilderness. (Psa. 65:6.) This is creation's harp (runder and sweeter than Memnon's), which each sunrise awakens, "turning all the air to music."

3. *The creatures of the earth.*—The beast, the cattle, the creeping thing; all that the earth now rears upon its bosom. Of these also God has given us his description (Job. 39:1-12, 19), proclaiming his wondrous works. Thus earth too has her hallelujah, for "beasts and all cattle" (Psa. 158:10), are summoned to join in the chorus, that the diapason of creation may be complete.

Thus sea, air, earth, are peopled, the three regions referred to in Psalm 8th, which is quoted by the apostle (Heb. 2d), as so specially containing man's character, and setting forth God's purpose. The "soul of life" has now been given,—sentient beings have taken up their abode on earth,—beings capable of suffering and rejoicing. It is in life that God is now manifesting himself. Hitherto it has been in order, in shape, in color, in beauty,—now it is in life,—that which is nearest to his own nature, likest to himself. The manifestation which it is his purpose to make of himself is becoming more and more complete.

He blesses them, and pronounces them "good." He pours into them all the blessing of which their nature is capable, and gives it to them in perpetuity. For when God blesses his creatures, he is looking forward into the far future, and securing to them all that that future stands in need of. And having blessed them, he bids them multiply, as if he would point out that the blessing which he gives is an active and communicative blessing, to be spread abroad. And here we learn that the propagative powers of creation are the direct impartation of God.—They are not a mere natural property or physical law, but the special gift of God. His sovereign will, his authoritative command are here. Fruitfulness and barrenness, the power to increase, or the drying up of that power, are from his hand! And hence it is that David gives vent to his joyful confidence, "O Jehovah, thou

preservest man and beast; how excellent is thy loving kindness, O God, therefore the children of men put their trust in the shadow of thy wings."—Psa. 36:7. And hence also, after surveying the work of God's hands, he thus concludes: "I will sing unto the Lord as long as I live: I will sing praise to my God, while I have any being. My meditation of him shall be sweet: I will be glad in the Lord."—Psa. 104:33, 34.

Vs. 26-31.—"And God said, Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air (*lit.*, heaven), and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So (*lit.*, and) God created man (*lit.*, the man) in his own image: in the image of God created he him, male and female created he them. And God blessed them, and God said unto them, Be fruitful and multiply, and replenish (fill) the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth (*lit.*, creepeth) upon the earth. And God said, Behold I have given you every herb bearing seed (*lit.*, all grass seeding seed), which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed (*lit.*, seeding seed); to you it shall be for meat. And to every beast of the earth, and to every fowl of the air (*lit.*, heavens), and to every thing that creepeth upon the earth, wherein there is life (*lit.*, the soul of life), I have given every green herb for meat; and it was so. And God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day."

The great temple of creation has now been reared and roofed in. It is perfect in its kind,—a glorious manifestation of its glorious Maker. But it wants a worshipper. It is at best but splendid desolation—a silent, though wondrous city of the dead.

There must be a living inhabitant, and a living worshipper. God cannot rest in his work till this is done. And, accordingly, the completion of the work proceeds. But it is the most important part, and must be planned with care. The great idea has been in the Divine mind from eternity, and is now to be executed; but in a way which manifests the profound interest which God took in what he was about to do. Hitherto it has been but the swift forth-going of a command; now there is a consultation, as if God were solemnly deliberating upon the great design. Hitherto it had been, "Let there be;" now it is, "Let us make;"—it is not a command to the elements, to bring forth what they contain; it is a work, spoken of as specially God's own. The creature to be formed must come more directly from the Divine hand than any other; and hence we often read elsewhere, "He made us, and not we ourselves."

And with whom is the consultation held? "With whom took he counsel?" Not with angels surely. But with himself—Father, Son, and Spirit. The peculiar form of expression is not made use of without a purpose. And this is the more to be noted, because afterwards, when each of the Three Persons had come out, as it were, into greater distinctness of manifestation, so that sometimes the Father speaks, and at other times the Son, and at other times the Spirit, this plural form of speech is not made use of. It is always I, not we. The same remarks apply to the use of the word *our*, immediately after.

The being, about whose formation this consultation was held, was he to whom the name of *man* was to be given, as we read, "he called their name Adam (or man), in the day when they were created."—Ch. 5:2. The word signifies red, or ruddy, referring to the color of his flesh, either as it appears under the skin, or as it is shining through the skin, forming the bright complexion of health, and is the token of perfect and vigorous manhood and womanhood. And hence it is said of Christ, who in body, as well as soul, was the perfection of manhood, "He that sat on it was to look upon, like a jasper and a sardine stone."—Rev. 4:3. It is the same word used in the following passages: 1 Sam. 16:12—"He was *ruddy* and withal of a beautiful countenance."—Song 5:10. "My beloved is white and *ruddy*."—Lam. 4:7. "Her

Nazarites were purer than snow, they were whiter than milk, they were more *ruddy* in body than rubies; their polishing was of sap-phire."

This being is to be made "in our image, after our likeness;" (this is repeated in verse 27.) The use of both image and likeness is not a repetition. Its meaning is, "Let us make man in our image, in order that he may resemble us, and so be our representative, the reflector of our image to others." The two words are used in Ex. 20:4, "Thou shalt not make unto thee any graven image, or any likeness of anything," that is, anything intended to resemble or represent anything whatever on earth. God's special characteristics may be summed up in these: intelligence, holiness, blessedness. Man, therefore, was to be an intelligent, holy, blessed being,—in these great features differing from and rising above all that had hitherto been created. (See 1 Cor. 11:7; Eph. 4:24; Col. 3:10.) The idea of some, that the image of God consisted in his having dominion, is one resting on no Scripture, and is disproved by the passage before us, in which the possession of dominion is described as the *result* of his having the image, and so could not be the image itself. Man was to be God's king, *because* he was fitted to be so by being made in the image of God.

Then the gift of dominion follows. This kingship was directly from God. It was unlimited in so far as earth was concerned. All things were put under him, setting before us at the outset the great truth that it was God's purpose to rule the earth by a king, and that king, not an angel, but a man. (Heb. 2d.) The further exercise of this dominion is afterwards expressed by "subduing the earth," bringing everything into submission to his royal will, and into conformity with God's plan and purpose. Not as if there was to be *resistance* to man in any part of creation, requiring coercion, but merely such a kind of resistance as he was to have in cultivating Eden; such a kind of resistance as implied that creation stood waiting for the utterance of his will, and the forth-putting of his power.

Then there comes the blessing (verse 28h.) God blessed them, that is, he poured into them all the goodness, and the life, and the joy that they could contain, and declared that such as they were just now, such they were to be in time to come. This is the filling of the vessel, according to its measure, with the fulness of God. In virtue of this blessing, they were to be fruitful and multiply, and fill the earth. And here, as we noticed formerly, is the true source of all power of propagation in man or beast, in herb or flower. The earth at first was "void," or empty, but now it was to be "filled."

Then food is granted. All that the earth brings forth of herb and tree. It would seem by the statement of the 30th verse, that the beasts and fowl were restricted to the herb of the field, while to man was specially assigned the fruit of the tree. That man was restricted to the latter cannot be said; but the special food befitting his higher nature was the fruit of the tree. No *life* was then taken for food; life did not need to be supported by death. Death was not then a necessary prerequisite to any creatures obtaining food for the body. The lion did eat straw like the ox, as it did even afterwards, in the ark, during the year of confinement there. Such was the divine law, and such was the true condition of creation ere sin had disordered the earth.

Then, when all is finished, God looked round upon his handiwork, surveying all its parts. He gives his verdict,—"very good." He is well pleased, and he tells us this. Such is his estimate of creation. It is all perfect, all according to his plan and mind, each of its parts exhibiting the idea which he designed. And again he dates his work, "the evening was, and the morning was, day the sixth."

And is this the six days' work that we see around us? Yes; but how changed! It is not wholly ruined, for God has interrupted it in its fall, so that by its midway position it should point forward to restitution while it proclaims



decay. But still it is not what God made it, and man is its destroyer! It is man that has made creation groan. It is man that is the undoer of what the great Maker had done.

And man himself, what is he now? The image of Elohim,—where is it? Marred, faded, gone! A few fragments still remaining—a few torn leaves to show what has been the flower! We cannot recognize him as the same being. Man, "thou hast destroyed thyself!" Compare thy present and thy former self, and be ashamed. Let the contrast between the first Adam and thyself humble thee profoundly; and let the contrast between the second Adam and thyself humble thee more profoundly still. The contrast, how sad! The ruin, how awful! And you did it!

Retrace your steps—get back the lost image—get it back in God's way. Thy connexion with the first Adam is thy undoing—nothing but connexion with the second can be thy salvation. "Put on Christ;" let every lineament of the earthly Adam be erased; let each feature of the heavenly Adam be engraven upon thee. Aim high; yet not in pride, as man did, and fell. To have the image of God is one thing; and it is right and blessed; to "be as God" is another, and it is awfully presumptuous,—it is self-deification, and has been the ruin of the race. The day of perfection, and restoration, and dominion, is coming; but it is not yet arrived. Live looking for it; live as men who believe it; walk worthy of it. It will then be seen what a God of glory our God is, and what blessedness there is in being knit to the second Adam, who shall then be manifested as the head of creation, and the King of Glory.—(To be continued.)

(For the Herald.)

### Sketches of Travel.

#### No. XIX.—NAPLES.

We found pleasant accommodations at the "Crocelle." The hotel is on the street which runs alongside of the water, so that from our parlor windows in the third story, we had a fine view of the bay in front, and Mount Vesuvius at the extreme left. Our meals were served in our drawing-room by a very attentive and accomplished waiter, so that we enjoyed something like domestic quiet and comfort during the ten days we passed in Naples. We experienced much annoyance, however, from one source, which the traveller must expect as a matter of course in Italy, even at the best regulated hotels. None of them are free from vermin of all sorts and sizes.

After breakfast we took a promenade in the VILLA REAL, a public ground extending along the sea-shore for half a mile, laid out in walks and gardens, and adorned with summer-houses and statuary. The wide street called the *Corso* runs on one side of it, leading out to the Grotto of Posilippo, a favorite drive for the citizens. Visited several shops, where we saw fine assortments of cameos, mosaics, bracelets, and all kinds of ornaments, made of coral and lava.—The principal streets, such as the "*Chiaja*," and "*Toledo*," are tolerably clean, though narrow in most parts and without walks, so that it requires no little dexterity to steer through the crowd of foot-passengers and carriages. But the streets generally are extremely dirty, and abound in noisome smells. The doors and windows are all open, so that the passer-by can see all that is going on within. Half the inhabitants are in the streets, and many of the trades are carried on there, such as weaving, rope-making, embroidery, and tinkering of all kinds. One street is full of iron bedstead makers, another is a favorite resort of scribes, or letter-writers, who sit at little tables with ink horns, ready to wield their pens in the service of the people; another is occupied as a market. It is common to see boys and girls ten years old running about stark naked, and in the vicinity of the docks full grown men in the same condition, almost black with tan and dirt.

Public carriages are very numerous, and can be obtained at a cheap rate. The drivers have a curious fashion of tricking out their horses with brass gew-gaws, often in the shape of little vanes upon the neck, and back, and tail, that whirl around with the motion of the animal. The display of private equipages upon the "*Corso*" just before evening, is one of the finest I have ever witnessed. Many of them belong to the English residents or visitors.

Among the public edifices in Naples, one of the most conspicuous is the TEMPLE, which fronts a large square opposite the Palace. It has a large dome built after the Pantheon at Paris, which is supported by beautiful pillars of variegated marble. Marble statues of St. Chrysostom, St. Matthew, St. Luke, St. Mark, St. John, St. Augustine, and St. Athanasius, stand between the pillars, and the walls are adorned with many fine paintings.

The CATHEDRAL has some beautiful marbles, several statues of Popes, and some fine paintings. Many of the other churches are richly ornamented. They seemed to be well attended.

We always saw persons at the confessionals, and at mass quite a large congregation. Over one church was the inscription, "*Plena indulgentia quotidiana et perpetua, mortuis et vivis*," i. e., "full indulgence daily and perpetually for the dead and the living." Another had the same with the addition, "*toties quoties*," i. e., "as many times as you please." The purport of which was, that within those churches one might obtain full indulgence for any crime or crimes which he either had committed, or might desire to commit, for one day, or any number of days, or as often as he might please, and this indulgence might be obtained not only for the living for themselves, but also for their deceased relatives or friends.

We spent several days in exploring the MUSEUM, "*Musco Borbonico*," as it is called. It is on a grand scale. The entrance hall is of imposing dimensions, and adorned with colossal statuary. The first floor is devoted to the more massive antiquities, such as statues, monuments, fragments of architecture, &c. The rooms above contain the lighter antiquities, a fine collection of paintings, and the library.

Different rooms are assigned to the paintings of different schools; one room for the Bolognese; another for the Venetian; another for the Neapolitan; another for the Roman, &c. Here are some of the first originals, by Domenichino, the two Caracci, Corregio, Titian, Rubens, Raphael, Guido, and a host of others. Of those which made the strongest impression upon me at the time, I have noted a series illustrating the history of the Prodigal Son, one of Moses smiting the rock, St. Agatha, St. Jerome, in a library, taking a thorn out of a lion's foot, the contest between a lion and a tiger over a deer; a fine large painting of the Crucifixion, in which I was struck with the despairing expression of one thief, and the penitent, hopeful air of the other, the fine expression of reverence on the face of the centurion, and the consternation of many of the spectators at the unnatural phenomena of the scene. But I can convey no idea of the extent, variety, and magnificence of this collection of paintings, of all kinds, portraits, historical, architectural, landscape, &c., on all subjects, domestic, public, sacred, and profane. One might spend weeks in the study of a single one of the innumerable master-pieces that are to be found here. The rooms were full of artists at their easels, diligently engaged in copying, often with a cluster of admiring friends around them watching their progress.

The collection of the lighter antiquities is one of great interest. I was struck with the great number and variety of domestic utensils from Pompeii, many of them, such as the kettles, pots, chafing-dishes, vases, cups, &c., very much like modern ones, of beautiful proportions, and exquisite workmanship. In one room the operations of unrolling the charred manuscripts of papyrus from Herculaneum by an ingenious machine contrived for that purpose, was going on, slowly unfolding the fragile material and gluing it to a more substantial fabric of parchment underneath. Many of these manuscripts have been deciphered and published. I could easily make out the letters, Roman capitals, with no intervening space, but only points to separate the words.

The Egyptian antiquities, in one of the rooms below, are very numerous and interesting. The apartment of mummies is said to be the richest in the world.

The choicest treasures of Pompeii have been transferred to this Museum. There are some very fine Mosaic pavements, whole sides of rooms covered with fresco paintings; many of which, taken from the walls of their sleeping-apartments, are of the lowest grade of obscurity. But I was much interested in the STATUARY—heathen gods and goddesses—one colossal statue of Jupiter, with an air of indescribable majesty. Bacchuses and Venuses without number, the favorite subjects of ancient sculptors. One room is wholly devoted to Venuses. There is the "*Venus of Capua*," the "*Venus Kallipyge*," and so on *ad infinitum*, each one having some peculiarity of drapery or posture by which it is distinguished. There are some fine statues of the "*Seasons*," the "*Muses*," one of Atlas, Flora, Pudicitia veiled, Psyche, a wounded Amazon on horseback, Aristides, Socrates, Plato, Seneca, Demosthenes, Cicerone, Homer, Terence, &c.,—the statues of the Balbi family from Pompeii, father, mother, son, and daughter.—The hall of the Emperors carries one back to the days of Roman power and magnificence. As you walk between the majestic forms of the Cæsars, the heart swells with great thoughts of the manly vigor and massive strength of the Roman character, that stamped its impress on the language and literature of all coming time. And yet it is enough to make angels weep, to think of the lamentable prostitution of such mighty energies to selfish ends. Oh, if all the exquisite talk and unrivalled skill of Grecian and Roman art, if all the heaven-descended inspiration of ancient genius had been consecrated to the cause of human advancement, to the cause of God, what mighty changes might have been

wrought for the welfare of mankind! The genius of men would have found an ample field for its noblest exercise, instead of beating its restless wings against the bars of its cage, or exhorting its energies in the production of works of art, which, however admirable in themselves, are a poor account of a life-time!

One afternoon we visited the CASTLE OF ST. ELMO. This establishment comprises a fort, a monastery, and a church, upon a commanding eminence in the rear of the city. There is a good carriage road all the way to the top. One of the monks conducted us all over the monastery, permitted us to enter several of the cells, and was very communicative. In the centre of the building is an open court, surrounded by a cloister with marble pillars. In the middle of the court is a well, and around it a cemetery enclosed by an iron railing surmounted by death's heads. From the principal hall of the monastery there is a magnificent view of the city and bay of Naples, and the surrounding country. We rode home by a circuitous route, abounding in fine views, through the Grotto of Posilippo, a singular tunnel through the rock half a mile long—and the "*Corso*." The "*Corso*" was thronged with elegant carriages, and fine horses.

One forenoon we paid a visit to the *San Carlos Theatre*, said to be the largest in the world. As it was not lighted up, and is without windows, save a few apertures through which light can be admitted, we had but a dim view of it. It has six rows of boxes, ornamented with gilding and painting in the usual theatrical style, and will seat 5000 persons. Opposite the stage, is the King's box, surmounted by a crown. He rarely attends, however, or goes anywhere in public, being very unpopular, and afraid of his people. He spends most of his time at his palace in the country, at *Giusetta*. He was described to me as a gross looking man, with large double chin, pleasant, but not remarkable for intellect, sensual in his tastes and habits. The Queen is an Austrian, and is even more unpopular than her husband.

Another time we visited the TOMB OF VIRGIL, which is on the summit of the Grotto of Posilippo.

Many delightful excursions may be made in the vicinity of Naples. One day we took the railway to CASTELLAMARE, on the east side of the bay, passing through Portici, where the Pope resided during part of his exile, under the protection of the King of the Two Sicilies—through *Torre di Greco*, and *Annunziata*, which lies at the foot of Mount Vesuvius. At Castellamare we took a carriage and proceeded to Sorrento, twelve miles farther, one of the finest rides I ever enjoyed. The road winds around the eastern coast of the bay of Naples, following its numerous indentations, now close to the sea, now upon the top of a high wall two or three hundred feet high, and now crossing a deep ravine upon a double row of arches, bordered with vineyards, trained in festoons from tree to tree, orange groves laden with fruit, oleanders, myrtles, acacias, and presenting a constant succession of the most enchanting scenery. Sorrento was the birth-place of the poet Tasso. We drove into the garden of "*Il Sirene*," a house of entertainment, beautifully situated in the midst of an orange grove upon a crag overhanging the sea. From the windows of our rooms, we could see the city of Naples opposite, and the whole of the bay with its groups of villages and noble back-ground of mountains.

The next morning we returned to Castellamare, and thence to the ruins of the buried city of POMPEII. It is a vast mound of ashes deposited by the volcano, and at a distance appears not unlike a railway embankment. It has been excavated only in part. The walls of the houses without roofs, and the pavements of the streets have been disclosed in some places, while in others, you walk through cultivated fields upon the top of the mound. We saw the soldiers' barracks, the theatre and amphitheatre, a little out of the city, the Temple of Isis—the street of merchants, where you may still see in some of the apartments the earthen jars used for oil and wine—the house of Sallust, with its walls painted in fresco—the quarter of the money-changers, where you see the sign of money pouring out of a purse still upon the walls—the Forum, the Basilica, the Court of Justice, the Temple of Jupiter, the Baths, the house of the Faun, with its beautiful mosaic pavements, &c., &c. Most of the choicest works of art have been deposited in the Museum at Naples. A strange spell comes over the mind as one looks upon the round-stone pavement of the streets, and sees the marks of wheels which rolled over it nearly eighteen hundred years ago as fresh as yesterday, and the stone fountain with the tubes from which the water then gushed forth, and enters the various apartments of the houses, and notes the domestic arrangements. It seems as if you must come across some of the inhabitants at the next turn. But when you think of the awful destruction of the ancient city in the noon-tide of its wealth, and gayety, and vice, and of the scenes of terror which must there have occurred in every street and house, a voice of warning comes booming

over the surges of the past, presaging that great and notable day of the Lord, when the sun shall be turned into darkness, and the moon into blood, and all faces shall gather blackness! Are we not taught in the Scriptures to regard all such events, though produced by natural causes, as set forth for an example like the destruction of the old world by water, and of Sodom and Gomorrah by fire, unto them that after should live ungodly, foreboding and illustrating the vengeance of eternal fire?

From Pompeii we went by rail to Portici, and thence walked to HERCULANEUM. These two cities were destroyed at the same time, A. D. 80, Pompeii by a shower of ashes, Herculaneum by a flood of lava. The lava is black and very hard, so that the excavation here is a work of great difficulty, like digging into a quarry of hard stone. We first visited some of the ruins which are open to the air, and then the excavation of the amphitheatre. You enter one of the houses in the modern village, where a guide furnishes you with a candle, and opening a door in the side of the wall bids you follow. It is just like going down a deep cellar through a stair-way cut in solid black lava. The air is cold and clammy, and strikes a chill to the very heart. It is not safe to remain here long. We descend seventy-nine feet, and come to a larger excavation, which discloses the seats of the amphitheatre, and looking up to a round aperture through which the light comes glimmering, we see the well in which the discovery of the buried city was made. The guide goes to one end of the stage with his light, and bids us go to the other to see the extent of it. It is of immense size. We see the pedestals from which were taken the equestrian statues of the Balbi, which are now in the Museum at Naples, and read the inscription. We pass into the green-room and see the impression of a mask in the lava, supposed to have been in the hand of an actor, whose skeleton was found here in the attitude of flight. From Herculaneum we returned to Naples, well tired out with our day's work.

S. J. M. M.

### The Fundamental Heresy and Basis of Popery,

A Letter to the Scottish Reformation Society.

BY JAMES SCOTT.

The name and express object and design of the Scottish Reformation Society, composed of ten denominations of Protestants, is thus stated:—"Scottish Reformation Society, instituted December 1850, to resist the aggressions of Popery, to watch over the designs and movements of its promoters, and abettors, and to diffuse sound and Scriptural information on the distinctive tenets of Protestantism and Popery."

It would be something like a slur upon the completeness and perfection of the Bible, on the one hand; and like an insult to you, on the other, to pretend that this doctrine is not as clearly stated, and can be as certainly known and proved, as any other doctrine in the Scriptures. Mark you, I do not say as to the day, the hour, or even the year, of the coming of the Lord; but I maintain that it can be certainly and clearly known and proved, as to its position before or after the millennium.

1. The first question for settlement, in a historical point of view, is, which of these two theories, the pre-millennial or the post-millennial advent of the Lord, is the original faith of the church of God? This is fortunately no doubtful or difficult question; and it goes far to settle at once the controversy. Bishop Russell, ecclesiastical historian of the Scottish Episcopal church, himself holding the modern view, states, that "it must be acknowledged, that the doctrine of the millennium stretches back into an antiquity so remote and obscure, that it is impossible to fix its origin," that "the expectation that the Messiah promised to the fathers of the human race was to appear towards the end of the world in its present sinful condition, was entertained both by Jews and Christians, the latter obviously adopting their opinions from the former. Hence the origin of the Christian millennium, which occupies so large a space in the history of the primitive church, and in the hopes of the first converts to its holy faith," that "in reference to the sure and certain hope entertained by the Christian world, there is good ground for the assertion of Mede, Dodwell, Burnet, and other writers on the same side, that down to the beginning of the fourth century, the belief was universal and undisputed, that the Redeemer would appear on earth, and exercise authority during a thousand years," and that "the first Christians regarded the destruction of the Roman power, and the arrival of the millennium, as events inseparably connected in the economy of Providence."

Dr. Burion, Regius Professor of Divinity, Oxford, whom the late Dr. Welsh calls "the learned and the excellent," in his Bampton Lecture for 1829, as if he had been sensible of the nature of the concession he was about to make as fatal to the whole of his lecture; yet



nevertheless he is reluctantly constrained to confess, that the pre-millennial advent creed was the Catholic doctrine of the Christian church, till the middle of the third century; that is, till Origen originated the modern theory, which has ever since prevailed. He sums up the subject in these words:—"Upon the whole, we may safely conclude, that after the middle of the third century, the doctrine" (of the pre-millennial advent) "was not received as that of the Catholic church." That is, he reluctantly concedes it to have been the "doctrine," or faith of the Catholic church, till Origen, in the middle of the third century, wrote against it.

Again, Dr. George Knapp, Professor of Theology in the University of Halle, also hostile to the doctrine, agrees with Bishop Russell that the Jewish church, for centuries before Christ, held the pre-millennial advent faith, and that "Origen, in the third century, was the first who wrote in opposition to this doctrine," and that "the seed of the doctrine of gross Chiliasm has always remained in the church."

These are precious testimonies from historians who condemn the doctrine as "a rabbinical fable," and "the millenarian heresy." Many more might be added, if necessary, but these sufficiently prove that all the fathers of the Christian church, without any exception, from the apostles' days down to the third or fourth century at least, believed in the second coming of the Lord before the millennium; and no Popish or Protestant opponent of that doctrine that I have seen or heard of has shewn that such a doctrine as that of a post-millennial advent was ever heard of before the time of Origen, in the third century, if even then. But these facts historically evince the belief of the second advent of the Lord before the millennium to have been the original faith of the Jewish and Christian church of God for centuries before and after Christ, and prove the theory of a post-millennial advent to be of modern origin. They also foreclose and settle all the miserable and interminable Jesuitical controversies about principles of interpretation and the meaning of the passages upon which the true faith is founded, by stereotyping that meaning to be that of the church of God for centuries before and after Christ; and condemn the imposed meaning of the modern theory by proving it to be directly contrary to the faith of the church of God and a perversion of Scripture.

2. Coming now to the writings of the prophets and apostles, which contain the scriptural proof of the pre-millennial advent; on a general survey of the whole, we find nowhere even a hint of any cessation from suffering and persecution, far less a millennial period of blessedness and peace to the people of God before the second coming of the Lord Jesus Christ as King to his kingdom. There is indeed a future kingdom of blessedness and peace upon earth, to which all the prophets and apostles look forward, and upon which their hopes are set; but the Son of man, or Messiah, the King, is invariably represented as coming to cast out the usurper and all his enemies, and to establish, restore, and reign in it with all his saints. (2 Thess. 1:6-10.) Antichrist and his followers, and those who have not yet rejected the fundamental heresy of his usurpation, would fain persuade us, that he has already come and cast out the usurper, and left all his power and authority to them, and that he is now extending and establishing the bounds of Messiah's kingdom, of which he is vicar, that is, prophet, priest, and king, instead of Christ; and that there is no other kingdom nor coming of the Lord to be looked for till after the millennium; when at the final judgment, all the saints will be transported to heaven, and all the wicked consigned to damnation, and the earth be burned up. But this is just the annihilation of "the gospel of Christ's kingdom," "the faith delivered to the saints," held by Jews and early Christians, and recorded in the Bible, which is effected by the transposition of the second advent, and is the popish heresy and usurpation, the exposure of which I am now endeavoring.

What then is that future kingdom of blessedness and peace described and looked forward to by prophets and apostles? and is it to be brought about with or without the second coming of Christ? It is evident that the revealed purpose of God, describing the fallen and restored states of creation—the sinful kingdoms, or four empires of this world, and the restored and blessed kingdom of God, set up after their dissolution, closes with an account of the final judgment of the wicked after the millennium; beyond which judgment we know of no other kingdom, because neither prophet, nor apostle, nor the Lord Jesus has spoken of any. With the final judgment, the revealed purpose of God is closed, and all beyond is unknown eternity. Now it is manifest, that the millennial kingdom must either be included in the fallen and sinful, or in the restored and glorified state of creation; that is, in the last of the four empires, or in the kingdom of God, which is set up after the last of these is entirely swept away. But it is obvious from the character, especially of the last

of these four empires, and of the persecuting antichristian power peculiar to it, that it is impossible that the millennium can belong to, or begin while it stands; and therefore the position of the millennium in God's revealed purpose, is between the destruction of antichrist and the fourth empire, on the one hand, and the final judgment of the wicked on the other; because before or after these, there is no place for it. (Dan. 7:7, 11, 19, 25.)

But how is this millennial kingdom to be brought about? Is it to be ushered in by the gradual conversion of the nations, through the preaching of the gospel, and followed by the second advent of the Lord, as the modern theory would have it? Or is it to be preceded by the second advent of the Lord and destruction of Antichrist, and the close of the present dispensation, and fallen state of creation? What saith the Lord? The position of the millennial kingdom is fixed by the word of God before the final judgment; but after the destruction of the fourth kingdom, or Roman empire, and Antichrist; and it is described as "the restitution, or restored state of all things which God had spoken by the mouth of all his holy prophets since the world began."—Acts 3:19, 21. All the prophets then describe the millennial kingdom, but the only kingdom which they describe, is that which one like the Son of man comes in the clouds of heaven to receive at the judgment of the fourth beast, or Roman empire, and of Antichrist, that is, before the 1000 years; and this is a kingdom which "shall not pass away, nor be destroyed," and it is "under the whole heaven," or "the kingdoms of all the earth," and "it shall be possessed by the saints of the Most High for ever, even for ever and ever."—Dan. 7:14, 18, 27. But the present earth and heavens shall be destroyed and pass away, and must do so before the new heavens and new earth of the millennial kingdom appear, and his accords with what Peter, Paul, and John tell us shall take place at the second coming of the Lord. (Acts 3:19-22; 2 Pet. 3:3-13; 2 Thess. 1st and 2d; Rev. 19th and 20th.) The millennial kingdom is uniformly described as an eternal kingdom, and nowhere said to typify or foreshew a supersideral, or post-millennial heaven. A millennial kingdom of righteousness and peace before the second advent of the Lord Jesus Christ, or a heaven beyond the stars, and after the final judgment, are non-entities in Scripture, mere visionary fancies of the post-millennial advent theory of the apostasy. The transposition of the second advent from the beginning to the end of the millennium, at once extends the limits and range of the kingdom of Satan and of Antichrist by a thousand years; because neither Satan can be bound and cast out, nor Antichrist destroyed; which the Lord Jesus Christ alone can, and is represented as to do, at his second coming in glory (Rev. 20:1-3; 1 Thess. 2:8); and therefore that transposition deranges and destroys God's revealed purpose. It also prolongs the sufferings of God's people, and the fallen and cursed state of creation by a thousand years; annihilates the millennial kingdom as the heavenly inheritance of Christ's people, described by prophets and apostles, and entirely changes the faith and hopes of Christians. The new theory of a post-millennial advent being adopted, the millennial kingdom, and with it the faith and hopes of the Jewish and early Christian church were annihilated at once, and Satan and Antichrist, to keep all quiet and save appearances, claim the millennial kingdom of Christ as their own—deny it to be the purchased possession and heavenly inheritance of the saints—feign that the earth is all too gross to become heaven, and invent a far more glorious heaven beyond the stars and after the millennium and final judgment; that is, instead of the promised and covenanted inheritance delivered from the usurper, and freed from the curse of sin and bondage of corruption, and restored to primitive creation goodness and beauty, as the heavenly country, they foisted upon Christendom this phantom of a heaven above the stars, which is a pure fiction never spoken of or promised in the Bible. And mark the impudence of the jugglery; he tries hard also to be sole custodian and interpreter of the Bible, and thereby effectually strip us not only of the inheritance, but of the title-deeds descriptive of it, whereby alone we can know anything about it.

#### Resolutions of a Man of God.

- I. The care of my heart.
  1. I will endeavor to keep the Sabbath holy. I will avoid conversation on worldly topics, and will not allow myself to think on any matter of common business on this holy day.
  2. Special hindrances excepted, I will endeavor to maintain secret devotion steadily, at least twice a day.
  3. I will recollect every day that I am mortal.
  4. When any doubtful thing is to be done, I will ask myself, "How will it bear the eye of God's omniscience?—how will it appear at the judgment?"

5. I will endeavor to repress all undue regard to the praise or censure of men, by recollecting that God is a witness of all that I do or think.

6. I will guard against selfishness, as the abominable thing which the Lord hates. When I detect myself in being especially pleased with a good action, because it is done by another through my advice, I will condemn the littleness of such feelings as below the dignity of Christian principles. In all such cases, I will not speak of myself without some obvious reason; first, because it may cherish pride; and secondly, because it may exhibit the appearance of pride to others.

7. I will consider myself as sacredly accountable to God for my improvement of the influence attached to my station; and will endeavor to distinguish betwixt the respect which is given to my office, and that which would in other circumstances be given to myself.

#### II. Care of my tongue.

1. When I am angry, I will never speak, till I have taken at least as much time for reflection as Antenor prescribed to Cæsar.\*

2. I will never talk to an angry man.

3. I will never talk to a man intoxicated with strong drink.

4. I will receive admonition from my friends with candor and thankfulness; and will be careful not to make a peevish reply to any one who gives me advice, though it be officious or even impertinent.

5. That I may be kept from speaking amiss of my Christian brethren, I will pray for them.

6. With the exception of cases in which Christian prudence requires secrecy, I will consider it sinful to say anything of others privately which I would not say openly. In general, I will deal in secrets as little as possible.

7. I will not mention the fault of another, when I have not good reason to hope that some valuable end will be answered by my doing so.

#### III. Self-examination.

I will regard the Bible as the only infallible test of character. With this in my hands if I am deceived as to my spiritual state, it is my own fault.

I am satisfied that one great reason why so many real Christians live doubting, and die trembling, is the neglect of self-examination.

1. I will beware of relying upon official religion. I will never take it for granted that I am a Christian because others consider me so; nor because my profession and station require that I should be a Christian.

2. In judging of myself I will make due allowance for the restraints I have been under from early education—from dear Christian friends, and from regard to public opinion; and will never ascribe to Christian principles the absence of faults which I am under no temptations to commit.

3. In any doubtful case, where good and bad motives are mingled as incitements to action, I will not conclude that the good motives influence me, without the most serious scrutiny.

4. I will watch my heart under affliction. As the severest strokes that I have felt hitherto have been my greatest mercies, I will not, like the perverse child that attempts to resist or escape correction, try to break away from the rod of my heavenly Father; but will give him my hand, and beg him to repeat his strokes when he sees it necessary to purify my soul from sin.

#### IV. Studies.

1. I will read no book without the expectation of real benefit; and will consider that as lost time which is spent in reading without attention and reflection.

2. I will never covet the reputation of knowing everything.

3. I will never speak confidently when I am in doubt, nor scruple to say that I am ignorant, when I am so.

4. Having suffered severely by late studies at night, I will never pursue any serious study after ten o'clock in the evening.

5. I will not read any book which I should be unwilling to have it known that I have read; or the reading of which I shall probably recollect with regret on my dying bed.

6. Since my time for study is so much restricted by my frail health and various engagements, I will consider it as a sacred duty to spend no time in the attitude of study, without direct and vigorous application of my mind to some important subject.

7. I will not hold myself at liberty to neglect duties that are plainly devolved upon me by the providence of God, even though these studies debar me from studies which I earnestly wish to pursue.

#### V. Preparation for death.

1. When I awake to the light of a new day, I will endeavor to ask myself each morning, "Could I know this to be my last day on earth,

what duty that I have neglected ought to be performed?"

2. That I may not be surprised by death, I will endeavor to carry with me the habitual recollection that it may come at any moment.

3. I will often reflect that this life is only preparatory to eternity; and that he who stationed me here knows how and when to call me away.

4. As my comfort in death must depend on my hope of heaven, I will often examine this hope; because if I have good reason to believe that I shall live with Christ in glory, I shall have no reason for reluctance in leaving this world, any more than the sentinel in being called from his post after a stormy night, or a child who has been long from home, in returning to his father's house.

5. I am satisfied, from much observation, that the bodily pangs of dying are much less terrible than is commonly supposed, excepting in a few cases. I will not, therefore, be greatly disquieted with the anticipation of these pangs.

#### VI. Public deportment.

1. I will endeavor to remember that, as a minister of the gospel, my office is more important than that of any earthly potentate.

2. In my intercourse with men, I will endeavor not to degrade this office by exhibiting a love of money,—one of the vilest and most dangerous passions that can infest the heart of a minister.

3. I will watch against levity in conversation, a fault to which I am in danger of resorting as an antite against the influence of feeble health. Yet

4. I will not identify in feeling, or in my conduct tempt others to identify religion and melancholy; because if I were to paint a Pharisee, I should give him a sad countenance; but if an angel or my Saviour, a cheerful one. The fact that painters, who are strangers to vital godliness, so generally, in representing Christ, give him the aspect of sadness, I will endeavor to make instructive to myself.

#### VII. Care of my health.

The difference between that state of health which amounts to bare existence, and that which admits of vigorous mental action, is so great, that there is no earthly blessing I so earnestly desire as health. But as I am clearly destined to be an invalid while I live, whatever I am to do for God and the church, is to be accomplished by systematic care of my frail body.

1. I will not eat or drink any kind or quantity of food, that I have had good reason to believe will impair my health.

2. I will, when not sick, take exercise daily, equivalent to the labor of sawing and splitting wood, two hours.

3. When in a perspiration, I will not stand or sit in cold air, without increase of clothing. I will not stand or walk on wet ground, in a cold season, without guarding my feet; and I will shun exposure to the evening, in cold or damp weather.

Memoir of Rev. E. Porter, D. D.

#### Giving—Is it a Grief or a Grace.

"See that ye abound in his grace also."—2 Cor. 8:7.

What! Is giving a grace? So the apostle regards it. He associated it with faith and utterance and all diligence. He evidently regarded it an important grace, nay, an indispensable one. By it he would test the sincerity of love. He seems to say that there cannot be any genuine love where this grace is lacking. Another apostle says this explicitly and emphatically: "But whoso hath this world's goods, and seeth his brother hath need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" But to have this grace is not sufficient. The apostle would have all to abound in it, yea, to "abound more and more." Reader, do you do this? Some do it. In view of the loud calls for help in different places in the unevangelized portions of the world, some whose income has not increased during the past year, have added one-third to their contributions of the previous year, and some did even more than that; and at the same time not diminished their contributions to other benevolent objects. But all have not abounded "more and more." Some are doing less and less. And why? One said, "My expenses have been so great during the year, I cannot do as much as I have done." And for what were those increased expenditures? Not for the great demands made for the education of children—not for sickness or any visitation of Providence! What then! The neighbors thought that it had arisen from having forgotten what Peter has said about "outward adorning and plaiting the hair, and wearing of gold, and of putting on of apparel." All thought she wore gold enough before, and had apparel enough, and that which was good enough. But it seems she thought differently. And so she paid twenty dollars for her bracelets, and fifty dollars for her shawl, and in her compassion for the poor dying heathen, and in her burning zeal to have missionaries sent to those places in Turkey from which

\* This prescription was—"Always repeat the twenty-four letters of the Greek alphabet before you give way to the impulse of anger." A prescription more worthy than that of the heathen philosopher to be remembered—is "When in anger, repeat the Lord's prayer before you give utterance to your feelings."



such loud calls have come from the converted Armenians, she gave one dollar! Only think of it! One dollar! to save the dying Armenians, and twenty dollars for bracelets to adorn the wrists! Nor is she singular. Indeed, some who are abundantly able have done nothing. In some churches nearly one half have done nothing either for the Foreign or Home Missionary cause, nor have they abounded in their gifts to other benevolent objects. Do such agree with the apostle, and regard giving as a grace? I fear not. I fear that with many giving is a grief and not a grace.

Prairie Herald.



## The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, MAY 29, 1852.

All readers of the HERALD are most earnestly besought to give room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disposition.

### PAUL'S EPISTLE TO THE HEBREWS.

(Continued from our last.)

#### CHAPTER IX.

Vs. 13, 14—"For if the blood of bulls and goats, and the ashes of a heifer sprinkling the unclean, purifieth to the cleansing of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish to God, cleanse your conscience from dead works to serve the living God?"

The blood of bulls and goats &c., sanctified to the purifying of the flesh; for by such offerings, those that were unclean in the eye of the law were made legally clean; so that those who would be otherwise excluded from among the congregation, were permitted to come again and mingle with the people.

Persons under the law, were considered unclean for various causes. Thus respecting the dead: "He that toucheth the dead body of any man shall be unclean seven days. He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then he shall not be clean. Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him. This is the law, when a man dieth in a tent: all that come into the tent, and all that is in the tent shall be unclean seven days. And every open vessel which hath no covering bound upon it, is unclean. And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days. And for an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel: and a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave: and the clean person shall sprinkle it upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even."—Num. 19:11-19. The heifer that was to be slain, must be "a red heifer, without spot, wherein is no blemish, and upon which never came yoke." She was to be slain "without the camp," burnt, and her ashes gathered up into a clean place. (Ib. vs. 2-10.)

If the flesh could by these means be purified, and made legally clean, how much more shall the blood of CHRIST cleanse the soul from sin. For, he who was without spot, or fault, also "suffered without the gate."—13:12. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."—10:19-22.

Vs. 13-14—"And for this cause he is the mediator of a new covenant, so that his death, having taken place for the redemption of the transgressions under the first covenant, those who are called, may receive the promise of the eternal inheritance."

PAUL's argument has proved that the deeds of the law left all guilty before God, "for it is not possible that the blood of bulls and of goats should take away sins."—10:4. Hence it was necessary that CHRIST should shed his blood for the remission of the sins of believers under the old covenant, as well as for those under the new—the Jewish rites being

merely emblematical of, and serving to keep in remembrance, the effectual offering which was to be made in CHRIST, so that the same gospel was preached to them, that is preached to us. (4:2.)

This was done by means of death—the death of CHRIST,—without the promise of which there could have been no hope to those under either dispensation. But, having died, God has made sure the promise of eternal inheritance, having "begotten us again unto a lively hope by the resurrection of Jesus CHRIST from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."—1 Pet. 1:3-5. Thus they and we have the same "hope of eternal life, which God, that cannot lie, promised before the world began."—Titus 1:2.

Vs. 15, 17—"For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: it hath no force while the testator liveth."

The word "Covenant" which is also the signification of the original, *diatheke*, is evidently more in accordance with the sense of the context, than "testament;" and Dr. CLARK adopts as the rendering of these texts:

"For when there is a covenant, it is necessary that the death of the appointed victim should be exhibited, because a covenant is confirmed over dead victims, since it is not at all valid while the appointed victim is alive."

Mr. WAKEFIELD has nearly the same rendering:

"For where a covenant is, there must be necessarily introduced the death of that which established the covenant; because a covenant is confirmed over dead things, and is of no force at all whilst that which establisheth the covenant is alive." Dr. CLARK adds: "This is undoubtedly the meaning of this passage; and we should endeavor to forget that *testament* and *testator* were ever introduced, as they totally change the apostle's meaning."

The covenant which God made with ABRAHAM, was by dividing animals, when a burning lamp passed between the divided parts. It was a token of assurance which it also pleased the LORD to give to ABRAHAM; for "God willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us."—6:17, 18.

As covenants were thus confirmed, a victim was necessary in the confirmation of the new covenant, which "I will make with them after those days, saith the LORD."—10:16.

To confirm a covenant is to establish it, to make it sure. Thus DANIEL said, "He shall confirm the covenant with many for one week: and in the midst of the week, he shall cause the sacrifice and oblation to cease."—Dan. 9:27. CHRIST confirmed it by his death, in the middle of the last of the seventy weeks,—the sacrifice and oblations then ceasing to be of any farther significance. The new covenant, being ratified with blood is thus made sure.

Vs. 18-22—"Hence the first covenant was not ratified without blood. For Moses having spoken every precept to all the people according to the law, took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the covenant which God hath enjoined for you. And he sprinkled with blood also the tabernacle, and all the vessels of the service. And almost all things are, by the law, cleansed with blood; and without a shedding of blood, no remission taketh place."

When Moses had committed to writing the words of the covenant, that God made with Israel when they came out of Egypt, "he sent young men of the children of Israel, which offered burnt-offerings, and sacrificed peace-offerings of oxen unto the LORD. And Moses took half of the blood, and put it into basins; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words."—Ex. 24:5-8.

Almost all things were purified with blood; but some things which could abide the fire, were purified by fire, and all others by water. "Only the gold, and the silver, the brass, the iron, the tin, and the lead, every thing that may abide the fire, ye shall make it go through the fire, and it shall be clean: nevertheless it shall be purified with the water of separation: and all that abideth not the fire ye shall make go through the water."—Num. 31:22, 23.

Without blood there is no remission of sins: "For the life of the flesh is in the blood; and I have given it to you upon the altar, to make an atonement for your souls: for it is the blood that maketh an atonement for the soul."—Lev. 17:11. To keep this continually in mind, the SAVIOUR gave us a symbol of his own shed blood, when "he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it, for this is my blood of the new testament, which is shed for many for the remission of sins."—Matt. 26:27, 28.

Vs. 23-25—"Therefore it was necessary that the patterns of things in the heavens should be purified with sacrifices; but the heavenly things themselves with better sacrifices than these. For Christ did not enter the holy places made with hands, the figures of the true;

but into heaven itself, now to appear in the presence of God for us: nor that he might offer himself often, as the high priest entereth into the holy place yearly with the blood of another; (for then he must often have suffered since the foundation of the world: but now once in the end of the world, he hath appeared to put away sin through the sacrifice of himself.)

CHRIST is represented as "a Lamb, as it had been slain" (Rev. 5:6); and he appears "in the presence of God for us," making "intercession for us."—Rom. 8:34. The Jewish priest appeared for the people in the Oracle only occasionally. Our High Priest has gone into heaven where he remains continually, to make intercession; and to him the prayers of his people may continually ascend. As our salvation depends on his intercessions, and these, on his having entered heaven itself, it follows that when he shall come out of that inner Tabernacle, he will no longer intercede for sinners.

CHRIST had not suffered often since the foundation of the world, but only once in the end of the world. That was evidence that only one sacrifice of himself was necessary to satisfy the demands of justice: for had it been otherwise, he would have suffered frequently before he did suffer; but as he had not so done, it proved that no subsequent offering was necessary.

"From the foundation of the world," is a phrase occurring in several places in the New Testament, and in each place signifies from the creation,—as in Heb. 4:3, "the work was finished from the foundation of the world." Consequently the sufferings of CHRIST had respect to the sins of the past, as well as to those of the future.

"In the end of the world," must be in the end of *this world*, in which men marry and are given in marriage, in distinction from the world to come (2:5) where the children of the resurrection are equal to the angels. (Luke 20:36.) "In the end," cannot here mean absolutely at the end, but in the closing period of this world's duration. The Jews, according to the tradition of ELIAS, divided the duration of the world into three ages: the age before the law, the age of the law, and the age after the law, i. e., of the MESSIAH.—(Talmud, in Sanhedr. cap. Chelek). Consequently, in arguing that the SAVIOUR had come, PAUL contended that he was in the last or ending period; that it was in the end of the world, in distinction from in the beginning or in the middle of it. "To put away sin by the sacrifice of himself." The word rendered *sin*, *amartia*, is also the same word which in the Septuagint is used to denote *sin-offering* (Lev. 6:25, &c.). And that being the version then in common use, the word may have been used by the apostle in that sense here. If so, he put away the sin offerings under the law, by the sacrifice of himself—the great sin-offering of which they were the type—thus making the sacrifice and oblation to cease. "For he hath made him to be [a] sin-[offering] for us, who [himself] knew no sin."—2 Cor. 5:21.—(To be continued.)

#### THE GRACIOUS DESIGN.

"That he might humble thee."—DEUT. 8:15.

Thus did JEHOVAH address the children of Israel at the close of their eventful and protracted pilgrimage in the wilderness. Forty years had their weary feet trodden its barren sands, and if the inquiry arose, "Why are we kept so long under discipline and training?" the answer was, "To humble thee." How necessary is humility for our well-being—how valuable in the sight of God—how difficult of attainment! Fallen man, and even renewed man, is slow to learn this great lesson of humility.

It may be a profitable employment, at the close of one year and the commencement of another, to review the dealings of God with us in the light of the design of God respecting us. May it lead us earnestly to long that his own gracious intentions may be accomplished!

The apostle informs us that the things which happened to Israel in the wilderness "were for an example, or type; and were written for our admonition." We who are the followers of the Lamb are journeying over a desert world, and are professedly seeking "a better country." We are overlooked and cared for by him "who guided them in the wilderness like a flock." If we have not daily miracles to call forth our wonder, we have daily mercies to awaken gratitude. God hath not forsaken the earth, nor is he unmindful of his people who are scattered over it. His ever wakeful and Almighty providence attends us, his angel guards are around us, he himself is everywhere present, and evermore waking; and it is true wisdom to learn to trace his hand, and behold his greatness as written out in our history. This will tend to humble us by causing us to see our insignificance in the light of his greatness, and to contrast our unworthiness with his constant goodness.

But the Israelites beheld the judgments of God as well as his mercies, and were the subjects of his wise chastenings as well as of his watchful care. They saw many around them "consumed by his anger," and others "troubled by his wrath." And who can look back upon "the days that are past," without seeing that "the LORD is terrible in his doings towards the children of men." Alas! few see his hand,

or humble themselves under it. Gaunt famine, consuming pestilence, and desolating wars, are the ministers of his indignation; and he smites not, unless there is a cause. If he "breaks the staff of bread in the land," it is because of the transgression of the people (Ezek. 14:13); and the pestilence is his awful protest against abounding sins. If men will not humble themselves during the pauses of his anger, while patience waits and mercy pleads, he will strike again, and still more severely; and at last, when all other means fail, "he will come out of his place to punish the inhabitants of the earth for their iniquity;" and then, if not before, "the loftiness of man shall be bowed down, and the haughtiness of man shall be made low, and the LORD alone shall be exalted in that day." Blessed are those who now "sigh and cry for the abominations done in the land," whose "souls weep in secret places for the pride of others;" such shall prove that "when the LORD maketh inquisition for blood," he "forgetteth not the cry of the humble." Moses and JOSHUA mourned and wept over the nation's sins; and God graciously owned and greatly honored them.

But the circumstance by which, above all others, the LORD intended to teach Israel humility, was their daily dependence on him for daily bread,—"who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee." They were thus taught their absolute helplessness, and that they were constant pensioners upon God's bounty. When man goes forth to his labor in the fields, breaks up the fallow ground, casts in the seed, and sees as the result of his toil a plentiful harvest springing up, he had need to be warned against pride and self-dependence. There is a danger of his saying, "My might and the power of my hand hath gotten me this wealth;" but surely all reason for self-glorying is taken out of the way, when the bread comes down ready prepared from heaven. This taught the receiver to give God the glory of all which had been received, and to exercise dependence upon him for the future; and this was humility. The manna, which was so miraculously provided, and so liberally bestowed, was typical of CHRIST, "the true bread from heaven." Nothing so fills the soul with true humility as a simple and thankful reception of CHRIST, the unspeakable gift of God. It is only when CHRIST is seen to be ALL, that the sinner feels his own nothingness. In him God has treasured up all blessings, that he might secure to himself all the glory. He makes CHRIST to be "wisdom, righteousness, sanctification, and redemption; that he who glorieth, may glory in the LORD." He who has really come to CHRIST, and received righteousness, will look alone to him for strength and wisdom. His whole walk will be one of renouncement of self, and reliance on the SAVIOUR. He walks with God, being reconciled by the death of his Son; he walks humbly, crying out at every step, "Hold thou me up," "for thy name sake lead me and guide me."

While thus walking in dependence upon CHRIST, nourished by him, the living bread, for which we neither toiled nor labored, we shall see daily more and more of his glories, and this will tend to lay the soul still lower in humility. Those who see Jesus as he is, are perfectly humble, and those who see him as revealed in the gospel, and daily study his excellences, will increase in that excellent grace. The once self-glorifying tongue will be silent, or only employed in extolling him; and to depend on him for everything will become more the habit of the soul. Reason will no more proudly sit in judgment on the sayings or doings of him who is now seen to be infinitely wise and good, but the soul will sing, "He hath done whatsoever pleaseth him;" and whatever pleaseth him is pleasing to me also.

The language of the humble heart will be, "I was most insignificant as a creature, and most vile as a sinner; and at the same time an imitator of Satan in pride and daring; but by mercy, at an infinite expense, and omnipotence, by a display of its noblest energies, hath saved and sanctified me; and all this hath God done that he might humble me; and, having humbled me, heap fresh favors and honors upon me." How wondrous is the power, how beautiful the process, how excellent the product! Divine love worketh reconciliation; reconciliation worketh penitence; penitence worketh gratitude; gratitude worketh humility; and humility loses all consciousness of its own existence as it bends adoringly before the Father of lights, "from whom cometh every good and perfect gift;" and sings, as it veils its face amidst the blaze of his glory, "All things come of thee, and of thine own have we given thee."

In the coming kingdom, this feeling will perfectly pervade every one "accounted worthy to obtain that world." The whole family in heaven and earth will be perfectly humble and perfectly happy, for "God shall be all in all," and the creature shall know his place as a humble recipient of his bounty, and a grateful adorer at his feet. Let the new year find us clinging to the cross, clothed with humility, and more than ever concerned "to learn of him who was meek and lowly in heart," and to love him who first loved



as, and gave himself for us, that we might be a people to show forth JEHOVAH'S praise.

London "Quarterly Journal of Prophecy."

### WHEAT OR CHAFF?

BY J. C. RYLE.

"Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."—Matt. 3:12.

(Concluded from our last.)

III. Let me show you in the third place, *the portion which Christ's people shall receive, when he comes to purge his floor.*

The text at the beginning of this article tells us this in good and comfortable words. It tells us that Christ shall "gather his wheat into the garner."

When the Lord Jesus comes the second time, he shall collect his believing people into a place of safety. He will send his angels and gather them from every quarter. The sea shall give up the dead that are in it, and the graves the dead that are in them, and the living shall be changed. Not one poor sinner of mankind who has ever laid hold on Christ by faith shall be wanting in that company. Not one single grain of wheat shall be missing and left outside, when judgments fall upon a wicked world. There shall be a garner for the wheat of the earth, and into that garner all the wheat shall be brought.

Ah! reader, it is a sweet and comfortable thought, that "the Lord careth for the righteous." But how much the Lord cares for them, I fear is little known, and dimly seen. They have their trials beyond question, and these both many and great. The flesh is weak. The world is full of snares. The cross is heavy. The way is narrow. The companions are few. But still they have strong consolations, if their eyes were but open to see them. Like Hagar, they have a well of water near them, even in the wilderness, though they often do not find it out. Like Mary, they have Jesus standing by their side, though often they are not aware of it for very tears.

Bear with me, while I try to tell you something about Christ's care for poor sinners that believe in him. Alas! indeed that it should be needful. But we live in a day of weak and feeble statements. The danger of the state of nature is feebly exposed. The privileges of the state of grace are feebly set forth. Hesitating souls are not encouraged. Disciples are not established and confirmed. The man out of Christ is not rightly alarmed. The man in Christ is not rightly built up. The one sleeps on, and seldom has his conscience pricked. The other creeps and crawls all his days, never thoroughly understands the riches of his inheritance. Truly this is a sore disease, and one that I would gladly help to cure. Truly it is a melancholy thing that the people of God should never go up to mount Pisgah, and never know the length and breadth of their possessions. To be brethren of Christ, and sons of God by adoption;—to have full and perfect forgiveness, and the renewing of the Holy Ghost;—to have a place in the book of life, and a name on the breast-plate of the Great High Priest in heaven;—all these are glorious things indeed. But still they are not the whole of a believer's portion. They are upper springs indeed, but still there are nether springs beside.

The Lord takes pleasure in his believing people. Though black in their own eyes, they are comely and honorable in his. They are all fair. He sees no spot in them. Their weaknesses and shortcomings do not break the union between him and them. He chose them, knowing all their hearts. He took them for his own with a perfect understanding of all their debts, liabilities, and infirmities, and he will never break his covenant and cast them off. When they fall, he will raise them again. When they wander, he will bring them back. Their prayers are pleasant to him. As a father loves the first stammering efforts of his child to speak, so the Lord loves the poor feeble petitions of his people. He endorses them with his own mighty intercession, gives them power on high. Their services are pleasant to him. As a father delights in the first daisy that his child picks up and brings him, even so the Lord is pleased with the weak attempts of his people to serve him. Not a cup of cold water shall lose its reward. Not a word spoken in love shall ever be forgotten. He told the Hebrews of Noah's faith, but not of his drunkenness,—of Rahab's faith, but not of her lie. Oh! reader, it is a blessed thing to be God's wheat!

The Lord cares for his believing people in their lives. Their dwelling-place is well known. The street, called Strait, where Judas dwelt, and Paul lodged,—the house by the sea-side, where Peter prayed, were all familiar to their Lord. None have such attendants as they have:—angels rejoice when they are born again; angels minister to them; and angels encamp around them. None have such food:—their bread is given them, and their water is sure, and they have meat to eat of which the world knows nothing. None have such company as they have.—The Spirit dwelleth with them. The Father and

the Son come to them, and make their abode with them. Their steps are all ordered from grace to glory. Those that persecute them persecute Christ himself, and those that hurt them hurt the apple of the Lord's eye. Their trials and temptations are all measured out by a wise Physician:—not a grain of bitterness is ever mingled in their cup, that is not good for the health of their souls. Their temptations, like Job's, are all under God's control:—Satan cannot touch a hair of their head without their Lord's permission, nor even tempt them above that which they shall be able to bear. As a father pitieth his own children, so does the Lord pity them that fear him. He never afflicts them willingly. He leads them by the right way. He withholds nothing that is really for their good. Come what will, there is always a needs-be. When they are placed in a furnace, it is that they may be purified. When they are chastened, it is that they may become more holy. When they are pruned, it is to make them more fruitful. When they are transplanted from place to place, it is that they may bloom more brightly. All things are continually working together for their good. Like the bee, they extract sweetness even out of the bitterest flowers. Ah! reader, it is a blessed thing to be Christ's wheat.

The Lord cares for his believing people in their deaths. Their times are all in the Lord's hand. The hairs of their heads are all numbered, and not one can fall to the ground without their Father. They are kept on earth till they are ripe and ready for glory, and not one moment longer. When they have had sun and rain enough, wind and storm enough, cold and heat enough,—when the ear is perfected,—then, and not till then, the sickle is put in. They are all immortal till their work is done. There is not a disease that can loosen the pins of their tabernacle, until the Lord gives the word. A thousand may fall at their right hand, but there is not a plague that can touch them till the Lord sees good. There is not a physician that can keep them alive, when the Lord gives the word. When they come to their death-bed, the everlasting arms are round about them, and make all their bed in their sickness. When they die, they die like Moses, according to the word of the Lord, at the right time and in the right way. And when they breathe their last, they fall asleep in Christ, and are at once carried, like Lazarus, into Abraham's bosom. Ah! reader, it is a blessed thing to be Christ's wheat. When the sun of other men is setting, the sun of the believer is rising. When other men are laying aside their honors, he is putting his on. Death locks the door on the unbeliever, and shuts him out from hope. But death opens the door to the believer, and lets him into paradise.

And the Lord will care for his believing people in the dreadful day of his appearing. The flaming fire shall not come nigh them. The voice of the Archangel and the trump of God shall proclaim no terrors to their ears. Sleeping or waking, quick or dead, mouldering in the coffin, or standing at the post of daily duty,—believers shall be secure and unmoved. They shall lift up their heads with joy, when they see redemption drawing nigh. They shall be changed, and put on their beautiful garments in the twinkling of an eye. They shall be caught up to meet the Lord in the air. Jesus will do nothing to a sin-laden world till all his people are safe. There was an ark for Noah when the flood began. There was a Zoar for Lot when the fire fell on Sodom. There was a Pella for early Christians when Jerusalem was besieged. There was a Zurich for the Reformers when Popish Mary came to the throne. And there will be a garner for all the wheat of the earth in the last day. Ah! reader, it is a blessed thing to be Christ's wheat.

I often wonder at the miserable faithlessness of those among us who are believers. Next to the hardness of the unconverted heart, I call it one of the greatest wonders in the world. I wonder that with such mighty reasons for confidence we can be so full of doubts. I marvel above all things, how any can deny the doctrine that Christ's people persevere unto the end, and can fancy that he who loved them, so as to die for them upon the cross, will ever let them be cast away. I cannot think so. I do not believe the Lord Jesus will ever lose one of his flock. He will not let Satan pluck away from him so much as one sick lamb. He will not allow one bone of his mystical body to be broken. He will not suffer one jewel to fall from his crown. He and his bride have once been joined in an everlasting covenant, and they shall never, never be put asunder. The trophies won by earthly conquerors have often been wrested from them, and carried off; but this shall never be said of the trophies of Him, who has triumphed for us on the cross. "My sheep," He says, "shall never perish."—John 10:28. I take my stand on that text. I know not how it can be evaded. If words have any meaning, the perseverance of Christ's people is there.

Reader, if you have not yet taken up the cross and become Christ's disciple, you little know what privi-

leges you are missing. Peace with God now and glory hereafter,—the everlasting arms to keep you by the way, and the garner of safety in the end;—all these are freely offered to you without money and without price. You may say that Christians have tribulations;—you forget that they have also consolations. You may say they have peculiar sorrows:—you forget they have also peculiar joys. You see but half the Christian life. You see not all. You see the warfare;—but not the meat and the wages. You see the tossing and conflict of the outward part of Christianity; you see not the hidden treasures which lie deep within. Like Elisha's servant, you see the enemies of God's children; but you do not, like Elisha, see the chariots and horses of fire which protect them. Oh! judge not by outward appearances. Be sure that the least drop of the water of life is better than all the rivers of the world. Remember the garner and the crown. Be wise in time.

Reader, if you feel that you are a weak disciple, think not that weakness shuts you out from any of the privileges of which I have been speaking. Weak faith is true faith, and weak grace is true grace; and both are the gift of Him who never gives in vain. Fear not, neither be discouraged. Doubt not, neither despair. Jesus will never break the bruised reed, nor quench the smoking flax. The babes in a family are as much loved and thought of as the elder brothers and sisters. The tender seedlings in a garden are as diligently looked after as the old trees. The lambs in the flock are as carefully tended by the good shepherd as the old sheep. Oh! rest assured it is just the same in Christ's family, in Christ's garden, in Christ's flock. All are loved. All are tenderly thought of. All are cared for. And all shall be found in his garner at last.

Reader, think on these things. Remember my question at the beginning of a new year. Meditate upon it. Are you wheat or chaff?

### ONE CAUSE OF DULL MEETINGS.

BY HENRY WARD BEECHER.

We hardly know of a more unprofitable exercise in social religious meetings than what is called *exhortation*. Doubtless there is a scriptural warrant for exhortation. But what is the nature of the exercise? It is the persuasion of a man to accept or obey some view of truth. The force of it depends upon the force given to the truth. It must needs relate principally to *conduct*. If one desires to produce intellectual convictions, the way is not to exhort to them, but to present truths which of their own nature will convict. If one desires to enkindle feeling it is folly to exhort to it; for feeling arises from the view of truth; and he who wishes to thrill the feelings must employ the truths which have a power to do it; or he must impart it by sympathy, being himself full of emotion; or what is better, and the true method, he must present the right truth from a soul already glowing with the feeling which it is sought to enkindle.

Therefore, when a brother arises in a prayer and conference meeting, unmoved himself, and exhorts men to *repent*; yet neither moves them to it by such views of its necessity as shall incline them to it, nor by any exhibition of a deeply penitential feeling in himself, he throws away his efforts, or sometimes does harm rather than good. We have heard man after man in succession arise and exhort Christian brethren with such a deadening effect, that if there was a spark alive at first, it was quenched past all rekindling before the exhortation was done. During many a long, dry, sound, sober exhortation which have been inflicted upon long-suffering meetings, we have seen men exhorted into sleep, and exhorted into helpless stupidity, into yawning, and weariness; and there would be but a single truth that seemed to touch a genuine chord of feeling during the whole meeting, and that was the truth that it was time to close the meeting. A dull, unmeaning, religious meeting is an anomaly. If a husband and wife should get together, once a week, and without a particle of feeling or earnestness, go through with an hour of courting and caressing, it would be regarded as a supreme absurdity. If business men should gather together once or twice a week in grave consideration of things which no one of them at the time really cared anything about, and talk them over on this side and on that, forgetting at the door what he, and what his neighbor had said, men would say that they were fools.

Such things are seldom or never done in things in which men are alive. But for months and months together, men will gather together, without a ray of warmth, without any real earnestness, and talk in a drowsy and prosing manner about the most startling truths that were ever addressed to the human knowledge, in such a lifeless method, that not a single thought moved responsive, and not a single emotion throbbed!

Let us imagine a man suffering the deepest afflictions, and pressed by trouble beyond all ordinary

power of endurance, standing up among a score of friends in like afflictions, and saying in a gentle voice, whose tones were mellowed by the deepest emotions, "Dear friends, the hand of God is upon us. Let us not sink. Let patience have a perfect work. We must be tried. Whom the Lord loveth he chasteneth. We are now in the fire, but God is with us. Let us be patient." Every heart would yield to such an exhortation. For conscious troubles would be *the truth*, and an exhortation to patience would have a vital relation to their living wants.

But what if, amidst great abundance, with homes, and friends, and affluence, in times of peace, and when life flowed with music, like a vocal brook between banks of flowers and fringed shrubs, a reasonably good man shall commence a scriptural exhortation about patience—its virtues, its necessities, our obligations to exercise it, &c., who would be reached? Perhaps here and there a conscientious soul might reproach itself because it did *not* feel; but feeling, under such unnatural circumstances, is past all conscience-invocation.

In like manner Christians are very composedly told that they are dead and good for nothing; that they are not doing their duty. One man, with a familiar fluency, evincing long practice, will declare in the soberest and quietest way imaginable, that he is a great sinner, and he is conscious of it, and that he feels that he ought to repent, and thinks that the brethren ought to join him in the impression. One man, for the fortieth time during the year, exhorts the brethren to awake because the night is far spent and the day is at hand. Another thinks that Christians ought to rejoice in God, and without a smile or one heart-swell, sets forth with frigid exactitude the duty of *joy*, and sits down to hear another brother say the same thing over again, in another set of words, if possible more gloomily than he had enunciated it. In this manner, too, we have heard men, profoundly engrossed in the world, rise up and exhort sinners to repent; to repent before it was too late; to repent now—it was their duty; it was dangerous to put it off, &c., but not a sign of feeling had they. No heart-heaving—no deep and disclosed sense of the hatefulness of sin, none of that softening and gushing which belong to penitence. It is worse than absurd, it is monstrous for men to mouth the most solemn facts, the most profoundly affecting truths of religion, as if they were rolling marbles, discussing some trifle to while away an hour withal. The ear of a congregation has beaten hard as a macadamized road by the weekly tramp of exhortation about truth, and to truth, and duty, and what not. Life is the characteristic of God. Life is the characteristic of religion. Life is the characteristic of truth. A dull assembly with lifeless men talking about dead topics, is a scandal upon real religion.

This matter grows even worse, if possible, when one listens to the dissuaves from courses to which the persons addressed have not the remotest liability. Thus a church dead beyond all budding or blossoming, is exhorted to beware of wildfire and fanaticism; a slow-moulded methodical brotherhood, exact as a clock, are exhorted to discretion, to deliberation, and cautioned against *impulses*. A man of the most incorrigible literalness, whose matter-of-fact soul never had a glimpse of any quality which was not measurable by one of his senses, will descant upon the wiles of the *imagination*, and warn the young of *fancy* and *fiction*. A close-fisted man is in great dread of spendthrift benevolence, and thinks that Christians should always give upon principle and not on feeling. On the other hand, we have heard a man of mercurial temperament greatly dreading lest he should be left to a heartless control of his judgment. He dreads with as little reason as one could imagine, being controlled by mere intellect.

Thus men impose upon themselves; and social religious meetings degenerate into absurd formalities. If any one thinks that liturgies and set forms of worship are the only means of dullness and formality, they surely cannot have been much acquainted with prayer-meetings. They cannot have heard the same prayer substantially repeated by the same men, varying only in a growing glibness and dryness, for years and years; they cannot have heard the juiceless, tasteless exhortations about *feelings*, from persons without feeling to persons without feeling; they cannot have seen the hour and a half of weekly conference run the same dreary round, beginning and ending, with intermediate consistency, without a sign of life, but with an utterly lying semblance,—a pretense of caring for what they did not care for; of renouncing what all the world knew they did not renounce; of asking what they did not desire, and desiring what they dare not ask.

N. Y. Independent.

In consequence of the trial, we have been unable to attend this week to communications requiring answers. For the same reason, the receipts are also omitted. They will receive due attention next week.

THE TRIAL commenced on Monday last. We will apprise our friends of the result next week.



## CORRESPONDENCE.



## IMPROVE THE PRESENT.

The importance of improving the present may be urged from the solemn consideration, that "time flies," and flies rapidly! But who can measure the rapidity of its flight! The days of our childhood pass away like a dream. The enjoyments of the blooming days of youth are of but short continuance; and the days of perfect manhood pass away as a tale that is told! The bloom of youth fades, paleness takes the place of rosy tints of health, the hair turns white, the vigorous frame totters, the features once so animated and full, wear a thin and shrivelled aspect,—while the wrinkles, in many cases, indicate the mental toil through which the mind has struggled, and that its frail tabernacle is in its fast declining days. Glance back at the period of our earthly existence—thirty, forty, fifty, sixty—or perchance "three score years and ten,"—unto what may it be likened! a flying cloud, or a sudden ray of sunshine,—a sudden storm, or a pleasant calm,—a fading flower,—a flight—a vapor. Alas, who can describe it, or select an appropriate object whereunto to liken it! Compared with eternity, it may be viewed as a single drop of water placed by the side of the waters of the vast deep,—a grain of sand compared with the multitudinous particles which compose the shore,—the smallest meteor with the myriads of stars in the planetary system,—a second of time compared with the unlimited lapse of ages. Seeing, therefore, that time flies, and the rapidity of its flight is almost imperceptible, that we pass through the different stages of life as a flying arrow,—as a dream, and that the last period of our present state of existence must soon come, how important that we improve the time, contemplate its shortness, and stand prepared for the glory awaiting the faithful in a better world.

How important that we strive to live a life of uprightness, devotion, zeal, and usefulness, in order to be enabled to take a retrospective view of our life with feelings of pleasure. What will be the enjoyments of life, wealth, luxury, pleasure, and fashion, when we reach the moment of our dissolution! True, we hope to remain until the coming of the Lord, and be changed in a moment, in the twinkling of an eye. But the fact that the enemy Death is still abroad, cannot be denied. It is estimated, that between the rising and setting of the sun about forty thousand of our fellow creatures fall victims to his ravages. He goeth about night and day, and traverses the earth far and near, and at all seasons, in search of his prey:

"Leaves have their time to fall,  
And flowers to wither at the north wind's breath,  
And stars to set—but all,  
Thou hast all seasons for thine own, O death!"

At the moment of dissolution, nothing will be able to sustain the soul but the religion of Jesus, the consolation of his Spirit, and the satisfaction of having lived for the benefit of our fellow men, and the glory of God. We have witnessed this when in the providence of God we have been called to part with beloved friends and relatives. And if we should be called to follow them, O, like Paul, may we be enabled to take a retrospective view of our conduct in Christ's vineyard with feelings of pleasure, face the monster death without an emotion of dread, and looking forward to the day of Christ's return to raise his saints, exclaim: "Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day: and not unto me only, but unto all them also that love his appearing."—2 Tim. 4:8.

Of what value is wealth to the dying miser, whose object has been to grasp the treasures of this life!—wicked and gay companions to the dying man of pleasure, who lived for himself, and not for God!—joyful companions to the man of the world when on his death-bed!—gay clothing to the man or woman in one short hour to be clothed in the winding-sheet of death!—glittering jewels on the body destined to be food for crawling worms!

"How will the sceptic brave the hour  
Of death's divine, inexorable power,  
When all this fairy world shall glide away,  
Like midnight beams before the morning ray?  
See how he shudders at the thought of death;  
What doubt and horror hang upon his breath;  
The gibb'ring teeth, glaz'd eye, and marble limb,  
Shades from the tomb stalk out and stare on him!"

And as an unconverted sinner must die without hope, how awful in prospect must be the solemnities of the day of judgment, and his final doom!

But while death must necessarily be terrific to the sinner,—although in many cases it is clothed with terror even to the righteous,—when compared with

the last end of the wicked it hath comparative joys. Although his body may corrupt, at the Saviour's return it will put on incorruptibility, and be decked with the jewels of heaven; and his countenance, marred by the icy hand of death, will shine in splendor like his Lord's! The shroud will be changed for "fine linen, clean and white;" the righteousness of the spotless Lamb of God; and those tottering limbs, with immortal, elastic vigor, will tread the new Jerusalem's golden streets, and traverse the new earth, and soon in the new heavens, associate with angels, archangels, Christ, the redeemed, and shine as the sun in his splendor!

"Go, child of darkness, see a Christian die,  
No horror pales his lip, or rolls his eye;  
No dreadful doubts, or dreamy terrors start,  
The hope Religion pillows on his heart.  
When with a dying hand he waves adieu  
To all who love so well, and weep so true;  
Meek as an infant to the mother's breast  
Turns fondly longing for its wonted rest,  
He pants for where congenial spirits stray,  
Turns to his God and sighs his soul away."

With the prospect of eternal felicity in the kingdom of God, what is pain, disappointment, perplexity, and sorrow? what are all the united woes of life—are they not less than nothing, and lighter than vanity? There, instead of sorrow, we shall have perpetual joy,—instead of sadness, perfect felicity,—for groanings, shouts of gladness,—for heavy heart-felt sighings, triumphant strains of heavenly melody, and enrapturing chords of perfect music, struck by immortal fingers on heavenly golden harps. Then the triumphant strains of the "new song" will vibrate on the atmosphere, be wafted by celestial breezes through the new creation,—all will be vocal with the praise ascribed to God and the Lamb! The floods will clap their hands, the hills will be joyful together, and the trees of the wood will rejoice;—the powers of the soul will be expanded to enjoy an eternal ecstasy, and its capacity enlarged to enable it to comprehend God and his works,—the new creation of its glories; the scheme of redemption and its mysteries, Christ and his matchless love. *How bright the prospect! IMPROVE THE PRESENT MOMENT*, which is the only time allotted you to prepare for its realization! Look for the return of Christ, the "times of restitution," the resurrection of the dead, and so live as to entitle you to a part in "THE FIRST."—Rev. 20:6.

J. W. BONHAM.

Worcester, (Mass.), May 15th, 1852.

## GROWTH IN GRACE.

To "grow in grace, and in the knowledge of our Lord Jesus Christ," is the duty of all Christians.—The apostle Peter (2 Epis. 1st chap.) shows plainly the way in which we are to grow up into Christ, our living head, in all things. He declares "faith" to be the starting point, and exhorts believers to add to their faith the seven graces which he specifies; and by so doing they will be qualified to serve God acceptably now, and prepared to have an abundant entrance ministered unto them into the everlasting kingdom of God when it shall be established. As illustrations of this growth in grace we may take

1. *A child.* We look at a babe on its mother's knee; at first he is very feeble and is fed with milk; as his strength increases, they give him food; his mind expands; he continues to grow in strength and stature, and after many years have passed away, he appears before us a man. Thus, in some respects, it should be with the believer. "As new-born babes, desire the sincere milk of the word, that ye may grow thereby."—1 Pet. 2:2. It is said to be a tradition among the Jews, that the manna which fell in the wilderness was suited to every taste: it was like milk to babes, and as strong meat to those of riper years. Whether the tradition is true or not, it is indeed a good illustration of what the Scriptures are to the Christian. By reading and meditation on them his faith is increased. The promises cheer him in dark and trying hours, and he lives not by bread alone, but by every word of God.

2. *A tree.* It is said of the righteous man, "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."—Psa. 1:3. A tree grows downward; it strikes its roots deep and wide into the rich soil on which it stands, and by so doing is prepared to stand against wind and storm. It grows upward. At first the stock is small, but year after year increases its size. In the spring it buds and puts forth leaves; its boughs are spread abroad, and after many years it becomes a great tree, so that the fowls of the air come and lodge in the branches thereof, and the beasts of the field find shelter beneath it. A Christian should resemble a tree by growing downward in humility. The more he has of the spirit of Christ, the greater unworthiness he will feel. The more closely he examines himself in the light of God's word, the more he will feel like saying,

"I the chief of sinners am,  
But Jesus died for me."

He should grow upward in heavenly mindedness, having his affection placed on things above, and not on things on the earth; and when Christ who is his life shall appear, then will he also appear with him in glory:—then will he be transplanted into the new earth, to bloom and thrive forever in the presence of the Husbandman, where no chilling winds shall blow, nor desolating storms be felt. No mighty hurricanes will up-root the trees of the new earth, nor lightnings rend them. No serpent's trail will be seen among the flowers of this paradise, nor poison be found concealed among its fruits. No tempter's hand will be offered to lead men into sin, nor lion be heard roaring against the saints of the Most High. Death, on the pale horse, will not be seen riding over these beautiful plains, and mowing down his thousands, neither will the grave appear ready to receive death's victims. The former things have passed away. A day has dawned for the saints that will never terminate. The spring time of the world has come with its flowers and its songs. The millennium has come, for the Lord of the millennium is here. How precious the thought that the Lord will give grace and glory!

Without Christ is the natural state:

Sinners in this condition wait.

In Christ is the state of grace:

And this is every Christian's place.

And with Christ all the saints will be,

When they his glorious kingdom see.

J. M. ORRICK.

Stanstead (C. E.), May 11th, 1852.

## "HE LOVED US."

While on the cross the Saviour bleeds,  
While friend, nor foe his anguish heeds,  
While many a taunt and bitter jeer  
Break harshly on his holy ear,  
He prays: what can that last prayer be?  
Oh wondrous love! he prays for me.

Deep anguish fills his troubled soul,  
The streams of blood in torrents roll,  
And louder railings now are heard,  
He breathes no harsh complaining word—  
Yet still he prays: what can it be?  
Oh wondrous love! he prays for me.

He bows his head; the Saviour dies;  
Darkness o'erspreads the azure skies,  
Loud thunders shake the trembling air,  
And earthquakes heave in horror there—  
Angels the act with wonder see:  
Oh matchless love! he dies for me.

He leaves the dark, the gloomy grave,  
While angel pinions round him wave,  
And rising from the mountain's brow,  
He kneels before his Father now,  
He pleads: what can those pleadings be?  
Oh boundless love! he pleads for me.

And can I now such scenes behold,  
And still be careless, still be cold?  
Can I with air of sinful pride,  
Cast such unbounded love aside?  
My soul, O can it, can it be,  
Has Jesus died in vain for me?

Oh no; the crimson streams that glide  
From Calvary's deeply blood-stained side,  
Invite my soul so stained with sin,  
To wash away its guilt therein:  
And in those precious drops I see,  
Christ has not died in vain for me.

The Saviour pleads in thrilling tone  
Before his mighty Father's throne,  
That for his sake my guilty name,  
Within the book of life might claim  
A place; he smiles, and now I see,  
Christ does not plead in vain for me.

Amazing love! what tongue can tell  
The boundless depths that in thee dwell!  
What angel's mind can e'er explore  
The riches of thy endless store!  
Oh matchless love! beyond degree,  
Christ bled, he died, and pleads for me.

H. M. JOHNSON.

## LETTER FROM ENGLAND.

"When Christ who is our life shall appear, then shall we also appear with him in glory."—Col. 3:4. Again, "When he shall appear we shall be like him, for we shall see him as he is" (1 John 3:2), and then the full number of the "Israel of God" will be accomplished, amongst whom "there shall not be an infant of days, nor an old man that hath not filled his days" (Isa. 65:20)—neither helpless infancy, nor decrepitude age—and they shall sing that new song of redemption, never before heard: "Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." "Thy right hand, O Lord, is become glorious in power; thy right hand hath dashed in pieces the enemy."—Ex. 15:6.

It is one of the first principles of human nature to apply the most effectual means for eradicating any painful malady, but, owing to Satan's devices, the only sure remedy prescribed by "the great Physician" for eradicating the root of all maladies, sin, is unavailing of. "Thy kingdom come, thy will be done on earth as it is in heaven." "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth," should

be the constant, fervent supplications, unitedly, of the people of God, and they would soon find that he would "speedily avenge them of their adversary."

In order, however, to divert Christians from that important subject, Satan has ever busily employed himself in getting up some subtle inventions to prolong his present usurpation, and, if it were possible, prevent his final overthrow by Christ "taking upon himself his great power."—Rev. 11:17. Hence arises the numerous sects, some of Paul, others of Apollos, and of Cephas, who "spiritualize" the Scriptures to suit their own diverse and preconceived opinions, and traditions, some affirming that "the kingdom" means "the reign of grace in the heart," others, that it refers not to the coming of Christ in glory,—that the second coming of Christ takes place at the death of believers, or to a millennium of universal peace and fellowship among men previously to the general conflagration of the earth, and many similar crafty inventions, whilst a large crop of noxious tares often spring up amidst the faithful and afflicted few, that humble sect which is everywhere spoken against, who are anxiously looking and watching the glorious appearing of the great God and our Saviour Jesus Christ. But alas! "when the Son of man cometh, shall he find faith in the earth?" doubtless referring to faith in his coming, in accordance with that of Abraham, "who looked for a city which hath foundations, whose builder and maker is God." O heavenly Father, how long shall thy torn and distracted people, divided by "perverse disputings," suffer under Satan's tyrant dominion? how long shall thy faithful few, who mourn thy absence, be laughed to scorn?

Yeshortly "shall see me," that promise how cheering, Midst the gloom and the sorrow of each pilgrim's lot; The years swiftly roll, the bright morn, it is nearing, Nor the blissful return of our Saviour forgot.

"A little while" he comes, with angels attending, These words be engraven in each Christian's heart, His people depressed, yet Christ is defending, What joy to them does "his coming" impart.

In heaven's expanse "the same Lord" all beholding, The righteous dead awakened, the living saints "changed."

What glories in Jesus, their king now unfolding, And the final reward is to all them arrayed.

This hope fixed on Christ shall never miscarry, His coming is sure, though all worlds should remove, Our King comes to reign, and he will not tarry, Respond then each heart to his promise of love.

Therefore, "fear not little flock, it is your Father's good pleasure to give you the kingdom." Yet "a little while," and you will be called to take down your long-neglected harps, and attune them to heavenly melodies amidst the acclamations of restored nature. "The Lord God omnipotent reigneth."

That you, my Christian brother, may "be preserved blameless unto the coming of our Lord Jesus Christ," is the fervent prayer of yours, "waiting for the kingdom of God."

RICHARD ROBERTSON.

Bermondsey, April 14th, 1852.

## LETTER FROM EPHRAIM WALKER.

RESPECTED BROTHER:—It is with the same interest that I have ever felt for your highly interesting periodical, furnishing weekly fresh memorials of the grace of God, and the truth clearly presented in the love of the same, which renders it still more endearing on account of the combined powers of earth and hell that are rallied against it and its editor: and yet stands as a beacon light and ensign on the hill of Zion, refreshing and strengthening many a fainting soul for the water of life, who are scattered up and down this dreary, wicked world, exposed to the insatiable malice of hell.

I still find myself a sojourner in a strange land, and while passing through the valley of Bacah, it gives me great joy to pluck now and then a flower from the rose of Sharon, and take a lily from the valley of humiliation, by tasting the love of Christ, which creates in me an increased desire to depart and be with him, which is far better, if my work is done. Notwithstanding, how lightly esteemed, stricken, and afflicted are the true cross-bearers of our Lord Jesus Christ! But O! how rejoicing and glorious will be the crowns of glory, and palms of victory, which will more than compensate us for all our trials here in the day of his coming, to be admired by all that love his appearing,—when they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God, appointed for those that continue in the faith.

As touching our beloved Bro. Himes, together with all the dear brethren who continue to hold on their way, let me say, stand fast in the faith; quit you like men; be strong, while the floods of ungodly men are lifted up to hinder the progress of the glorious proclamation of our soon coming King. "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness. Behold all they that were incensed against thee shall be ashamed and confounded.



They shall be as nothing, and they that strive with thee shall perish, they that war against thee shall be as nothing, and as a thing of naught. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not, I will help thee. Fear not thou, worm Jacob, and ye men of Israel, I will help thee, saith the Lord and thy Redeemer, the Holy One of Israel."—Isa. 41st.

While passing through the waters of strife, it is joyful to cast a look from the top of Amand, from the top of Shenir, and Hermon, from the lions' dens, from the mountains of the leopards, and behold the glories that will ere long fill every soul with unutterable praise to God and the Lamb; for the night is far spent, and the day is at hand.

We have had joyful manifestations of the divine excellency of the Spirit and power of God in quickening the saints, reclaiming backsliders, and showing mercy to sinners, in bringing many into the fold of Christ during the past winter, in the town of Lee, and in the region round about. Yours truly in the bonds of fellowship, and in hope of a glorious victory.

West Becket, May 15th, 1852.

#### PERFECTIONISM AND POLYGAMY.

Recent revelations of the interior and total depravity of some professedly religious establishments have shocked the public mind, and led to inquiry as to the tendency of religious delusions. It is hard to say whether knavery or folly, whether fanaticism or lust, has more power over the Mormons of Utah and the Perfectionists of Oneida; but the facts that are now before the world in reference to both these communities, are worthy of being studied as new chapters in the history of modern imposture and delusion.

It is hardly known, but it is true, that there is a weekly newspaper published in this immediate neighborhood, to advocate and propagate the doctrines of the Oneida Perfectionists: that in the community of those who are led to embrace the system, all the laws, both human and divine, that are designed to regulate the marriage relation, are set aside and denounced, while the unrestrained indulgence of the human passions is practised, not merely as the means to present enjoyment, but as MEANS OF GRACE OR HELPS TO HOLINESS. The founder of this disgusting order of united adulterers is a graduate of a New England College, a student in two theological seminaries, and now the editor of the paper we have referred to above. The centre of this sect is in the town of Lenox, Madison county, N. Y., where about one hundred and fifty men, women, and children live together in one house, with no distinction of property, family, or authority. Each one does what seems good in his own eyes. The Bible is their nominal constitution, and how curiously they must follow its teachings, is evident from the fact, that they disavow all separate or individual right in "property, wives, or children." Literally, they have "all these things common." But the sect is by no means confined to Oneida and Madison counties. In New York and Brooklyn, and in Newark, N. J., and in many other places, there are groups of practical members of this foul body, who under the name and guise of seekers after spiritual enjoyment, and professing to be perfectly holy, are living in a state of vile concubinage, and even worse, such as is not even thought of among the Mormons. In Utah, the distinction of husband and wife is rigidly maintained, and non-intervention insisted upon even at the peril of life. But in the Oneida Association, and in the boarding-houses established on similar principles in this vicinity, these distinctions are utterly abolished, and the freest licentiousness practised as the highest developments of holiness. We have been furnished with a large number of certificates signed by females of this community, stating that at first they were fearful they were not doing right, but the longer they have practised on the system here pursued, the holier they are sure they grow. On the principle we suppose that where there is no law there is no transgression, they have abrogated all authority but inclination, and they never sin because they never do any thing but what they like. The reader may be amused at the practical operation of the association at Lenox, as we find it detailed in one of their reports.

The children are trained in a general nursery, and "it is found to be altogether a more comfortable task to take care of six in the new way, than it had been to wait on one in ordinary circumstances." "The only drawback on the operation was the temporary distress of mothers in giving up their little ones to the care of others, which made occasion for some melo-dramatic scenes; but the wounds were soon healed, and the mothers learned to value their own freedom and opportunity of education, and the improved condition of their children, more than the luxury of a sickly maternal tenderness." This is the language of the report.

The way they sleep is curious. One large room is set apart for a dormitory, and each bed is encompassed by a sort of square tent; so that one slave warms the whole space, and "as the principles and habits of the Association are more gregarious than usual, the sacrifice of privacy is a small affair."

The women found that much time was spent in dressing the hair, so they looked into Paul's theory of long hair, and says this report, "the discovery was made that Paul's language expressly points out the object for which women should wear long hair, and that object is not ornament but a covering. In this light it was immediately manifest that the long hair of women, as it is usually worn, coiled and combed upward to the top of the head, instead of answering to Paul's object of covering, actually exposes the back part of the head more than the short hair of men." This mode of reasoning was carried on till the "bolder women" cut off their hair and wore it on their necks as girls do, and soon the practice became general. In the next place, the women laid aside the usual dress, and substituted a short frock and pantaloons, which was found to be altogether

much more convenient. The report says: "The women say they are far more free and comfortable in this dress than in long gowns; the men think that it improves their looks, and some insist that it is entirely more modest than the common dress." This is plainly the germ of Bloomerism.

The religious exercises of this Association consist of public meetings, when each one is called on to relate his own experience, or to make such exhortations or reflections as "are on the mind waiting for vent." Different evenings are set apart for different purposes: one for music, one for dancing, one for Bible reading, &c. The religious influence is said to be wonderful on those who have joined the Association. All who come in while in an unconverted state are declared to have been converted, and one man who was a confirmed lunatic has been entirely cured! The Annual Report sets forth a theory of promiscuous intercourse of the sexes, as compatible with the highest state of holiness on earth, so loathsome in its details, so shocking to all the sensibilities even of the coarsest of decent people, that we cannot defile the columns of our paper with their recital. It must be sufficient to say, that the doctrine is taught and the attempt is made to defend it from Scripture, that unbridled licentiousness is the law of heaven, the perfection of human happiness and the realization of the highest style of divine virtue. There is no shrinking from the boldest and frankest avowal of this faith and practice. On this point these Oneida Associationists are honorably contrasted with the Fourierites of this city, who refuse to be held responsible for the consequences to which their doctrines inevitably lead. The Report holds such language as this: "Variety is, in the nature of things, as beautiful and useful in love as in eating and drinking." Again, it is held that it is all very well, and oftentimes of great advantage to bring about "special pairing," that is, marriage of convenience, but, says the report, this should be no barrier to the enjoyment of others. "The fact that a man loves peaches best, is no reason why he should not, on suitable occasions, eat apples and cherries." We are able to give only the vaguest and most distant intimations of what is set forth in these pages, and we are now fearful that we are trespassing on decency in these quotations. The perversion of Scripture is oftentimes so blasphemous as to chill the blood, while a scheme of social wickedness under the name of virtue, nay, of religion, is here taught, that the foulest days and darkest places of Roman Catholic iniquity never conceived. The beasts of the field are better in their habits, than these people profess to be. If the orgies of the heathen were re-enacted in the city of New York, in public, they could not fill the mind with more horror than every virtuous person must feel when contemplating the "interior life" of this Oneida Association.

When we now bear in mind that the persons thus living in this beastly manner, were but recently members of orthodox, evangelical churches, some of them well educated, and most of them respectfully connected, we cannot fail to regard their history as in a high degree instructive, tending to show the danger of error, and the infinite necessity of holding fast to the truth. Loose teaching from the pulpit and the press is destructive to the principles. The only safety is in steadfast adherence to the good old-fashioned morality of our fathers and mothers, on whose principles the first half of the nineteenth century has made no improvement.

N. Y. Observer.

#### THE MAELSTROM WHIRLPOOL.

The following description of this great phenomenon is from a letter to Judge Woodward, of Florida, from a friend travelling in Europe:

"This wonderful phenomenon, that has excited the wonder and astonishment of the world, I have seen. There are few of my countrymen who have had the opportunity, in consequence of the situation of it being remote from any point of commerce. Its latitude and longitude I do not recollect. It is situated between two islands, belonging to a group off the coast of Norway, called the Lowinstaff Islands between Dorthem—being the most southern point of commerce—and the North Cape. I suppose the latitude to be about 69 north, but will not be certain."

"I had occasion, some years ago, to navigate a ship from North Cape to Dorthem nearly all the way between the islands and rocks, and the main. On inquiring of my Norway pilot about the practicability of running near enough for examination without danger, I at once determined to satisfy myself. We began to near it about 10 o'clock A. M., in the month of September, with a fine wind north-west. Two good seamen were placed at the helm, and the mate on quarter-deck, all hands at their stations for working the ship, and the pilot on the bowsprit between night heads. I went on the maintop sail yard, with a good glass. I had been seated but a few moments when my ship entered the dish of the whirlpool; the velocity of the water altered her course three points toward the centre, although going eight knots through the water."

"This alarmed me extremely; for a moment I thought destruction was inevitable. She however answered her helm sweetly, and we ran along the edge, the waves foaming around us in every form while she was dancing gaily over them. The sensations I experienced are difficult to describe. Imagine to yourself an immense circle, running round a diameter of one and a half miles, the velocity increasing its dark blue color to white—foaming, tumbling, rushing to the vortex, very much as water in a funnel when half run out; the noise, too, hissing, roaring, dashing—all pressing on the mind at once, presented the most awful, grand, solemn sight ever experienced."

"We were near it about eighteen minutes, and in sight of it about two hours. It is evidently a subterranean passage that leads—the Lord knows where. From its magnitude, I should not doubt that instant destruction would be the fate of a dozen of our largest ships, were they drawn in at the same moment. The pilot says that several vessels have been sucked down, and that whales also have been destroyed. The first I think probable enough, but I rather doubt the latter."

Age.

#### Effect of a Morbid Imagination.

The following story is related by a Paris paper, the Pays: "A distinguished painter, M. Karais, labored under a morbid affection against which medicine is powerless. All his ideas had a melancholy turn. His most admired landscapes represented gloomy scenes; it was the style of Cabat, but with more shade and sadness. The friends of the painter frequently rallied him on this singular feeling, and in the hope of curing him, they constantly joked with him on the subject. One of them, an engraver of some eminence, proposed an application of the homeopathic system, which would tend to banish his melancholy ideas, both from his pictures and from his conversation. This proposition was unanimously agreed to by a number of artists, and in furtherance of the scheme, Karais was invited to take a little excursion to Vincennes. After a copious repast, and a ramble in the wood, they returned toward Paris, and on a pretence of a visit to the house of a sculptor, Karais was taken to a shop where monuments and tombs are made, and the first object that met his eyes was a marble column, on which was engraved in letters of gold the following inscription: 'A. Karais, a painter of nature, an artist full of genius and talent, an excellent friend, and a kind and good man. Died, aged 37 years.' On reading this inscription, M. Karais stood as if thunderstruck: his features became convulsed, and before any one could assist him, he fell dead on the ground. The feelings of the authors of a joke, which had been attended with such a melancholy result, can be better imagined than described. They went immediately to the commissary of police, and wished him to detain them in custody as guilty of the death of their friend. An examination was made into the sad circumstances, which furnishes an additional proof of the danger of doing any thing to produce a sudden fright."

#### "Here They All Are."

Two negatives in English destroy each other, and are equivalent to an affirmative; but not so in Greek. In that language the negation is strengthened, and a third negative makes it stronger still, and so does a fourth, and a fifth. How strong must five negatives be! But do five occur? Yes!—In the Greek of the New Testament; and connected with one of the "exceeding great and precious promises" which are there given us. It occurs in Heb. 13:5: "For he hath said, I will never leave thee, nor forsake thee." Only two of them are translated; but *there they all are*, as any one may see who reads Greek.

There must have been design in thus multiplying these negatives. I do not believe it was accidental. God meant to be believed. He would secure the confidence of his children in that particular. He knew how prone we are to doubt his constancy, and how liable we are to the dread of being forsaken by him; and he would therefore, with the humble, trembling Christian, make assurance more doubly sure; so instead of saying simply, "I will not leave thee," which alone would have been enough, he adds, "nor forsake thee;" and instead of leaving it thus, "I will not forsake thee," he uses language equivalent to the following: "I will not, I will not leave thee; I will never, never forsake thee."

**SURMISE WITH CHARITY.**—A kind-hearted lady was once reproved quite sharply by her friend for giving money to a stranger, who seemed to be very poor, when he asked for charity in the streets of Boston. "Suppose he spends that money for rum!" said the censorious and suspicious friend. The quick and noble answer was, "If you must 'suppose' at all, why not 'suppose' that he will spend the money for bread? Why suppose what is *evil* about one of whom you are at liberty to suppose what is *noble* and good?" That lady had the true Christian spirit.

#### THE ADVENT HERALD.

This paper having now been published since March, 1840, the history of its past existence is a sufficient guarantee of its future course, while it may be needed as a chronicle of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy; in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time, and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the Herald—1. The best thoughts from the pens of original writers, illustrative of the prophecies. 2. Judicious selections from the best authors extant, of an instructive and practical nature. 3. A well selected summary of foreign and domestic intelligence, and 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented, will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845; and which are in brief—

- I. The Regeneration of this earth by Fire, and its Restoration to its Eden beauty.
- II. The Personal Advent of CHRIST at the commencement of the Millennium.
- III. His Judgment of the Quick and Dead at his Appearing and Kingdom.
- IV. His Reign on the Earth over the Nations of the Redeemed.
- V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints, at the Advent.
- VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.
- VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.
- VIII. The bestowment of Immortality, (in the Scriptural, and not the secular use of this word,) through CHRIST, at the Resurrection.
- IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "quickly." "The second woe is past; and behold the third woe cometh quickly"—Rev. 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfilment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss; and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak; and let us reverently listen to their enunciations.

#### BOOKS FOR SALE AT THIS OFFICE

NO. 8 CHARDON-STREET, BOSTON.

**NOTE.**—Under the present Postage Law, any book, bound or unbound, weighing less than two pounds, can be sent through the mail. This will be a great convenience for persons living at a distance who wish for a single copy of any work; as it may be sent without being defaced by the removal of its cover, as heretofore. As all books sent by mail must have the postage paid where they are mailed, those ordering books will need to add to their price, as given below, the amount of their postage. And that all may estimate the amount of postage to be added, we give the terms of postage, and the weight of each book.

**TERMS OF POSTAGE.**—For each ounce, or part of an ounce, that each book weighs, the postage is 1 cent for any distance under 500 miles; 2 cents if over that and under 1500; 3 cents if over that and under 2500; 4 cents if over that and under 3000; and 5 cents if over that distance.

#### BOOKS PUBLISHED AT THIS OFFICE.

**THE ADVENT HARP.**—This book contains Hymns of the highest poetical merit, adapted to public and family worship, which every Adventist can use without disturbance to his sentiments. The "Harp" contains 454 pages, about half of which is set to choice and appropriate music.—Price, 60 cts. (9 ounces.) Do do bound in gilt.—50 cts. (9 oz.)

**POCKET HARP.**—This contains all the hymns of the former, but the music is omitted, and the margin abridged, so that it can be carried in the pocket without encumbrance. Price, 37½ cts. (6 ounces.) Do do gilt.—60 cts. (6 oz.)

**WHITING'S TRANSLATION OF THE NEW TESTAMENT.**—This is an excellent translation of the New Testament, and receives the warm commendations of all who read it.—Price, 75 cts. (12 oz.) Do do gilt.—\$1. (12 oz.)

**ANALYSIS OF SACRED CHRONOLOGY** with the Elements of Chronology; and the Numbers of the Hebrew text vindicated. By Sylvester Bliss.—232 pp. Price, 37½ cts. (8 oz.) Do do gilt.—50 cts. (8 oz.)

**FACTS ON ROMANISM.**—This work is designed to show the nature of that vast system of iniquity, and to exhibit its ceaseless activity and astonishing progress. A candid perusal of this book will convince the most incredulous, that Popery, instead of becoming weaker, is increasing in strength, and will continue to do so until it is destroyed by the brightness of Christ's coming. Price (bound), 25 cts. (5 oz.) Do do in paper covers—15 cts. (3 oz.)

**THE RESTITUTION, CHRIST'S KINGDOM ON EARTH, the Return of Israel, together with their Political Emancipation, the Beast, his Image and Worship; also, the Fall of Babylon, and the Instruments of its overthrow.** By J. Litch.—Price, 37½ cts. (6 oz.)

**DEFENCE OF ELDER J. V. HINES:** being a history of the fanaticism, puerilities, and secret workings of those who, under the garb of friendship, have proved the most deadly enemies of the Second Advent cause. Published by order of the Chardon-street Church, Boston.—523 pp. Price (thin covers), 25 cts. (4 oz.) Do do thick covers—37½ cts. (6 oz.)

**ADAMANT TRACTS (bound).**—Vol. I.—This contains thirteen small tracts, and is one of the most valuable collections of essays now published on the Second Coming of Christ. They are from the pens of both English and American writers, and cannot fail to produce good results wherever circulated.—Price, 25 cts. (5 oz.) The first ten of the above series, viz. 1st, "Looking Forward," 2d, "Present Dispensation—its Course," 3d, "Its End," 4th, "Paul's Teachings to the Thessalonians," 5th, "The Great Image," 6th, "If I will that he tarry till I come," 7th, "What shall be the sign of thy coming?" 8th, "The New Heavens and Earth," 9th, "Christ our King," 10th, "Behold He cometh with clouds,"—stitched, 12½ cts. (2 oz.)

**ADAMANT TRACTS (bound).**—Vol. II.—contains "William Miller's Apology and Defence," "First Principles of the Advent Faith: with Scripture Proofs," by L. D. Fleming, "The World to come: The present Earth to be Destroyed by Fire at the end of the Gospel Age," "The Lord's coming a great practical doctrine," by the Rev. Mount Brook, M. A., Chaplain to the Bath Penitentiary, "Glorification," by the same, "A Letter to the Rev. Dr. Raffles on the subject of his Jubilee Hymn," "The Duty of Prayer and Watchfulness in the Prospect of the Lord's coming." In these essays a full and clear view of the doctrine taught by Mr. Miller and his fellow-laborers may be found. They should find their way into every family.—Price, 33 cts. (6 oz.) The articles in this vol. can be had singly, at 4 cts each. (Part of an ounce.)

**KELSO TRACTS.**—No. 1.—Do you go to the prayer-meeting?—50 cts per hundred; No. 2.—Grace and Glory.—50 cts per hundred. No. 3.—Night, Day-break, and Clear Day.—\$1.50 per hundred.

#### BOOKS FOR CHILDREN.

**THE BIBLE CLASS.**—This is a pretty bound volume, designed for young persons, though older persons may read it with profit. It is in the form of four conversations between a teacher and his pupils. The topics discussed are—1. The Bible, 2. The Kingdom, 3. The Personal Advent of Christ, 4. Signs of Christ's coming near.—Price, 25 cts. (4 oz.)

#### GREAT COUGH REMEDY!

Ayer's Cherry Pectoral,

FOR THE CURE OF

Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

THIS invaluable remedy for all diseases of the throat and lungs, has attained a celebrity from its remarkable cures, never before equalled by any other medicine. Other preparations have shown themselves palliatives, and sometimes effected no other cures, but none has ever so fully won the confidence of every community where it is known. After years of trial, a very climate, the results have indisputably shown it to possess a mastery over this dangerous class of diseases, which could not fail to attract the attention of physicians, patients, and the public at large. See the statements, not of obscure individuals, and from far distant places, but of men who are known and respected throughout the country.

The widely celebrated Surgeon, Dr. Valentine Mott, of New York city, says:

"It gives me pleasure to certify the value and efficacy of Ayer's Cherry Pectoral, which I consider peculiarly adapted to cure diseases of the throat and lungs."

Dr. Perkins, the venerable President of the Vermont Medical College, one of the eminently learned physicians of this country, writes that the Cherry Pectoral is extensively used in this section, where it has shown unmistakable evidence of its happy effects upon pulmonary diseases.

The Rev. John D. Cochrane, a distinguished clergyman of the English Church, writes to the proprietor from Montreal, that "he has been cured of a severe asthmatic affection, by Cherry Pectoral." His letter at full length, may be found in our Circular, to be had of the Agent, and is worth the attention of asthmatic patients. The following letter is from the well-known Druggist at Hillsdale, Mich., one of the largest dealers in the State, and this case is from his own observation:

"Dear Sir:—Immediately on receipt of your Cherry Pectoral, I carried a bottle to an acquaintance of mine who was thought to be near his end with quick consumption. He was then unable to rise from his bed, and was extremely feeble. His friends believed he must soon die, unless relief could be obtained for him, and I immediately gave him your excellent medicine a trial. I immediately left town for three weeks, and you may judge of my surprise on my return, to meet him in the street on my way home from the cars, and find he had entirely recovered. Four weeks from the day he commenced taking your medicine, he was at work at his arduous trade of a blacksmith."

"There are other cases within my knowledge, where the Cherry Pectoral has been similarly successful, but too numerous to mark as this. Very truly yours, G. W. UNDERWOOD."

#### HEAR THE PATIENT.

"Dr. J. C. Ayer, Lowell.—Dear Sir:—Feeling under obligations to you for the restoration of my health, I send you a report of my case, which you are at liberty to publish for the benefit of others. Last autumn I took a bad cold, accompanied by a severe cough, and made use of many medicines without obtaining relief. I was obliged to give up business, frequently raised blood, and could get no sleep at night. A friend gave me a bottle of your Cherry Pectoral, the use of which immediately commenced according to directions. I have just purchased the fifth bottle, and am nearly recovered. I now sleep well, my cough has ceased, and all by the use of your valuable medicine. E. S. BRONE, M. D."

"Principal Mount Hope Seminary."

"Dear Sir:—I wish I could tell all that suffer with a cough, what your Cherry Pectoral has done for me. It does seem to me that I have benefited by the information. I had a lung fever, which left my lungs weak and inflamed. Being very feeble, and unable to gain strength at all, my friends thought I must soon sink in consumption. I had no appetite, and a dreadful cough was fast wearing me away. I began to take your beautiful medicine, by the advice of a clergyman, who had seen its effects before. It eased my cough at first, and gave me rest at night. In less than a fortnight I could eat well, and my cough had ceased to be troublesome, my appetite returned, and my food nourished me, which soon restored my strength. Now, after five weeks, I am well and strong, with no other help than your Cherry Pectoral. Yours with respect, JULIA DEAN."

"I hereby certify that the above statement of my wife is in conformity with my own views of her case, and her cure by Ayer's Cherry Pectoral. JOSEPH DEAN."

"The above-named Joseph Dean, and Julia, his wife, are personally known to me, and implicit confidence may be placed in their statement. SAMUEL L. VAN DERWATER, Pastor of the Baptist Church."

Prepared by JAMES C. AYER, Chemist, Lowell, Mass. and sold by S. W. Fowler, Boston; Brown & Sons, Salem; W. Phillips, Newburyport; W. R. Preston, Portsmouth; Durbin & Co., Portland; Corning & Black, Augusta; G. W. Emerson, Bangor; W. O. Poor, Belfast; Allison & Gault, Concord; J. A. Perry, Manchester; James Green, Worcester; H. Brewer, Springfield; Lee & Butler, Hartford; Lee & Osmond, Norwich; C. S. Corham, New Haven; W. E. Bissell, Norwich; B. J. Allen, Providence; E. Thornton, New Bedford; L. Chase, Taunton; T. J. Hall, Plymouth; T. A. Peck, Burlington; S. K. Collins, Montpelier; H. Wardner, Windsor; and by all druggists everywhere. [17-3m]



## THE ADVENT HERALD.

BOSTON, MAY 29, 1852.

THIRTEENTH ANNUAL MEETING  
OF  
Adventists in General Conference.

The Conference will be held in HARTFORD, Ct., commencing Tuesday, June 8th.

During the Conference, discourses on important questions connected with our faith and duties, may be expected. Also, information of the state of the cause in different parts of the country, will be communicated by the brethren in attendance.

The coming Conference promises to be one of much interest. The deep feeling manifested by the brethren from whom we have heard, in view of the vast work spread out before the servants of Christ, is encouraging. The "harvest truly is plentiful," but the laborers are few. The Macedonian cry comes from every direction. Help is needed,—called for,—prayed for; and yet many of God's servants, whose energies are already wholly employed, are compelled to turn away from the cries that continually reach them. What can—what shall be done, to furnish the destitute with the bread of life? A wise and harmonious consideration of this subject, involving a cordial and active co-operation between pastors and evangelists in building up the churches in the faith and holiness of the gospel, would prove a great blessing to the churches themselves, and enable them in turn to extend more widely the knowledge of the truth to the destitute.

In the meantime we express the hope, that brethren will give the subject that close and serious attention which it demands, and that there will be a general representation from all parts of the country.

For the information of those who intend to take the cars from Boston to attend the Conference, we would state, that the fare is, in the first class cars, \$3 40, second class, \$2 30.

## Letter from Laban E. Bates.

BRO. HINES:—It is now some time past since I ceased my public labors, and it will probably be some time in the future, if ever, before I shall be able to resume them. I have been compelled to this course from the state of my health. It is now several years since I became aware that disease was fastening its fangs upon my constitution. Friends and physicians have advised me, that if I would escape the grasp of that stealthy and destructive monster—consumption—I must cease my public ministrations. The increasing demand for labor, together with a sense of the present condition of our world, and a sincere desire to be of some benefit, in my humble sphere, to the suffering church and bleeding cause of Him who has called me to be a soldier, has constrained me to remain at my post till near the present time. But I am now reluctantly compelled to leave the field in which, for eight years past, I have endeavored, in my humble capacity, to blow the trumpet in Zion, and labor to break the slumbers of the church, and persuade perishing sinners to become reconciled to God.

My lungs are much affected, and I am afflicted with a short, hacking cough, which is increased by every attempt I make to speak, though it be but for a few moments. It is now several months since I resigned my relation with the church in Homer. Bro. H. H. Gross, of Albany, has since accepted the unanimous invitation of the church to become their pastor. May his labors be crowned with abundant success, and a new impetus be given to the cause in that department of the Lord's vineyard.

\* I have recently removed to Kirkland, Oneida county, N. Y., where correspondents will please to address me. In coming to this locality, I had expected to devote the most of my time with the churches in Lewis, Oneida, and Onondaga counties, having been strongly urged to do so by friends to the cause in these counties. They, and friends in other places also, who have expected me to visit them, will understand from this the reason of the non-fulfillment of my prior arrangements with them. I hope that my friends will continue their correspondence, as it will be the only means of communication that I shall have with them.

And now, my dear brother, in concluding this short communication, permit me to say, that I have not been an indifferent observer of the many trials and conflicts that you have been called to endure. My sympathies are with you in your sufferings, and in the cause which you are laboring to promote. I have only to say, put your trust in God, and ever lean upon that all-potent arm which for years has sustained you, in the hour of darkness and gloom. Then shall you be prepared for the sternest conflicts of human life; and when the final battle shall be fought, and victory won, you shall pillow your aching head on the bosom of Jesus, where the tongue of calumny and slander shall no more afflict you, and when you shall no longer be compelled to bare your bosom to the barbed shafts of professed friends and avowed enemies. I remain, as ever, your brother in Christ.

Kirkland (Oneida co., N. Y.), May 16th, 1852.

[We deeply sympathize with our beloved brother, and pray that God may restore him to health and to usefulness. Thus, one by one, are faithful servants of Christ removed from the field of labor. How earnestly should the people of God pray the Lord of the harvest, that he would send forth laborers into his harvest.]

SUNDAY SCHOOL LIBRARY.—The American Sunday School Union has just published a new \$10 library, consisting of one hundred volumes, from 72 to 287 pages, 18 mo., substantially bound with muslin backs; each volume regularly numbered and ready for use, with twenty-four catalogues of the same. Although this library may not meet our views in every respect, it is, nevertheless, an excellent one, and has been selected with much taste and judgment. If any of our friends wish to procure a good library for a Sunday School, we would recommend to them this new one of the Sunday School Union. If they will transmit their orders to us, we will take upon ourselves to procure the library for them.

Shocking Railroad Accident.—One of the most shocking accidents which has taken place in this vicinity for a long time, occurred about half-past 7 o'clock on Monday evening last, on the Fitchburg railroad, at a road crossing in West Cambridge, near the Waverly depot. As we learn the facts from a passenger, it appears that the Northern special train from Burlington was approaching the crossing at a speed of about forty miles an hour; the engineer blew his long steam whistle and rung his bell, as usual, at the same time reversing his engine. This was noticed by some of the passengers, who suspected that there was something more than ordinary in the way, from the fact of the engine being reversed while the train was going at so rapid speed, and some left their seats for the purpose of looking outside.

Before the train could be stopped, however, the engine struck a carryall, containing Mr. Wm. Sawyer, of Charlestown, his wife, three daughters, and Mr. John Gibbs, son-in-law of Mr. Sawyer, knocking the carryall into fragments, and instantly killing Mr. Sawyer, his eldest daughter, a young lady about eighteen years of age, and Mr. Gibbs. The two other daughters were young children, the eldest of whom was thrown a considerable distance from the track, and escaped without any serious injury. The youngest, an infant, was in its mother's arms at the time of the collision, and, singularly enough, was retained in her embrace while she was carried a distance of seventy or eighty rods on the front of the engine, before the powerful instrument of destruction could be stopped. When picked up, Mrs. Sawyer was senseless, her skull being fractured, and a portion of the brain protruding therefrom. The infant to whom she had so fondly clung in such a terrible moment, escaped unharmed. She, together with the two children, were taken to the residence of Mr. Reed, near by, where physicians were speedily called, and every possible attention paid to the sufferers.

Mr. Sawyer appeared to have been struck on the left side of the head and body, and was not much bruised. Mr. Gibbs was so badly mutilated, as scarcely to bear even the resemblance of a human being, his head being crushed to a jelly, his intestines protruding from his body, and his body and limbs mangled most shockingly. The horses just escaped instant death, and the last heard from them they were dashing up the road at a furious speed. The train was detained about an hour behind its usual time of reaching this city, and immediately after its arrival at the depot here, another engine and car, with such friends of Mr. Sawyer and the family as desired, returned to the scene of the accident.

Mr. Sawyer was about fifty years of age, and was recently appointed Chairman of the Board of Inspectors of the State Prison. Very little hope is entertained of the recovery of Mrs. Sawyer.—*Journal*.

A Singular Case.—The *Greenfield (Mass.) Gazette* gives the following singular case of mesmerism, or something else, which occurred in that town:—"Anna Norwood, aged about 17 years, daughter of Mr. Jonathan Norwood, of Montague, was engaged in doing housework in this town. On the evening of the 20th ult. she was present where several gentlemen and ladies were engaged in trying to have communications with the 'spirits' by 'rappings and tappings.' During the evening she was thrown, as was supposed, into a mesmeric state, out of which she was partially brought sometime in the course of the night. The next forenoon she did some baking and other housework, but about noon went into a supposed mesmeric state again, in which she has remained to the present time. On Friday, [the 23d], she was taken home to her father's, in Montague city, and one of the persons who was with her at the time of her going into the mesmeric state sent for, but he had but little influence over her. During the whole time she has been subject to the most distressing convulsions, it taking from two to six men to keep her on the bed. When not in convulsions, she would frequently carry on a conversation with the persons present, always calling them by the names of those persons who were present when she went into the mesmeric state, and talking upon subjects connected with them. She lies with her eyes closed, and has the appearance of a person mesmerized. On Tuesday her mother went into a similar state, being mesmerized, as it is stated, by her daughter, while attending upon her. Mr. and Mrs. Cheney, of Athol, who are considered among the best of the 'spiritual mediums,' were sent for on Wednesday, and although the daughter could not be brought out of the state, she was evidently benefited, and her convulsions have been less frequent since. Several physicians have visited her, but cannot help her, and consider it the most singular case they have ever seen."

"Uncle Tom's Cabin."—This popular story, which is now in everybody's hands, was written for the *National Era*, of Washington, under the following circumstances:—Dr. Bailey, the faithful editor of that paper, inclosed \$100 in a note to Mrs. Stowe one day, with a request that she would send him as good a story for the *Era* as she could afford to write for that amount of money. After the lapse of some weeks, a few sheets of *Uncle Tom's Cabin* were forwarded to the Doctor, and in due season appeared in the *Era*. The following week more sheets arrived, and were published. The story grew on her hands, and expanded as she progressed; and, instead of being a tale of ordinary magazine dimensions, as was anticipated, it swelled to the proportion of a two volume novel, and instead of being closed in a month, it has been a most attractive feature in the *Era* every week for more than a year. Of course, Mrs. Stowe's liberality, as well as her talent, were appreciated by the Doctor, who sent her seasonably two hundred dollars more, besides assuring to her an interest in the sales of the book, which have already exceeded twenty thousand copies. Ten thousand copies were sold in two weeks. Three power presses are running day and night to supply the current demand, and there is little doubt that the sales will run up to fifty thousand copies before the first of January.—*N. Y. Evening Post*.

"A Letter to the Scottish Reformation Society, on the Fundamental Heresy and Basis of Popery. By James Scott, author of 'Outlines of Prophecy,' &c." Edinburgh, 1852.

We are indebted to the author for a copy of the above work, a tract of thirty-five pages, an extract from which will be found on the second page of this week's *Herald*.

## Spiritual Railway.

The following lines were written by Tecumseh (pronounced Tak-um-o-say), the oldest son of the distinguished Ojibway chief Maung-wadous, who, with his family, recently illustrated the manners and customs of the aboriginal inhabitants of our country. They give evidence of a highly poetic turn of mind.

The line to heaven by Christ was made—  
With heavenly truth the rails are laid;  
From earth to heaven the line extends,  
To life eternal, where it ends.

Repentance is the station, then,  
Where passengers are taken in;  
No fee for them is there to pay—  
For Jesus is himself the way.

The Bible, then, is engineer,  
It points the way to heaven so clear;  
Through tunnels dark and dreary here,  
It does the way to glory steer.

God's love the fire, his truth the steam,  
Which drives the engine and the train;  
All you who would to glory ride,  
Must come to Christ—in him abide.

In first, and second, and third class,  
Repentance, faith, and holiness,  
You must the way to glory gain,  
Or you with Christ can never reign.

Come, then, poor sinners, now's the time,  
At any place upon the line,  
If you repent and turn from sin,  
The train will stop and take you in.

The last letter of the London correspondent of the N. Y.

*Commercial Advertiser*, contains the following paragraph:—

"A statement by Lord Palmerston, in the House of Commons, a few nights since, has excited a lively feeling of surprise, although it is merely of a piece with a circumstance which was said to have occurred in 1848. It was, that Louis Philippe, during his visit to England, after the settlement of the Tahiti question, which had threatened to involve the two countries in war, told a friend that his generals had assured him, if the apprehended rupture should take place, they would be in London within a week. This gives additional probability to the truth of the rumor which prevailed after the last revolution, that Gen. Changarnier had offered Ledru Rollin to invade England, and reach the metropolis with an army of 12,000 men. It would seem that we are afflicted with neighbors requiring as much vigilance as if they were Mohawks or Seminoles."

The *Halifax Sun* says, that Rev. Robert Mullen, missionary to the United States on behalf of the Catholic University, stated "that of the number of Irish Catholics emigrating to the United States, one-third at least were lost to the Roman Catholic church." He thinks the number who have been lost to the Catholic church since 1825 is, in round numbers, two millions. We wonder what Bishop Hughes would say to that. He said in his famous sermon just prior to his last departure for Rome, to receive his pallium, that Protestantism had reached its maturity within fifty years from the commencement of the Reformation, and that it had been declining ever since. According to Mr. Mullen's statement, Romanism does not appear to have very good grounds for boasting.

A Cure for Cancer.—We give the following from an exchange paper, without answering for the efficacy of the remedy:—A Mr. Benson, of Franklin county, Tenn., was afflicted with cancer. He procured a peck of cleaned oak bark, by first cutting off the rough outside, and put it into a vessel containing about two gallons of water, which he boiled over a slow fire until the ooze became quite strong, when he strained it through a cloth to remove all the particles of the bark, then he again put it into a clean vessel and simmered it over a slow fire, till it came to the consistency of molasses, when it was fit for use. It is then spread upon a piece of silk, or other soft rag, and applied to the diseased part. He used about two plasters each week, until the cancer was removed and the wound healed. He says it is not painful, but believes it an infallible remedy.

The friends of Dr. King will be pleased to learn, says the N. Y. *Journal of Commerce*, that up to the 17th of April he was still with his family. He had served his term of imprisonment, fifteen days, but the sentence of banishment had not been enforced, and there was some doubt whether it would be.

The Fairmount (Va.) *True Virginian* says, that a portion of a regularly macadamized road has been discovered on the opposite side of the river from Fairmount. Its width is sixteen feet, and it extends along the bank of the river. This discovery was made by the washing away of a hill-side which partially covered the road.

Several persons died on board a steamer on the Mississippi a few days since, with a disease which bore a strong resemblance to cholera, but was characterized by symptoms somewhat different. One singular feature of the malady was the absence of all bodily pain during sickness up to the moment of dissolution. In other respects, it had the most prominent features of cholera.

A day or two since, at South Boston, a child about a year old, which had been left asleep in the kitchen in the care of its grandparents, was attacked by a rat during the night, which eat off one of the fingers from the hand of the child, and gnawed the flesh to the bone in several places on its arms in so frightful a manner, that though medical aid was immediately called, the child lived only a short time.

A letter from Utah states, that the Mormons intend to form an alliance with the Indians, and excite them against the Government, and that they are now preparing for a conflict. Many of the Mormons say they have fled for the last time—that they will die where they are.

The Maine Liquor Law has at last passed through both houses of the Massachusetts Legislature, and been signed by the Governor. It is not to be submitted to the people, and is to go into effect sixty days after its passage.

Bro. G. L. McKINNEY, of Lincolnville Centre, Me., will act as agent for the *Herald*. He will also keep for sale Advent publications generally.

## To Agents and Correspondents.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, not to be mixed up with other matters.
  2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.
  3. Communications for the *Herald* should be written with care, in legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines be too near together. When they are thus, they are laid aside unread. Before being sent, they should be carefully re-read, and all superfluous words, tautologous remarks and disconnected and illogical sentences omitted.
  4. Everything of a private nature should be headed "Private."
  5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i. e., the town, county, and State), be distinctly given. Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address. Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.
  6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.
- By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to earn the wages of our correspondents.

## Appointments, &amp;c.

NOTICE.—As our paper is made ready for the press on Wednesday, appointments must be received at the latest, by Tuesday evening, or they cannot be inserted until the following week.

Bro. F. H. Berick will preach on Turner's Hill, Whitefield, Me., Sunday, June 8th; at Middle Dock, Abus, Thursday evening, 17th. He will also hold a grove meeting on the land of Thomas Hurley, in Newcastle, commencing Friday, June 15th, at 3 p. m., to continue over the Sabbath. Also a grove meeting at South China, on the land of Wm. Pullen, commencing Friday, June 23rd, at 3 p. m., to continue over the Sabbath. I C. WELLCOME.

I will preach at Athol, Mass., Sabbath, May 30th: Three Rivers, June 4th; Suffield, Ct., Sabbath, 6th; New Hartford, 11th; Pleasant Valley, Sabbath, 15th; Blandford, Mass. (where Bro. Bates may appoint), 14th; Haydensville, 15th. Week days at 3 p. m. ADDRESS MERRILL.

Bro. Wesley Burnham will preach in Holderness, N. H., Sunday, June 13th; Piermont, 15th, 19th, and Sunday, 20th; New Durham Ridge, Sunday, 27th.

Bro. Daniels will preach in Providence, R. I., Sunday, June 13th, and in Loudon village, N. H., Sundays, 20th and 27th.

Bro. G. W. Burnham will preach in North Scituate, R. I., Sunday, June 13th.

I will preach in Lewiston, Sabbath, May 30th; Toronto, 31st; Roush, June 1st—Bro. Fears, of Roughville, will please meet me in Toronto, and appoint a meeting where he pleases. F. M. WILLIAMS.

Bro. D. Churchill will attend a conference at Corinna Mills, Me., to commence June 5th, and continue over the Sabbath.

I will preach at Low Hampton, N. Y., Sabbath, 30th; Greenfield, June 3d; West Troy, 4th; Albany, Sabbath, 6th. N. BILLINGS.

Bro. D. W. Scribner will preach in Hatley, Sunday, June 6th; Eaton, Sunday, 13th.

There will be a conference at Derby Line, Vt., to commence on Thursday, June 17th, at 10 A. M., and continue over the Sabbath. The object of the conference is to consider the wants of the cause, and the best means of supplying them; and will embrace Canada East and Northern Vermont. It is desired that each church, within the limits of this conference, send one delegate, or more, that the cause may have a general representation. The ministering brethren must not fail of being present. Bro. I. H. Shipman and I. E. Jones are requested to attend. The brethren at Derby Line will do what they can to accommodate those who come from a distance. J. M. ORRICK, Sec'y C. E. Con.

There will be a tent-meeting in Waterloo, C. E., to commence Thursday, June 30th, at 5 p. m., and continue over the Sabbath. The brethren will do what they can to sustain the meeting. There will be a tent for the accommodation of any that come from a distance, who may wish to provide for themselves. Board and lodging can also be obtained on moderate terms at Bro. Reynolds' hotel.

A meeting will be held in the meeting-house at Sutton Flat, C. E., to commence Wednesday, July 7th, at 5 p. m., and continue over the Sabbath. S. W. THURBER, J. M. ORRICK.

## BUSINESS DEPARTMENT.

## Business Notes.

J. M. Orrick.—The back volumes of Lord's *Journal* can be obtained at Kingston, Pa., as not called for. It has always been mailed to New Kingston, Luzerne county, Pa. Is there some mistake about the direction? As Bro. H. may not see this, will some brother apprise us of his right address?

H. L. Hastings.—The money was received—all right. Will send the bundle when it arrives.

J. W. Abrams.—The \$20 is received by hand of Bro. Tanner, and is applied to your credit. The box was sent the 24th—you will find it at Thompson & Co.'s express office, Sheboygan, Wis. Do you want seven copies of the *Herald* sent to your address, in addition to the number already mailed to your place? Please write us.

G. L. McKinney.—Sent you a bundle of books on the 23th, to the care of E. M. Wood, Camden, Me.

## FOR THE DEFENCE.

Previous donations	266 07
P. Blood	3 00
Sister Woodcock	1 00
Hester Smalling	2 00
	1 00

## The Advent Herald.

TERMS.—\$1 per volume, of twenty-six numbers, if paid in advance. If not paid till after three months from the commencement of the volume, the paper will be \$1 12½ cts. per volume, or \$2 25 cts. per year. \$3 for six copies to one person's address. \$10 for thirteen copies. Single copy, 5 cents. To those who receive of agents without expense of postage: \$1 25 for 25 Nos.

For Canada papers, when paid in advance, \$1 20 will pay or six months to Canada East, and \$1 30 to Canada West, or \$1 will pay for 25 Nos. to the former, or 20 Nos. to the latter.

Where we are paid in advance we can pay the postage in advance to the line—20 cents for six months to Canada East, and 30 cents for six months to Canada West. Where the postage is not paid in advance, it is 1 cent on each paper to Canada East, and 2 cents to Canada West, which added to the price of the vol., \$1 12½ at the end of six months, brings the *Herald* at \$1 35 to Canada East, and \$1 65 to Canada West.

ENGLISH SUBSCRIBERS.—The United States laws require the prepayment of two cents postage on each copy of all papers sent to Europe or to the English West Indies. This amounts to 32 cents for six months, or \$1 04 a year, it requires the addition of 2s. for six, or 4s. for twelve months, to the subscription price of the *Herald*. So that 6s. sterling for six months, and 12s. a year pays for the *Herald* and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., London.

## Agents of the Advent Herald.

Albany, N. Y.—D. Duesler, No. 5 Lowell, Mass.—J. C. Downing.  
North Pearl-street.  
Auburn, N. Y.—H. L. Smith.  
Buffalo, N. Y.—W. M. Palmer.  
Cincinnati, O.—Joseph Wilson.  
Clinton, Mass.—Dea. J. Burditt.  
Danville, C. E.—G. Bangs.  
Durham, N. C.—D. W. Scribner.  
Durham, N. C.—J. M. Orrick.  
Derby Line, Vt.—S. Foster, Jr.  
Detroit, Mich.—L. Armstrong.  
Edgington, Me.—Thos. Smith.  
Farmington, C. E.—M. L. Dailey.  
Glennville, Annap., N. S.—Elias Woodworth.  
Hallowell, Me.—I. C. Wellcome.  
Hartford, Ct.—Aaron Clapp.  
Hewletton, N. Y.—W. D. Ghoslin.  
Homer, N. Y.—J. L. Clapp.  
Lockport, N. Y.—H. Robbins.  
Lowell, Mass.—J. C. Downing.  
Marquette, N. Y.—D. Bosworth.  
Marquette, Pa.—Sam'l. G. Allen.  
New Bedford, Mass.—H. V. Day.  
Newburyport, "—Dea. J. Pearson, sr., Water-street.  
New York City.—W. Tracy, 246 Broome-street.  
Norfolk, N. Y.—Elder B. Webb.  
Philadelphia, Pa.—J. Litch, 70½ North 11th street.  
Portland, Me.—Wm. Pettigill.  
Providence, R. I.—A. Pierce.  
Rochester, N. Y.—Wm. Busby, 215 Exchange-street.  
Salem, Mass.—L. Osier.  
Toronto, C. W.—D. Campbell.  
Waterville, Shefford, C. E.—R. Hutchinson.  
Worcester, Mass.—J. J. Bigelow.





LUKE 9: 20-30

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. IX.

BOSTON, SATURDAY, JUNE 3, 1852.

NO. 23. WHOLE NO. 577

THE ADVENT HERALD  
IS PUBLISHED EVERY SATURDAY  
AT NO. 8 CHARDON-STREET, BOSTON.  
(Nearly opposite the Revere House.)  
JOSHUA V. HIMES,  
PROPRIETOR AND EDITOR.

ALL communications, orders, or remittances for this office, should be directed (post paid) to J. V. HIMES, Boston, Mass. Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.  
\* For terms, &c., see last page.



(For the Herald.)

## JOY COMETH IN THE MORNING.

Joy cometh! O! when shall it come  
To those who in this desert roam?  
To those who mourn—to those who weep—  
To those who in death's bondage sleep?

Joy cometh! sighing, sorrowing, one—  
Joy cometh with the rising sun—  
Joy, holy, blessed, perfect, pure—  
Joy, ever gushing, ever sure.

Joy cometh with the coming day!  
Joy danceth on the morning's way!  
Joy, like a flood of light, shall roll,  
And bathe the world from pole to pole.

Joy cometh! On the wings of morn  
The blessed baptism shall be borne;  
And every saint, by woe oppress'd,  
Shall share that joy and be at rest.

Joy cometh! for the Lord shall come,  
And raise the saints, and bring them home;  
When hearts and tongues shall find employ  
With songs and everlasting joy.

H. L. H.

From the London "Quarterly Journal of Prophecy."

## Genesis.

(Continued from our last.)

### CHAP. II.

V.—"Thus (or and) the heavens and the earth were finished, and all the host of them."

GOD now proclaims the completion of his creation-work.\* It was no mere sketch or outline: it was no half-finished plan: it was a "finished" work. A goodly and glorious work! Not merely on account of what we see and touch in it, but on account of what we cannot see or touch. For creation is full of secrets. Science, in these last days, has extracted not a few, but how many remain secrets still! What a multitude of hidden wonders does each part of creation contain! Outwardly, how marvellous for the order, beauty, utility of all its parts; inwardly, how much more marvellous for the secret springs of life, motion, order, health, fruitfulness, and power! Each part, how wondrous in itself, as perfect in its kind; yet no less wondrous, as wrapping up within itself the seeds of ten thousand other creations, as perfect, hereafter to spring from them. God proclaims the perfection of his works, not as man does, in vain-glory, but that he may fix our eye on their excellency, and let us know that he, the Former of them, is fully satisfied, and that his work is now ready for its various functions and uses. The great machine is completed, and now about to begin its operations.

Vs. 2, 3.—"And on the seventh day God ended (had finished) his work which he had made, and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it, because that in it he had rested from all his work which God created and made."

By the close of the sixth day God had finished

\* It may be well to notice that the word "finished" here is the same as is used in such passages as the following: Ex. 40:33, "So Moses finished the work;" 2 Chron. 7:11, "Thus Solomon finished the house." And as of these types of redemption, the tabernacle and temple, it is said they were "finished," so of redemption itself it is said, "it is finished." (John 20:30.) And as the old creation is thus spoken of as being "finished," so is the new, for after he that sat on the throne had said, "Behold, I make all things new," it is added, "it is done"—it is finished. (Rev. 21:5, 6.)

† The Hebrew word here is the same as in the preceding verse, though our translation gives it as if it were different. Moses' meaning is, that God "on the seventh day had completed his work."

ished his work, so that, as that day's sun set, announcing the seventh day begun, all was completed. God stands here on the line that separates these two days; he looks back on the past, and forward to the future. He sees and surveys a finished work, and he "returns to his place"—He "rests." His rest is soon disturbed, as we shall see, by man's sin, so that he is compelled to begin anew his work (the far more laborious work of renewing a world); but meanwhile he "rests;" and his purpose is to make all creatures partakers of this rest. He rests, not because weary, but because his work is done; and yet, no doubt, that word "rest" was intended to declare to us the profound tranquillity that there is even to the Creator, in rest than in labor.

The day of this completion and this rest must be made memorable for ever. From that moment, each seventh day must be marked off, as a day of remembrance, a day to be kept differently from other days, even had man never fallen. For, as man, being a dweller on earth, has many common duties to perform, which are no less needful than those which are directly spiritual, so God has appointed six days during which these common duties are to be sanctified, and one day during which they are to be wholly set aside. They that confound these two things, and profess to make every day a Sabbath, are making void the original purpose of God. God's purpose never was to make every day a Sabbath, and it is mock-sanctity to say so. They who would raise every day to the level of a Sabbath are quite as far from the aim of the divine institution as they who drag down the Sabbath to the level of a common day. During the six days man was to show how he could serve and glorify God in the common duties of life; on the Sabbath he was to shew how God was to be served and glorified by acts of direct and unmingled worship. This is the principle of the great Sabbath-institute—a principle which runs through all ages—more so than ever in these last days, when men are either denying religion altogether, or endeavoring to eject it from every-day life, and confine it to a peculiar region of its own.

This seventh day God "blest." He uttered his mind concerning it, calling it a day of blessing, and in so doing, communicated to it (as it were) the power to impart blessing, that is, he made it the day in which he would specially give blessing. This is, then, the primary meaning and object of the Sabbath. It is the day on which God specially blesses man. But more than this. It is added, he "sanctified it." He marked it off from all other days, as the tabernacle was marked off from all the tents of Israel. He drew a fence around it, which was not to be broken through. He set it apart for himself, just as he set the six days apart for man. It was to be his day, not man's; just as the altar was his altar, the laver his laver, not man's. And when, or where, or how has God's claim to a Sabbath been renounced? When has his setting apart been done away? Men speak and act as if this "blessing," this "sanctification" of the day were a yoke not to be borne; as if the Sabbath were a curse, not a blessing; as if the Gospel had at length broken fetters forged in Eden by God for man! But, no. The Sabbath was set up by God, and by him only can be taken down. It was set up (1) as a memorial of past labor; (2) as a pillar of testimony to God as Creator; (3) as a proclamation of rest; (4) as a type and earnest of coming rest. These four points in particular contain God's reasons for the institution of this day. All these are still in force; nor has the Gospel blunted the edge of any of them, least of all the last. Till the antitype come, the type must remain. Till that glorious rest arrive—better than creation-rest, better than Canaan-rest (Heb. 4th)—its type must remain. Nor is it easy to understand the reason why some, calling themselves expectants of this coming rest, should be so anxious to set aside the type of it. It is strange also that now, when the resurrection of Christ has added another to the

many reasons for observing a day like this, we should be asked to abolish it!\*

Vs. 4, 5.—"These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground."

This fourth verse should commence a new chapter, and is connected with what follows. The first three verses should be thrown back into the previous chapter. A new section of creation-history now begins, and the fourth verse is the title or heading: "The following are the details of what took place when God created heaven and earth." The fifth is intended to state that all that was done was entirely God's doing, without the help of second causes, without the refreshment of rain without the aid of man. There had been no power in action hitherto but God's alone. His hand, directly and alone, had done all that was done, in making plants and herbs to grow. The soil was not of itself productive; no previous seed existed; there was no former growth to spring up again. All was the finger of God. He is the sole creator. Second causes, as they are called, are his creations: they owe their being, their influence to him. The operations of nature, as men speak, are but the actings of the invisible God. God is in everything. Not as the Pantheist would have it, a part of everything, so that nature is God; but a personal Being, in everything, yet distinct from everything; filling, quickening, guiding creation in all its parts, yet no more the same with it than the pilot is with the vessel he steers, or the painter with the canvass on which he flings all the hues of earth and heaven. Let us beware of this subtle delusion of the evil one, the confounding of the creature with the Creator; of God, "the King eternal, immortal, and invisible," with the hills, and plains, and forests, and flowers, which he has made. To deify nature seems one of the special errors of the last days. And no wonder; for if nature be deified, then man is deified too. Man becomes God, and nature is the throne on which he sits. Let us not lose sight of God in nature. Let not that which is the manifestation of his glory be turned by us into an obscuration of himself. Let us look straight to the living God. Not nature, but God; not providence, but God; not the law, but the lawgiver; not the voice, but the speaker; not the instrument and its wild melodies, but the Master who formed the lyre, and whose hands are drawing the music out of its wondrous chords!

V. 6.—"But there went up a mist from the earth, and watered the whole face of the ground."

To supply the want of rain God called up a mist which watered the ground, so that herb and plant were now refreshed. Ere he brings

\* No doubt God's rest was broken, by man's sin. But this made it only the more needful to keep up the Sabbath as a memorial of that rest which man had broken, and an earnest of that rest which is in reserve for us. Let us not forget that the Sabbath was not a Judaical ordinance; and to prevent such an idea, the fourth commandment commences with REMEMBER, calling on Israel to keep in mind an old commandment which had been in the world from the beginning. The word Sabbath (signifying rest) does not only refer to our resting, but to God's resting. Man's sin marred God's rest-day, by compelling him (we speak after the manner of men) to begin working anew. This new-creation-work is still going on; and to this our Lord refers (John 5:17), "My Father worketh hitherto, and I work;" that is, our Sabbath is not yet begun, and therefore I cannot be charged with breaking the Sabbath in working miracles. When this new creation-work has been finished (the old creation took six days, the new creation six thousand years), then the interrupted Sabbath shall be resumed, at the point where it was broken in upon; only on a higher and heavenly scale, with Eden restored, Satan expelled, all things made new, the second Adam and the second Eve having dominion over all things; God resting from his work, and rejoicing in his Sabbath, the Sabbathism which the apostle speaks of as remaining for the people of God. (Heb. 4:9.)

man into the midst of his works, he burnishes them, and makes them resplendent with freshest green. It is of this "mist" that Job speaks (36:27), "He maketh small the drops of water: they pour down rain according to the vapor thereof;" Jeremiah also, "He causeth the vapors to ascend from the ends of the earth" (10:13); thus directly ascribing to Jehovah as much the continuance as the creation of this watering mist. He makes it! He who built the hills, and lighted up the stars—he is the creator of the thin airy vapor which disappears in a moment. And in all these parts of his infinitely varied handiwork he has taught us to read solemn lessons. In the ocean the breadth of eternity; in the mountains the stability of the covenant; in the vapor the shortness of our mortal life (James 4:14). All nature teems with truth, concerning the past, the present, and the future. And this God, who created the vapor, and made that vapor a figure of man's life, is the God who careth for us, the God who wants to give us the life that is no vapor—the heritage that cannot pass away! And the mist that waters and revives the summer flower is not more free than the eternal life which he gives us in his Son.

V. 7.—"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

In the fifth verse we were specially reminded that "there was not a man to till the ground;" now this want is to be removed; and from this way of noticing man's creation we are taught that, just as the ground was made for man, so man was made for the ground. He has a claim on it, and it has a claim on him. Accordingly it is to the peculiar link between him and the ground that our attention is now turned. He is closely connected with the ground, for out of it he was made. Hitherto we have been merely told of man being created by God; but not a word has been said of how, or out of what, he was formed. Now we are told, it was of "the dust of the ground;" of the finer and more elemental parts of this material earth. He was formed "dust of the ground," for so the words run literally. This refers of course to his body, teaching us that it was made first, and then, after that, God breathed into his nostrils the breath of life (or lives), and he became a living soul.\* As we know that the stoppage of the breath causes the cessation of life, so the impartation of the breath was the production of life, as if the breath were the link between the soul and body, so that, in breaking it, the soul and body fall asunder. Here is the potter and the clay! Man bears no part in his own creation. His flesh is taken out of the dust beneath him; his soul comes down straight from God above, made out of we know not what; called, perhaps, directly out of nothing. That which is material may come out of a mass of previously existing matter; but who will say that the immaterial is brought out of a mass of previously existing spirit? No. The soul comes at once from him of whom it is said, "In him was life, and the life was the light of men."—John 1:4. It is the Son, the second person of the Godhead, that is "the Life"—the living and life-giving one. It was he who with one hand, as it were, taking up a body out of the dust, and with the other creating a soul by the word of his power, brought them together, and then cemented them together with the "breath of lives," which he breathed into the nostrils. Thus the three-fold cord which is not quickly broken (the corporeal life, the animal life, and the intellectual life) was thrown around this new piece of creation, and the soul and body married together in a union which only sin could dissolve.

\* נפש חיה, literally a soul of life, a living animated being—*ψυχή ζώσα*.—Sept. It is to this the apostle refers in 1 Cor. 15:45, in which he uses the very words of the Septuagint, above quoted, preserving even the Hebrew idiom. The "breath of lives" seems to be that breath by which the *lives* (animal and rational) are kept in play, as well as linked to the body. It is to this expression that the apostle seems to refer in Acts 17:25, "He giveth to all, life and breath,"—*ζωήν και πνοήν*.



Such are the two extremes of man's nature, body and soul. Such are the sources of both; the one low, the other lofty. And possessed of this two-fold being—thus strangely compounded of the low and the high, of the material and the immaterial—is he not taught on the one hand to be profoundly humble, and on the other to soar upwards to Jehovah with a noble ambition, resting satisfied nowhere but in the bosom of his God?

Of our original dust we are often reminded by God. He recurs frequently to the term as a figure for such things as the following:—It is the emblem of frailty (Psa. 103:14); can we then be self-confident, or ever cherish "the pride of life?" It is the emblem of *nothingness* (Gen. 18:27); and can we boast of our sufficiency, or deem ourselves aught, when compared with the All-sufficient One? It is the emblem of *defilement* (Isa. 52:2); and shall we vaunt of purity? It is the emblem of *humiliation* (Lam. 3:29, Job 42:6); and shall we be puffed up, we who are but dust and ashes? It is the emblem of *mourning* (Josh. 7:6); and shall we exult, as if no tribulation could reach us, or say with Babylon, "I shall see no sorrow?" It is the emblem of *mortality* (Eccles. 3:20, 12:7); and shall we trust in our dying life, as if death could not invade us? O man, thou art dust! Canst thou be proud or high-minded? Canst thou put thy confidence in anything into which the element of dust enters?

Yet, let us remember, there is nothing sinful in this dust out of which we are framed. Ours is indeed a lowly origin, but not an unholy one. There is nothing sinful in the soil of earth. The curse is on it and in it, for man's sin. But the soil itself contains no defilement. Out of this very dust was fashioned the body of Him who took our flesh. The Son of the Highest has taken into his person this very dust of ours, thereby showing us that there is nothing in it really vile; nay, thereby putting wondrous honor upon it, and elevating it to a seat upon the very throne of God. Out of this dust our resurrection bodies are to be formed; so that when this corruptible shall put on incorruption, we shall not the less be possessors of a body derived from the "dust of the ground." This body of ours is yet to sit upon the throne of the universe. We have borne the image of the earthly, we shall also bear the image of the heavenly.

But we have souls as well as bodies; and these souls are specially God's handiwork. He made them what they are. We got them directly from him at first, and "in him we live, and move, and have our being." (Job 12:10; 27:3; 34:14; Eccles. 12:7.) This is the highest and noblest kind of creation. Man cannot make, but he can unmake it; he cannot create, but he can ruin it; for he can introduce into it that which is its ruin,—sin. God only can either make it out of nothing, or remake after it is ruined. Both are the acts of him who is "the Life." The first life came from him, much more the new life; and his act when creating the first life corresponds strikingly to that of which it is said, "He breathed on them, and said, receive ye the Holy Ghost."—(To be continued.)

(For the Herald.)

### Sketches of Travel.

No. XX.

#### NAPLES TO ROME—THE COLISEUM BY MOONLIGHT.

The time came for our pleasant little party at the "Crocelle" to be broken up. No more should we meet at our pleasant breakfast-table in the morning to recount the adventures of the previous night, our comparative success in wooing the coquettish goddess of sleep, and to talk over our plans for the day before us. No more should we stroll arm in arm along the "Chiara," and "Toledo," making our "free and easy" observations on the passing scene, turning into every shop or church whither our fancy led us, or penetrating the labyrinth of dark and crooked passages on either side, and amusing ourselves with the strange sights which then met our eyes. No more should we hang over the balcony of our parlor at the close of day, to see the interminable line of carriages rolling along the "Corso," to throw *carlini* to some street serenade, or to witness the shadows of evening spread over the magnificent bay.

Our English companions took the French steamer to Malta, there to take the Oriental steamer to Southampton, while we took the "Castore" for Civita Vecchia, on our way to Rome. It was a chilly, drizzly afternoon, but we found some old acquaintances on board with whom we had travelled in the "Capri" from Genoa—viz., our German friends, whose embracing and kissing at parting, great stout men as they were, appeared to us in a very ludicrous light—our Spanish friend of Gibraltar, now engaged in the iron business at Madeira, a pleasant, sociable man—another from Buenos Ayres—and the interesting Countess P., with her two beautiful daughters, from Naples.

In the evening the moon broke out from a heavy mass of black clouds, and we paced the

deck till midnight admiring the scene, taking, as we supposed, our last looks at the classic waters of the Mediterranean.

We awoke the next morning in the port of Civita Vecchia. After being subjected to the usual delay, we were permitted to land, and we hurried off to the diligence office to secure seats, as there was a great crowd of passengers on their way to Rome, to be present at the Festival of St. Peter and Paul, on the 29th June.

We started at eleven and a quarter A. M., and had a very hot and dusty ride through a desolate looking country, interesting only on account of its historical associations. The road pursues the route of the ancient *Via Aurelia*, most of the way. We saw a great many fine large mouse-colored oxen, with mild expressive eyes, and huge branching horns, grazing in the fields, or harnessed to carts by ropes tied to the ends of their horns. We stopped a short time at *Paolo*, which is on the coast, the site of ancient *Alsium*, near which Pompey had a villa. The inhabitants are a ruffian-looking set. One of our company told a story of a gentleman hunting near by, who was accosted by a fellow just after he had discharged one barrel, and ordered to give up his gun, as he was trespassing on forbidden ground. The gentleman supposing him to be a game-keeper, or official of some kind clothed with authority, surrendered his gun accordingly; whereupon the fellow shot him through the heart with the remaining barrel, and then robbed him.

About five and a half P. M., from a hill ten miles distant, we caught our first glimpse of the dome of St. Peter's, and then commenced that high intellectual excitement which lasted during our whole stay in Rome. As we approached nearer, we met straggling companies of French soldiers, and passed many long trains of carts laden with military supplies for the French army. We entered by the *Porta Cavalleggeri*, stopped close under the walls of the "Inquisition," while our passports and baggage were under examination, crossed the great square of St. Peter's, and caught a glimpse of the Vatican, rode by the Castle of St. Angelo, across the Bridge of St. Angelo, (the ancient Pons *Ælius*, constructed by Hadrian,) looked down upon the "yellow Tiber," crossed the "Corso," the principal street of Rome, and were set down at the "Hotel d'Angleterre," about eight o'clock in the evening.

After supper we ordered a carriage, and set out on a moonlight visit to the

#### COLISEUM.

As we rode through the streets, and various objects of interest were pointed out to me in passing, such as the *Forum of Trajan*, where is Trajan's column, the open space anciently occupied by the *Roman Forum*, the *Arch of Titus*, erected to commemorate the conquest of Jerusalem, &c., I could hardly believe that I was really in Rome. It seemed like the illusion of a dream from which I must awake. But as I became convinced of the reality of what I saw, there sank down into my mind an impression of the truth and grandeur of Roman history, such as I never felt before.

We alighted at the Coliseum, walked around it, and then explored the interior. A sentinel was stationed at the entrance. We clambered up the stair-case to the top of the parapet, and then descended to the arena. The building is elliptical in form, 620 by 513 feet, covering an arena of six acres. The height of the outer wall is one hundred and fifty-seven feet. It was capable of seating 87,000 spectators. It was founded by Vespasian, A. D. 72, and completed by Titus, A. D. 80. In the middle ages it was converted into a fortress. For nearly two hundred years it supplied the Roman princes with materials for their palaces. It is calculated that two-thirds of the original building have entirely disappeared. Yet still its stupendous size awes the beholder like some mighty formation of nature that transcends the reach of human art. It impresses one with a profound sense of the greatness of the Romans. They seem to loom up before us through the mist of antiquity as a race of giants, and we feel that we are but grasshoppers in comparison. Nothing harmonized so perfectly with my emotions, as the lines of Byron in *Manfred*:

"I do remember me, that in my youth,  
When I was wandering—upon such a night  
I stood within the Coliseum's wall,  
Midst the chief relics of almighty Rome;  
The trees which grew along the broken arches  
Waved dark in the blue midnight, and the stars  
Shone through the rents of ruin; from afar  
The watch-dog bayed beyond the Tiber; and  
More near from out the Cæsars' palace came  
The owl's long cry, and interruptedly  
Of distant sentinels the fitful song  
Began and died upon the gentle wind.  
Some cypresses beyond the time-worn breach,  
Appeared to skirt the horizon, yet they stood  
Within a bowshot where the Cæsars dwelt."

And thou didst shine then rolling moon upon  
All this, and cast a wide and tender light  
Which softened down the hoar austerity  
Of rugged desolation, and filled up  
As 'twere anew, the gaps of centuries;

Leaving that beautiful which still was so,  
And making that which was not, till the place  
Became religion, and the heart ran o'er  
With silent worship of the great of old!—  
The dead but sceptred sovereigns, who still rule  
Our spirits from their urns." S. J. M. M.

### Buynan's Experience.

Now, before I go any further, I must needs speak a word from my own experience of the things of Christ. And the rather, because we have a company of silly ones in this day of ignorance, that do either comfort themselves with a notion without the power, or else do reject both the notions and the power of this most glorious gospel. Therefore, for the further conviction of the reader, I shall tell him (with David) something of what the Lord hath done for my soul. And indeed a little of the experience of the things of Christ is of far more worth than all the world. It would be too tedious for me to tell thee (here) all from the first to the last, but something I shall tell thee that thou may'st not think these things are fables.

Reader, when it pleased the Lord to begin to instruct my soul, he found me one of the black sinners of the world. He found me making a sport of oaths, and also of lies: and many a soul poisoning meal did I make out of divers lusts, as drinking, dancing, playing, pleasure with the wicked ones of the world. The Lord finding me in this condition, did open the glass of his law unto me wherein he showed me so clearly my sins, both the greatness of them, and also how abominable they were in his sight, that I thought the very clouds were charged with the wrath of God, and ready to let fall the very fires of his jealousy upon me. Yet for all this, I was so wedded to my sins, that thought I with myself "I will have them, though I lose my soul." (O wicked wretch that I was!) But God, the great, the rich, the infinite, merciful God, did not take this advantage of my soul to cast me away, and say, "Then take him, devil, seeing he cares for me no more;" no, but he followed me still, and won upon my heart, by giving me some understanding, not only into my condition, which I was very sensible of, but also that there might be hopes of mercy; also taking away that love to lust, and placing in the room thereof a love to religion; and thus the Lord won over my heart to some desire after the means, to hear the words, and to grow a stranger to my old companions, and to accompany the people of God, together with giving me many sweet encouragements from several promises in the Scriptures. But after this, the Lord did wonderfully set my sins upon my conscience, those sins especially that I had committed since the first convictions; temptations also followed me very hard, especially such temptations as did tend to the making me question the very way of salvation, viz., whether Jesus Christ was the Saviour or no; and whether I had best to venture my soul upon his blood for salvation, or take some other course. But being through grace kept close with God (in some measure) in prayer, and the rest of the ordinances; I went about a year and afterwards, without any sound evidence as from God to my soul, touching the salvation that comes by Jesus Christ. But, at the last, as I may say, when the set time was come, (just before the men called Quakers came into the country,) the Lord did set me down so blessedly in the truth of the doctrine of Jesus Christ, that it made me marvel, to see first, how Jesus Christ was born of a virgin, walked in the world awhile with his disciples, afterwards hanged on the cross, spilt his blood, was buried, rose again, ascended above the clouds and heavens, there lives to make intercession; and that he also will come again at the last day to judge the world, and take his saints unto himself.

These things, I say, I did see so evidently, even as if I had stood by when he was in the world, and also was caught up. I having such a change as this upon my soul, it made me wonder, and muse with myself at the great alteration that was in my spirit. For the Lord did also very gloriously give me in his precious word to back the discovery of the Son of God unto me: so that I can say through grace it was according to the Scriptures. (1 Cor. 15:1, 4.) And as I was musing with myself what these things should mean, methought I heard such a word in my heart as this: "I have set thee down on purpose, for I have something more than ordinary for thee to do;" which made me the more marvel, saying, "What, my Lord, such a poor wretch as I?" Still this continued, "I have set thee down on purpose," and so forth, with more fresh incomes of the Lord Jesus, and the power of the blood of his cross upon my soul, even so evidently, that I saw (through grace) that it was the blood shed on Mount Calvary that did save and redeem sinners, as clearly and as really with the eyes of my soul as ever (methought) I had seen a penny loaf bought with a penny; which things then discovered had such operation upon my soul, that I do hope they did sweetly season every faculty thereof. Reader, I speak in the presence of God, and he knows I lie not. Much of this, and such dealings of

his, could I tell thee of; but my business at this time is not so to do, but only to tell what operation the blood of Christ hath had over and upon my conscience, and that at several times, and also when I have been in several frames of spirit.

At first, sometimes I have been so loaded with my sins, that I could not tell where to rest, nor what to do; yea, at such times I thought it would have been taking away my senses: yet at that time, God, through grace, hath all of a sudden so effectually applied the blood that was spilt at Mount Calvary, out of the side of Jesus, unto my poor, wounded, guilty conscience, that presently I have found such a sweet, solid, sober, heart-comforting peace, that it hath made me as if it had not been; and withal the same (I may say and I ought to say, the power of it.) hath such a powerful operation upon my soul, that I have for a time been in a strait and trouble, to think that I should love and honor him no more, the virtue of his blood hath so constrained me.

Again sometimes methinks my sins have appeared so big to me, that I thought one of my sins to have been as big as all the sins of all the men in the nation: ay, and of other nations too. (Reader, these things be not fancies, for I have smarted for this experience.) But yet the least stream of the heart-blood of this man Jesus, hath banished it all away, and hath made it to fly, to the astonishment of such a poor sinner; and as I said before, hath delivered me up into sweet and heavenly peace and joy in the Holy Ghost.

Again, sometimes when my heart hath been hard, dead, slothful, blind, and senseless; (which indeed are sad frames for a poor Christian to be in;) yet at such a time, when I have been in such a case, then hath the blood of Christ, the admirable blood of the God in heaven, that run out of his body when it did hang on the cross, so softened, livened, quickened, and enlightened my soul, that truly, (reader,) I can say, O it makes me wonder!

Again, when I have been loaded with sin, and pestered with several temptations, and in a very sad manner, then have I had the trial of the virtue of Christ's blood, with trial of the virtue of other things; and I have found when tears would not do, prayers would not do, repentings and all other things could not reach my heart; O then one touch, one drop, one shining drop of the virtue of the blood, of that blood that was let out with a spear, hath in a very blessed manner delivered me, so that it hath made me to marvel. O! methinks it hath come with such life, such power, with such irresistible and marvellous glory, that it wipes off all the slurs, silences all the outcries, and quenches all the fiery darts, and all the flames of hell fire, that are begotten by the charges of the law, Satan, and doubtful remembrances of my sinful life.

Friends, as Peter said to the church, so I say to you: I have not preached to you cunningly-devised fables, in telling you of the blood of Christ, and what authority it hath had upon my conscience. O no! But as Peter saith, touching the coming of the Lord Jesus into the world, so in some measure I can say of the blood of the Lord Jesus Christ, that was shed when he did come into the world.

There is not only one single testimony touching this; no, but there are all the prophets who agree in advancing this in writing; and also all the saints do now declare the same, in speaking forth the amiableness, and many powerful virtues thereof. "As for thee, by the blood of the covenant, (saith God to Christ,) I have sent forth thy prisoners out of the pit wherein is no water."—Zech. 9:11. "We have redemption through his blood."—Ephes. 1:7. Again: "We have redemption through his blood."—Col. 1:14. "Our robes are washed and made white in the blood of the Lamb."—Rev. 7:14. "The devil is overcome through the blood of the Lamb."—Rev. 12:11. "Yea, and conscience is purged too, and that through the blood of the Lamb."—Heb. 9:14. "We have free recourse to the throne of grace through the blood of Jesus."—Heb. 10:19. I could bring thee a cloud of witness, out of all the types and shadows, and out of the sundry prophets, and much more out of the New Testament; but I forbear, because I would not be too tedious to the reader in making too large a digression; though I have committed here in this discourse no transgression, for the blood of Christ is precious blood. (1 Pet. 1:18, 19.)

Law and Grace Unfolded.

### What Shall I Do?

When men are in difficulty, they ask counsel of those who they think understand the nature of their troubles, and are able to direct them what to do to extricate themselves. If a man's property is in jeopardy, he goes to men learned in the law, to ask what is the best course for him to pursue, to secure it. If a man is afflicted with any bodily disease, he resorts to those skilled in the healing art for advice.

On the day of Pentecost, when the three thou-



sand were pricked in the heart, by the convicting influence of the Holy Spirit, they came to the apostles for advice. They came not as cavers, to find fault with Peter's sermon. They did not undertake to assert that the Bible was full of contradictions, nor to brace themselves up in opposition to God, by dwelling upon the faults of Christians. The sharp arrows of conviction had too deeply wounded them, to let them rest in either of these positions. They came not to the apostles from a vain curiosity, to ply them with questions to see what they could induce them to say. But they came as sinners slain by the law. They deeply felt that they had been guilty of imbruing their hands in the blood of the Son of God. They saw nothing in prospect but the infliction of the penalty of the law which they had broken.—Full of these fearful apprehensions, they came to the apostles, inquiring, "Men and brethren, what shall we do?" The Holy Ghost convinces of sin, and causes men to feel that they deserve to die. At this time men in large numbers are coming to their pastors, asking what they shall do to be saved. We as religious journalists, are deeply interested in this work of the Spirit, and wish to do what we can, to advance its cause. Were convicted sinners to come to our study inquiring, "Men and brethren, what shall we do?" we should give the following directions:

1. We would not say, continue to seek religion, with an impenitent heart. Directions are sometimes given, which if followed, would ruin the soul. The convicted sinner is told that he is a mourner, and that he is in a very hopeful way. He is serving God according to the best light that he has; that he is very sincere, and that his services are acceptable to God. The apostles gave no such directions. They knew that sinners might very sincerely mourn, because they were under the condemnation of God's holy law. This is the worldly sorrow that worketh death. It may be felt ever so deeply, and ever so long, without curing the love of sin. The carnal mind, which is enmity against God, is unsubdued.

2. We would not say to the inquiring sinner, if you are only sincere, God will accept your services. Paul was very sincere when he thought that he ought to do many things contrary to the name of Jesus of Nazareth. But this certainty did not justify him in breathing out threatenings and slaughter against the disciples. Though he was very sincere, yet he was a persecutor of Jesus of Nazareth. Being ignorant of God's righteousness, men may very sincerely go about to establish their own, not submitting themselves to the righteousness of Christ. If dependence be placed on "unregenerate things," they will not enter the kingdom of heaven. Men do not gather grapes of thorns, nor figs of thistles.

3. We would not say, cultivate the moral principles of your nature, and they will finally ripen into holiness. Cultivate the carnal mind, as much as you please, and you can never make it the spiritual mind. Cultivate a thorn-bush, and you may make it a very thrifty shrub; but its nature will not be changed. It is a thorn-bush still. No refinement of taste, nor cultivation of the intellectual powers, will change the nature of the human heart.

4. The first duty of the inquiring sinner is to repent. He must deeply feel his sinfulness; not merely that he is exposed to suffer the penalty of the law, but that he justly deserves to die. The law that seals his destiny, is holy, just and good. He must feel the truth of the words of Watts,

"Should sudden vengeance seize my breath,  
I must pronounce thee just in death,  
And were my soul sent down to hell,  
Thy righteous law approves it well."

He must humble himself deeply before God. This is his first, and immediate duty. The Bible gives no directions to do anything previous to repentance. We have no directions to alter or vary the commands of God. We must abide by the directions of God. This term of salvation stands unrepaled. Repentance, is therefore, the first and immediate duty of every impenitent sinner.

5. The impenitent sinner must believe in the Lord Jesus Christ. "Christ is the end of the law for righteousness to every one that believeth." He has suffered the penalty of the law which man has broken, so that God can now be just, and yet justify him that believeth. He is wholly indebted to Christ for his acceptance with God. He is the way to the father. "There is no other name given under heaven, among men, whereby we can be saved." The sinner receives him for wisdom, righteousness, sanctification, and redemption. This is his duty at the present time. He is now commanded to believe on him, who was lifted up, even as Moses lifted up the serpent in the wilderness. It is not sufficient for the sinner to think about repentance and faith, and firmly resolve to exercise them at some future time. The terms of salvation are not complied with, by acknowledging that they ought to be done. To secure the promise the thing must actually be done.

We say then to every impenitent sinner, repent and believe on the Lord Jesus Christ, and thou shalt be saved.

(From the London "Quarterly Journal of Prophecy.")

### Is the Church of Rome the Mystery of Iniquity?

Were we to prove the Church of Rome as literally and truly the daughter of the Babylonian Apostasy, as the American Episcopal Church is the daughter of the Church of England; if the connexion between the old Assyrians and the modern Roman people prove as close as that between the New Englanders and the old English, we should have some definite and fixed grounds to proceed upon.

Establish the identity of Roman worship in all respects with that of Astarte, and that the Pontiff himself is not the successor of Peter, but the representatives of Nimrod, Nebuchadnezzar, and Nero, and you at once destroy any claim for reverence he may have made upon the mind of the most credulous of our countrymen.

It will probably be asked, what evidence have we on the points thus raised? That evidence given at length would fill volumes. Ten years ago, it was incomplete. The recent discoveries of Layard and Rawlinson in Assyria; of Wilkinson, in Egypt, the chronological researches of the Duke of Manchester, Mr. Bosanquet, and Sir William Jones, the archaeological studies of Huggins, and the Hon. William Herbert, the ethnological facts collected by Knox, Latham, Morton, Smith, and Hamilton, with the admissions of continental infidels and the leaders of the secret societies formed against our faith; the mystic, magnetic, and magical delusions which have from time to time existed, and which are now carried on so openly by Baron Dupotet, Cahuguet, and others in Paris, and even here, must all be carefully analyzed. Suffer me, however, to present the practical upshot of my own studies in a short and concentrated form.

In the sixth century after the flood, Egypt and Asia were overrun by the armies of an Assyrian queen, named by the Assyrians Astarte, or Athor; by the Babylonians Mylitta; by the Greeks Pallas, Hera, or Aphrodite, as they respectively belonged to the Dorian, Hellenic, or Ionian clans; by the Egyptians Isis, and by the Persians Shimar, or Semiramis. Her armies were commanded by a son, named in various dialects, Horus, Apollo, or Assarac, Adonis, Thammuz, Hercules, or Nimrod, whom tradition repudiate to have been slain by a red-haired chief, who refused to submit to him. Her husband was called Osiris.

By this Queen the Chaldean mysteries were formed for the purpose of organizing a distinct class, drawn from all races, deprived of all individual nationality, and devoted only to her. This priesthood was governed by a Pontiff appointed by the sovereign, supported by a college believed to consist of seventy-two hierophants, and was divided into seven orders similar to those of the Romish Church, the four higher taking the vow of celibacy, the lower, corresponding to the readers, exorcists, &c., of the Roman Catholics, being allowed to marry. Their costume, as retained by the Etruscan branch, who were, in part at least, so far as the priests and nobles were concerned, an early Chaldean colony, precisely corresponded to the modern Romanist. The mitre, crozier, stole, alb, chasuble, were distinctive badges, whilst the Archflamens bore the episcopal ring. Admission into the lower ranks of the priesthood could be conferred only by the higher, and by *χριστομαχία*, imposition of hands, and breathing of the Archflamens upon the Hieres, and to those not only initiated into the lesser, but the higher mysteries, was granted the privilege of studying architecture, astrology, chemistry, geometry, mathematics, or medicine, or magic; all the initiated being sworn never to disclose their knowledge to any one not duly enrolled. Thus all power was confined to a class, who, precluded from marriage, could have no sympathy with the people, and would become the ready tools of their Queen.

These priests, I believe it will be admitted, had three grades of instruction, one for the low castes, as they were called, or in other words, for the conquered fraternity of Phut, Canaan, and Mizram; another for the military caste, and a third kept to themselves; but as to the first, differing in every country, and adapted to the feelings of the populace whom they deceived. Of that populace a number, too, were made sacred persons, enrolled as flams, but not admitted to the priesthood.

This Assyrian queen, there is reason to believe, pretended to be, or at all events was, worshipped by the priesthood she instituted, as an incarnation of the Holy Spirit of God, and as the organ of grace and mercy, as the bride of the eternal Father, the woman who was to bruise the serpent's head. Whilst her murdered son was passed off as the deliverer, the Son of God, and whose heel the serpent bruised, his

mother surviving, retained the power he had won over the nations.

That her son was the Nimrod of Scripture would require a dissertation to prove; but is, I think, more than probable. We find, then, after his death, that the deities worshipped in Assyria were,

First, Ham and Seba, subaltern deities, but objects of divine manifestation, and, in fact, gods and intercessors with the triune divinity. That divinity was supposed to consist of,—the eternal Father, Shemir, the incarnate female principle; and Assarac, the false Messiah, her son,—these two last only being objects of much worship, as assuming a mortal frame, the supreme Father interfering little with mortal affairs.

The oriental apostasy speedily broke into three parts. The greater mysteries, reserved for the priesthood, the lesser, for the soldiers and nobles, remained nearly the same everywhere, the vulgar faith being modified for political purposes; and the Egyptian priesthood, on the separation from Assyria, and expulsion of their conquerors, seizing the right to marry, and thereby constituting themselves, like the Brahmins, an aristocracy as well as a priesthood.

The first step in the lesser system was that of *baptismal regeneration*. No person was to learn aught of doctrine or discipline till regenerated by the priest, plunged under water, and raised from it half drowned. The priest made him pronounce a formula, renouncing his nationality, devoting himself to the queen of heaven; and then marked his forehead, in a mixture of salt, saliva, and water, with the mystic Tau, the sign of the false Messiah; he was then pronounced *δύοις*, twice born, regenerate. He was no longer a Chaldean, Babylonian, or Arab, or descended out of Shem, Ham or Japheth, but the member of a mystic brotherhood, to whom alone was allowed the privilege of eternal life. Yet this brotherhood was in practice confined to white and high caste men. Fraternity might be talked of—it was simply the object of its leaders to form an association for their own ends. The candidate was then placed under a private instructor, to whom he confessed from time to time every thought.—When pronounced worthy he was admitted to the interior mysteries of the goddess. There, after being sprinkled with holy water, a *wafer*, called *mola*, the same name now applied by the Italians to the wafer in the mass, was presented by the hierophant, which he ate in honor of the queen of heaven, and at the same time swore to be faithful to her. A cross, the mystic Tau, was worshipped; the same genuflexions as now performed, whilst the tonsured priest appeared in the same costume as that the priest now wears. Then strange scenes followed, and phantasmagorical illusions and mesmeric influence; and amidst burning incense and the shouts of worshippers, the goddess was seen revealed amidst her half-intoxicated votaries, ascending from her heavenly palace, and revealed in dazzling light; and declared that all worship, whether directed to Astarte, Hera Aphrodite, Pallas, Ceres, Diana, Proserpine, or Shinar, were alike received to the one Isis, the incarnate manifestation of the Spirit of God; and that those who once became her followers, delivered at death from the bondage of matter, should dwell for ever as disembodied spirits; whilst the profane vulgar should pass from body to body, unable to raise themselves to her. Penance followed disobedience of the confessor,—scourging, self-macerations were recommended, but not enforced. The initiated were required, as a proof of their loyalty, to keep three annual feasts in honor of the virgin goddess,—the feast of her birth, on the 25th of March, or Lady-day; the feast of her son's birth, on the 25th of December; and the feast of her assumption into heaven and re-union with the Deity, on the 8th of September; and also a fast of forty days, followed by a feast day, agreeing with modern Easter in date, and preceded by a Carnival.—Was not the attempt to substitute this for the Hebrew passover the cause of those dreadful wars which separated the Church of Wales from the proselytes of Augustine? Were not thousands of Britons slaughtered rather than accept the Pagan fast for the Christian feast? On the other hand, the greater mysteries seem to have been confined to few, and these again were divided into two parts.—(To be continued.)

### Gems of Thought.

Discretion is the perfection of reason.

Ask thy purse what thou shouldst buy.

Deride not the unfortunate.

He that would enjoy the fruit must not gather the flower.

Never open the door to a little vice, lest a great sin should enter also.

However little we may have to do, let us do that little well.

Nothing begets confidence sooner than punctuality.

An hour in the morning is worth two in the afternoon.

Evil men speak as they wish, rather than what they know.

Employ thy time well, if thou meanest to gain leisure.

Persons in love generally resolve first, and reason afterwards.

The heart has its reasons, which reason does not apprehend.

A quiet mind, like other blessings, is more easily lost than gained.

He that blows the coal in quarrels he has nothing to do with, has no right to complain if the sparks fly in his face.

May no nation on earth have reason once to repent words, only because it was I who said them.

Adhesiveness is a large element of success. Genius has glue on its feet, and will take root on a marble slab.

Unjust riches curse the owner in getting, in keeping, and in transmitting. They curse his children in their father's memory.

That charity is bad which takes from independence its proper pride, from mendicity its salutary shame.

Real grief is never clamorous. It seeks to shun every eye; and breathes in solitude and silence the sighs that come from the heart.

It was not the magnitude of the Grecian army, nor the martial skill of Achilles, their leader, that conquered the city of Troy, but ten years' perseverance.

A golden crown cannot cure the headache, nor a velvet slipper give ease to the gout, nor a purple robe fright away a burning fever.

### The Successful Ministry.

"They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Psa. 126:5, 6.

A TENDER, affectionate, weeping ministry, shall be a successful ministry. Such a ministry was Christ's and Paul's, and such ought always to be the ministry of the gospel. The seed of the gospel is too precious to be cast away and lost; the consequences of sowing it too momentous to be trifled with.

But what does the minister of Christ sow? "PRECIOUS SEED." The seed is the word—the word of the gospel.

*Precious*, as being the fruit of God's everlasting love. *Precious*, as being the purchase of the Saviour's blood. *Precious*, as being the revelation of the Holy Spirit. *Precious*, in its adaptation to the sinner's condition and necessities. *Precious* to the convert himself, to his family, to the world, and to the church; in the effects it produces on him, and by him. "He is a new creature, created in Christ Jesus unto good works."

But how does the minister of Christ sow his precious seed? "He goeth forth and weepeth." Ministers are called upon to go forth. Out! out! Onward! onward! is their watchword. "Forth." Out of themselves to Christ, for grace and aid. Oh! what a work is theirs. To smite the rock—to raise the dead. "Who is sufficient for these things?" Not by might, nor by power, but by my Spirit, saith the Lord. His whole soul must "go forth" in strong cryings and tears to Christ for aid.

HE GOETH FORTH. *Forth*, to the chamber of affliction. *Forth*, to the bed of death. *Forth*, to the widow and the fatherless. *Forth*, in search and pursuit of the strayed ones. *Forth*, to the midst of his flock, to "proclaim the acceptable year of the Lord, and the day of vengeance of our God, and to comfort all that mourn."

HE WEEPETH.

Strange! Why weep? Is he ashamed of his message, of his Master, or of his work? Oh, no! Never was there such a message, such a Master, or such a work. Why, then, does he weep? He weeps for himself. He feels so disqualified, so unfit, so unworthy, so inadequate to the task.

He weeps for his dear people. His "bowels yearn o'er dying men." They have not obeyed the gospel; and the Saviour says, "He that believeth not shall be damned." That "except ye repent, ye shall perish." Can he do otherwise than weep for such?

He weeps over many of the dear youth of his charge, over many heads of families, and he sorely weeps in consideration of the aged impenitent. When he oversteps the boundary of time, descends to the pit of woe, and up to the mansions of heaven, how can he but weep as he asks, Where are they who are fleeing "from the wrath to come," and giving themselves unto God and to his church?

He sees the day fast approaching when he must meet them at the bar of God as a swift witness against them, if they obey not the gospel, and how can he but weep? "He goeth forth and weepeth" where no eye sees his tears for them but God's.

Such a minister "shall not labor in vain, nor spend his strength for naught and in vain."—He "shall doubtless come again with rejoicing,



bringing his sheaves with him." All experience, all observation, and the word of God confirm it. The seed he sows shall not be lost. The obedience, the merits, the intercession, the power of his Master, and the faithfulness of God to his Son, secure him fruit to his ministry. Without doubt such a sower shall reap a glorious harvest; his tears shall be succeeded by joy and rejoicing. Harvest shall be *shouted* home.—"The ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

What joy among the angels of heaven at the Saviour's birth, in prospect of the joy of shouting home this harvest of God's redeemed ones—at the prodigal's return what joy—to the heart of the convert what joy—to the church of Christ what joy—to the minister of Christ, to God, and to angels, what joy!

May all who sow the PRECIOUS SEED, so sow in tears, and reap thus in joy.

Christian Intelligencer.



## The Advent Herald.

"BEHOLD! THE BRIDGROOM COMETH!"

BOSTON, SATURDAY, JUNE 5, 1852.

All readers of the HERALD are most earnestly besought to give full room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disposition.

### PAUL'S EPISTLE TO THE HEBREWS.

(Continued from our last.)

#### CHAPTER IX.

Vs. 27, 28—"And as it is appointed to men once to die, but after this judgment: so Christ was once offered to bear the sins of many; and to those who wait for him, he will appear the second time, without sin to salvation," i. e. he shall appear without a second offering.

It was appointed unto men once to die when it was said, "dust thou art, and unto dust shalt thou return."—Gen. 3:19. All men will not die, as some falsely quote this text; for ENOCH and ELIJAH were translated, and "we shall not all sleep but we shall all be changed," (1 Cor. 15:51); "and we who are alive and remain" unto the coming of CHRIST "shall be caught up together" with the risen dead "in the clouds to meet the LORD in the air."—1 Thess 4:17. As it is not appointed unto men to die more than once, it was necessary for CHRIST to die but once. His once dying was a substitute for the dying of all men once; and so, "as in ADAM all die, even so in CHRIST shall all be made alive." But every one in his own order: CHRIST the first-fruits; afterward they that are CHRIST's at his coming."—1 Cor. 15:23, 24.

"After this the judgment." As the death of CHRIST is put in contrast with the death of all men, so his appearing the second time is connected with the judgment. He "shall judge the quick and the dead at his appearing and kingdom."—2 Tim. 4:1. "For God shall bring every work unto judgment, with every secret thing, whether it be good, or whether it be evil."—Eccl. 12:14.

"CHRIST was offered to bear the sins of many." "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings."—2:10. "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all" (Isa. 53:5, 6); "and he bare the sin of many, and made intercession for the transgressors."—Jb. v. 12. "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes we are healed."—1 Pet. 2:24.

There is an apparent reference here to the scape-goat, on the day of atonement. AARON was commanded to select two kids of the goats for a sin-offering, and to "present them before the LORD at the door of the tabernacle of the congregation. And AARON shall cast lots upon the two goats; one lot for the LORD, and the other for the scape-goat. And AARON shall bring the goat upon which the LORD's lot fell, and offer him for a sin-offering. But the goat on which the lot fell to be the scape-goat, shall be presented alive before the LORD to make an atonement with him, and to let him go for a scape-goat into the wilderness."—Lev. 16:7-10. After slaying the one, and also a bullock and sprinkling their blood on the mercy-seat, burning incense &c. within the

veil, then "he shall bring the live goat: and AARON shall lay both his hands upon the head of the live goat and confess over him all the iniquities of the children of Israel and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat into the wilderness."—Jb. vs. 20-22. Both goats typified CHRIST: he was not only slain as a sin-offering, but "the LORD laid on him the iniquities of us all," and he bare them away into a land of forgetfulness, so that they shall not appear against the believer at the day of judgment.

"Unto them that look for him"—who "live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus CHRIST," (Titus 2:12, 13,) "shall he appear the second time." "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts 1:11. "And he shall send Jesus CHRIST, which before was preached unto you: whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Jb. 3:20, 21. He has now entered "heaven itself to appear in the presence of God for us," (v. 24), as the high priest entered into the temple of the LORD to burn incense, "the whole multitude of the people were praying without, at the time of incense."—Luke 1:10. Thus the prayers of the people went up with the burning incense. After the entrance of our High Priest into the upper sanctuary, JOHN saw before the "throne of God," and "an angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand."—Rev. 8:3, 4. So do the prayers of all Christians mingle with the intercessions of CHRIST for us.

On the first occasion of AARON's offering the sin offering, we read that "he lifted up his hand toward the people, and blessed them; and came down from offering of the sin-offering, and the burnt-offering, and peace-offerings."—Lev. 9:22. The form of the blessing was: "The LORD bless thee, and keep thee: the LORD make his face shine upon thee, and be gracious unto thee: the LORD lift up his countenance upon thee, and give thee peace."—Numb. 6:24-26. "And MOSES and AARON went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the LORD appeared unto all the people. And there came a fire out from before the LORD, and consumed upon the altar the burnt-offering and the fat: which when all the people saw, they shouted, and fell on their faces."—Lev. 9:23, 24. As those who were without praying, while the priest was in the tabernacle burning incense, waited, and looked for his coming out to bless them, so will CHRIST, in due time, when he shall have finished his intercessory work, come forth from the upper temple, the second time, to bless the waiting congregation who look for his return. "And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. And he will swallow up death in victory; and the LORD GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation."—Isa. 25:7-9. As the blessing of AARON was followed by the glory of the LORD, and by fire from heaven, consuming the sacrifice, so "the LORD Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus CHRIST: who shall be punished with everlasting destruction from the presence of the LORD, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."—2 Thess. 1:7-10. It is then that the LORD "bringeth in his first begotten again into the world,"\* and saith "let all the angels of God worship him."—Psa. 97:7. Then "the LORD reigneth," in "the world to come, whereof we speak,"—all things being put in subjection to him.—(To be continued.)

THE TRIAL has now been in progress eight days, and is not yet concluded; we are therefore unable to announce the result this week. The case will undoubtedly go to the jury before Saturday.

\* See comments on Heb. 1:6.

### "WATCH."

BY J. C. RYLE.

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh: go ye out to meet him. Then all those virgins awoke, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil: for our lamps are gone out. But the wise answered, saying, Not so, lest there be not enough for us and you: but go ye rather to them that sell, and buy ye for yourselves. And while they went to buy, the bridegroom came; and they that were ready, went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily, I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour when the Son of man cometh."—Matt. 25:1-13.

READER, I have something to say to you about the verses before your eyes. If you do not know them, it is high time you should. If you do know them, it will not hurt you to know them better. They concern us all, whether ministers or people, rich or poor, learned or unlearned, old or young. They concern all who profess and call themselves Christians. They can never be known too well.

These verses make up one of the most solemn parables that our Lord CHRIST ever spoke; partly because of the time at which it was spoken, partly because of the matter which it contains.

As to the time, it was but a few days before our LORD's crucifixion. It was spoken within view of Gethsemane and Calvary, of the cross and the grave.

As to the matter, it stands as a beacon to the church of CHRIST in all ages. It is a witness against carelessness and slothfulness,—against apathy and indifference about religion,—and a witness of no uncertain sound. It cries to thoughtless sinners, "Awake!" It cries to true servants of CHRIST, "Watch!"

There are many trains of thought which this parable opens, that I must of necessity leave alone. I have neither time nor space to carry them out. I do not sit down to compose a learned commentary, but to write a simple, plain tract. I shall only clear my way by explaining two things, which otherwise might not be understood. And when I have done that, I shall keep to those main truths, which it is most useful for you and me to know.

The marriage customs of the country where the parable was spoken, call for a few words of explanation. Marriages there generally took place in the evening. The bridegroom and his friends came in procession to the bride's house after night-fall. The young women who were the bride's friends were all assembled there, waiting for him. As soon as the lamps and torches, carried by the bridegroom's party, were seen coming in the distance, these young women lighted their lamps, and went forth to meet him. Then having formed one united party, they all returned together to the bride's home. As soon as they arrived there they entered in, the doors were shut, the marriage ceremony went forward, and no one else was admitted. All these were familiar things to those who heard the Lord Jesus speak, and it is right and proper that you should have them in your mind's eye while you read this parable.

The figures and emblems used in the parable also call for some explanation. I will give you my own view of their meaning. I may be wrong. I freely admit that they are not always interpreted exactly in the same way. But you have a right to have my opinion, and I will give it you shortly and decidedly.

I believe the parable to be a prophecy all the way through.

I believe the time spoken of in the parable is the time when CHRIST shall return in person to this world, and a time yet to come. The very first word, the word "then," compared with the end of the twenty-fourth chapter, appears to me to settle that question.

I believe the ten virgins carrying lamps represent the whole body of professing Christians, the visible church of CHRIST.

I believe the bridegroom represents our Lord Jesus CHRIST himself.

I take the wise virgins to be the true believers, the real disciples of CHRIST, the converted part of the visible church.

I take the foolish to be the mere nominal Christians, the unconverted, the whole company of those who have no vital godliness.

I take the lamps which all alike carried, to be that mere outward profession of Christianity, which every one possesses who has been baptized and never formally renounced his baptism.

I take the oil which some virgins had with their lamps, and others had not, to be the grace of the Holy Ghost, that unction of the Holy One, which is the mark of all true Christians.

I consider the coming of the bridegroom to mean the second coming or advent of the Lord CHRIST, when he shall return in the clouds with glory.

I consider the going to the marriage of the wise virgins, to mean the believer's entrance into his full reward in the day of CHRIST's appearing.

I consider the shutting out of the foolish virgins, to mean the exclusion from CHRIST's kingdom and glory of every soul whom he shall find unconverted.

I offer these short explanations to your attention.

I am not going to enter into any unprofitable discussion about them. And without saying another word in the way of preface, I will at once go on to point out the great practical lessons which the parable of the ten virgins is meant to teach us.

I. Learn, first of all, that the visible church of CHRIST will always be a mixed body till CHRIST comes again.

II. Learn, secondly, that the visible church is always in danger of neglecting the doctrine of CHRIST's second advent.

III. Learn, thirdly, that whenever CHRIST does come again, it will be a very sudden event.

IV. Learn, fourthly, that CHRIST's second advent will make an immense change to all the members of the visible church, both good and bad.

Reader, let me try to set each of these four truths plainly before you. If I can bring you, by God's help, to see their vast importance, I believe I shall have done your soul an essential service.

1. Learn, first of all, that the visible church of CHRIST will always be a mixed body, till CHRIST comes again.

I can gather no other meaning from the beginning of the parable we are now considering. I there see wise and foolish virgins mingled together in one company,—virgins with oil, and virgins with no oil, all side by side. And I see this state of things going on till the very moment the bridegroom appears. I see all this, and I cannot avoid the conclusion that the visible church will always be a mixed body, till Jesus comes again. Its members will never be all unbelievers: CHRIST will always have his witnesses. Its members will never be all believers: there will always be a vast proportion of formality, unbelief, hypocrisy, and false profession.

I frankly say that I can find no standing ground for the common opinion, that the visible church will gradually advance to a state of perfection,—that it will become better and better, holier and holier, up to the very end,—and that little by little the whole body shall become full of light. I see no warrant of Scripture for believing that sin will gradually dwindle away in the earth, consume, melt, and disappear by inches, like the last snow drift in spring. Nor yet do I see warrant for believing that holiness will gradually increase, like the banyan tree of the East, until it blossoms, blooms, and fills the face of the world with fruit. I know that thousands think in this way. All I say is, that I cannot see it in God's word.

I fully admit that the gospel appears sometimes to make rapid progress in some countries; but that it ever does more than call out an elect people, I utterly deny. It never did more in the days of the apostles. Out of all the cities that PAUL visited, there is not the slightest proof that in any one the whole population became believers. It never has done more in any country from the time of the apostles down to the present day. There never yet was a parish or congregation in any part of the world,—however favored in the ministry it enjoyed,—there never was one, I believe, in which all the people were converted. At all events I never read or heard of it, and my belief is the thing never has been, and never will. I believe that now is the time of election of universal conversion. Now is the time for the gathering out of CHRIST's little flock. The time of general obedience is yet to come.

I fully admit that missions are doing a great work among the heathen, and that schools and district-visiting are rescuing thousands from the devil at home. I do not undervalue these things. I would to God that all professing Christians would value them more. But men appear to me to forget that gospel religion is often withering in one place, while it is flourishing in another. They look at the progress of Christianity in the West of Europe. They forget how fearfully it has lost ground in the East. They point to the little flood-tide of Tinnevely and Krishnagur. They forget the tremendous ebb in North Africa, Egypt, and Asia Minor. And as for any signs that all the ends of the earth shall turn to the LORD, under the present order of things, there are none. God's work is going forward, as it always has done. The gospel is being preached as a witness to every quarter of the globe. The elect are being brought to CHRIST one by one, and there is everything to encourage us to persevere. But more than this no missionary can report in any station in the world.

I long for the conversion of all mankind, as much as any one. But I believe it is utterly beyond the reach of any instrumentality that man possesses. I quite expect that the earth will one day be filled with the knowledge of the glory of the LORD. But I believe that day will be an entirely new dispensation: it will not be till after the LORD's return. I would not hesitate to preach the gospel, and offer CHRIST's salvation to every man and woman alive, but that there always will be a vast amount of unbelief and wickedness until the second advent I am fully persuaded. The gospel net may perhaps be spread far more widely than it has been hitherto, but the an-



gels shall find abundance of bad fish in it as well as good in the last day. The gospel laborers may possibly be multiplied a thousand fold, and I pray God it may be so; but however faithfully they may sow, a large proportion of tares will be found growing together with the wheat, at the time of harvest.

Reader, how is it with your own soul? Remember, that till the Lord Jesus Christ comes again, there always will be wise and foolish in the church. Now which are you?

The wise are those who have that wisdom which the Holy Ghost alone can give. They know their own sinfulness. They know Christ as their own precious Saviour. They know how to walk and please God, and they act upon their knowledge.—They look on life as a season of preparation for eternity,—not as an end, but as a way,—not as a harbor, but as a voyage,—not as a home, but as a journey,—not as their full age, but their time of school. Happy are those who know these things! The world may despise them—but they are the wise.

The foolish are those who are without spiritual knowledge. They neither know God nor Christ, nor sin, nor their own hearts, nor the world, nor heaven, nor hell, nor the value of their souls for their ought. There is no folly like this. To expect wages after doing no work,—or prosperity after taking no pains,—or learning after neglecting books,—this is rank folly. But to expect heaven without faith in Christ,—or the kingdom of God without being born again, or the crown of glory without the cross and a holy walk,—all this is greater folly still, and yet more common. Alas! for the folly of the world!

Reader, till the Lord Jesus Christ comes, there always will be some who have grace, and some who have not grace, in the visible church. Now, which are you? How is it with your own soul?

Some have nothing but the name of Christian; others have the reality. Some have only the outward profession of religion; others have the possession also. Some are content if they belong to the church, others are never content, unless they are also united by faith to Christ. Some are satisfied if they have only the baptism of water, others are never satisfied unless they also feel within the baptism of the Spirit, and the sprinkling of the blood of atonement. Some step short in the form of Christianity, others never rest until they have also the substance.

Reader, the visible church of Christ is made up of these two classes. There always have been such. There always will be such until the end. There must no doubt be borderers and waverers, whom man's eye cannot make out, though God's eye can. But gracious and graceless, wise and foolish, make up the whole visible church of Christ. You, yourself, are described and written down in this parable. You are either one of the wise virgins, or one of the foolish. You have either got the oil of grace, or you have got none. You are either a member of Christ, or a child of the devil. You are either travelling towards heaven, or towards hell. Never for a moment forget this. This is the point that concerns your soul. Whatever your opinion may be on other points, this is the one that you should never lose sight of. Let not the devil divert your attention from it. Say to yourself, as you read this parable, "I am spoken of here."—(To be continued.)

#### CONTRIBUTIONS TOWARD THE EXPOSITION OF THE BOOK OF GENESIS.

BY R. S. CANDLISH, D. D.

We give our readers one specimen of the second volume of this eminent Scotch divine's work, the first volume of which was published about eight years since. It is respecting this earth being the future dwelling of the redeemed, and Canaan as Abraham's resurrection-inheritance:

"Let it be well remembered, and considered, that the only hope connected with the future world, which Abraham had, was bound up in the promise that he was himself personally to inherit the land. When he went out, at the call of God, not knowing whither he went, it was upon the faith of his receiving an inheritance. When he came into Canaan, he was expressly told that this was the country destined to be his inheritance. But he was also informed that while his descendants, four hundred years after, would possess the land, he was to have no inheritance in it this side the grave. 'He was told to go to his fathers in peace, and to be buried in a good old age.'—Gen. 15:15. Still he had the outstanding promise that he himself personally was to inherit that land. He believed, and continued to believe, that promise. But he learned to interpret it as a promise to be fulfilled, not in the life that now is, but in the life that is to come. For he knew that though he was to die before he obtained possession of the land,—and so far God might seem to fail in fulfilling the promise on the faith of which he had called him out of Charran,—still that God was able to raise him from the dead, and to fulfil the promise in the resurrection state, or, in other word, sin the world to come. He acquiesced in that arrangement. He was recon-

ciled to it. He rejoiced in it. He would willingly consent to the postponement of the promise, so that he should have his inheritance in the new heavens and the new earth wherein dwelleth righteousness, rather than in this earthly Canaan, as it now subsists, where, at the very best, all is vanity.

"Still, let it be observed, it is the promise of that very earthly Canaan which alone is the foundation of Abraham's hope for eternity. There is no trace, no hint, in all the patriarch's history, of any other promise whatever, relating to the world to come. It is scarcely possible to entertain a doubt upon this point. What Abraham was taught to expect was the inheritance of the very soil on which he trod, for so many long years of pilgrimage, as a mere stranger and sojourner. It was to be his at last.

"Nor was it to belong to him at any remote and indirect sense merely,—and as he might be held to be represented by a nation that after all never got full and absolute possession of it. For the Israelites, at the best, were but tenants in the land—tenants at will, upon their good behavior, as God expressly testifies, using the very expression: 'The land is mine; for ye are strangers and sojourners with me.'—Lev. 25:23. It was to himself personally that the land was to be given as an inheritance—to himself, as an individual believer, and as it were in his own right. That very land was to be his inheritance. But when? Not in this state of being, in which man is himself mortal, and the ground is cursed for man's sake. But in that other state of being, in which this mortal has put on immortality, and the face of this earth renewed.

"Yes! it is when death is swallowed up in victory—it is when the dead in Christ are raised—it is when this globe, already baptized with water, has undergone its final baptism by fire—it is then that the patriarch is to possess that land. And then at last in the possession of it,—being himself raised incorruptible, and receiving his portion in the renovated earth—receiving it, moreover, for an everlasting inheritance,—then is he to reap the reward of all his work of faith, and labor of love, and patience of hope here below, in God's open acknowledgment of him as a son, and therefore an heir—an heir of God, and joint-heir with Christ,—as well as in the full enjoyment of God throughout the ages of eternity.

"Such, as it would seem, was Abraham's high and heavenly hope—a hope heavenly, in one sense, as having respect to the world to come—the heavenly or resurrection state; but yet, in another sense, having a substantial local habitation in the new earth, in which, as well as in the new heavens, righteousness is to dwell.

"And now, does not this hope give a peculiar and very precious meaning to Abraham's determination that Sarah shall not be buried in a strange, or in a hired, or even in a lent or gifted tomb, but in a sepulchre, most strictly and absolutely his own? He is taking infestment in his inheritance. It belongs not to him living. But it belongs to him, and to his, when dead. While he is alive in this world, he has no interest in the land, but to walk in it as a stranger and a pilgrim—to 'walk before God, and be perfect.' But death gives to him, and to his, a title to it; and he will vindicate that title for his dead. Living, he can but use it as the strange country of his pilgrimage; but when dead, he claims all a proprietor's right in it, and his kindred dust is entitled to a repose in it as a home."

#### BEAR WITH ONE ANOTHER.

Rev. Dr. BOARDMAN, in his admirable book, "The Bible in the Family," well remarks:

"That house will be kept in a turmoil where there is no tolerance of each other's errors, no lenity shown to failings, no meek submission to injuries, no soft answers to turn away wrath. If you lay a single stick of wood upon the anvil, and apply fire to it, it will go out; put on another stick, and they will burn; add a half dozen, and you will have a grand conflagration. There are other fires subject to the same conditions. If one member of a family gets into a passion and is let alone, he will cool down, and possibly be ashamed and repent. But oppose temper to temper; pile on the fuel; draw in the other members of the group, and let one harsh answer be followed by another, and there will soon be a blaze which will envelop them all in its lurid splendors. The venerable PHILIP HENRY understood this well: and when his son MATTHEW, the Commentator, was married, he sent these lines to the wedded pair:

"Love one another, pray oft together; and see  
You never both together angry be;  
If one speak fire, to other with water come:  
Is one provoked? be the other soft or dumb."

So thought the excellent Bishop COWPER, of whom this remarkable anecdote is related. The wife of this good man was afraid he would injure his health by close confinement. So one day, like a kind-hearted, officious wife, she went into his library in his absence, and gathering up all the manuscript notes he had been eight years in collecting for his dictionary, threw them into the fire. When he

came home, she told him what she had done. Assured of the kind motive which had prompted her to this act of Vandalism, his only reply to her was, "Woman, thou hast put me to eight years' study more!"

This, it must be confessed, is carrying meekness about as far as flesh and blood can ordinarily be expected to go. But even a less measure of this quality would be considered a great sedative to those ebullitions of passion which ruffle the serenity of households. Allied with a sound judgment, and with true affection, it would aim at shutting out from the circle such topics of conversation as were known to produce an irritating effect upon any of the group.

The same spirit would restrain a family from pushing a question, on which they differed, to the point of a peremptory decision. It would admonish them when the ice was beginning to quiver and crackle, and show them where they must stop, unless they meant to break through. There are too many who refuse to see, or at least to heed, these indications, and whom nothing will arrest but an actual plunge into the wintry wave. They will insist upon their point with such pertinacity as to bring down at length that terrific "You shall," or "You shall not," which in conjugal life is as freezing as a bath in December. Happy are those families where discussions never reach this crisis. It is said that in the business meetings of that exemplary Christian society, the "Friends," there is no voting. The clerk gathers the views of the members from their observations, and frames a corresponding minute, which unless excepted to stands, without a vote, as the act of the body. This is a safe principle for households. The opinions of those who wear the purple can usually be got at without a vote; and voting sometimes creates a difference of feeling, where there was simply a diversity of sentiment.

#### STARVATION OF A PARTY OF MISSIONARIES.

An English officer, Capt. GARDNER, of the Royal Navy, who was sent out with six companions by the "Patagonian Missionary Society," to the neighborhood of Cape Horn, has been literally starved to death—he and his companions with him. The party consisted of Capt. ALLEN GARDNER, R. N., superintendent; Mr. WILLIAMS, surgeon and catechist; Mr. MAIDMENT, catechist; JOHN IRWIN, carpenter; JOHN BADOCK, JOHN BRYANT, and JOHN PEARCE, Cornish fishermen. They left England in September, 1850, in the bark *Ocean Queen*; it having been promised that stores should be forwarded to them in June, via the Falkland Islands; should they be unable to maintain their position at Picton Island, Beagle Channel, it was supposed that being provided with partially decked launches, they would fall back on Staten Island.

The ill-fated party landed on Picton Island towards the conclusion of the year 1850. From the first, they seem to have been annoyed, in some measure, by the natives, and to have been hunted backwards and forwards from the little island to what may be called the mainland of Terra-del-Fuego. About the middle of April, 1851, Capt. GARDNER begins to record in his diary, that "they have provisions enough to last for two months, but some are very low." They have but a flask and a half of powder, their fishing net washed away. They shoot an occasional fox, which serves them for food; and, besides, if they do not destroy the animal, he would do his best to steal the remainder of their little stock of provisions. The scurvy breaks out among the party. They are driven to take refuge in a cavern; but the tide rolls in, and Capt. GARDNER and Mr. MAIDMENT, the catechist, are obliged to swim out for their lives, and take refuge upon a clump of rock, round the base of which the waves of the South Atlantic are breaking. Upon this rock the two poor creatures kneel down in prayer. JOHN BADOCK, a Cornish fisherman, dies. By July 4th, the party have been seven weeks on short allowance; their only hope is in the expected ship from the Falkland Islands; but no ship comes. They greedily eat a penguin, a shag, a half-devoured fish washed upon the shore. Six mice are spoken of in the journal as dainties. The garden-seeds have been used for broth, and are all spent. Mussels and limpets are the next resource—and then rock-weed is boiled down to a jelly. Irwin, a carpenter, and BRYANT, another Cornish fisherman, died. Two of the party, Mr. WILLIAMS, the surgeon, and Mr. PEARCE, a third Cornish man, had gone away from the main body of the party, for some object or other, probably for the discovery of food. Their dead bodies were discovered at Cook's River, some distance off. The presumption is they must have died about the same time Capt. GARDNER himself, who probably expired on the 6th of September. The last entry in his diary is on the 5th of September, and in this he mentions that he had not tasted food or water for four days. Mr. MAIDMENT, the catechist, had died a few days before. As it was the 6th of January, 1852, before Capt. MORSHEAD, to whom orders were sent by the Admiralty in Octo-

ber, arrived at the Island, the value of the prosecution which had been taken for maintaining the expedition can be left to the public judgment.

After many hours of fruitless search on the coast of Picton Island on the 20th of January, some writing was seen by Capt. MORSHEAD's party on a rock across a river. The words were, "Go to Spanish Harbor." On another rock adjoining was, "You will find us in Spanish Harbor." On a third piece of rock, "Dig below," which they instantly did, but found only a broken bottle, without any paper or directions. On searching one of the numerous wigwags in the neighborhood, they read on one of their poles, "A bottle under this pole," but they could not find it; but it was evident, from some fragments of stores found on the spot, that the mission had rested here.

On the following morning Capt. MORSHEAD sailed for Spanish Harbor, where they saw a boat lying on the beach, and where they found the bodies of Capt. GARDNER and Mr. MAIDMENT, unburied. On one of the papers found was written legibly, but without a date, "If you will walk along the beach for a mile and a half you will find us in the other boat, hauled up in the mouth of a river at the head of the harbor on the south side. Delay not—we are starving." Close to the spot where Capt. GARDNER was lying was a cavern, to which attention was directed by a hand painted on the rock, with "Psalm 62:58," under. Here were found the papers referred to, and two unfinished were written to his son and daughter by Capt. GARDNER. The remains were buried close to this spot by the ship's company.

#### Cheating Ministers and People

There is a way in which ministers are cheated by some men who profess to be Christians. Once upon a time a certain man put up two barrels of potatoes for two of his neighbors. One was sent to Squire M., and word was returned that they were not satisfactory. The man hastened to see what was the matter. "The potatoes you sent me," said Squire M., "are miserable things; there is not a large one among them; just look at them."

"Zeb, has made a mistake," said the seller, "and brought you the wrong barrel. I meant this barrel for Mr. —." He was about to add the name of his minister. The barrel was exchanged for the one filled with fine large potatoes. The small ones were sent to their original destination. No difference was made in the price. Why was it that the large ones were picked out for the squire, and the small ones for the minister? Because it would not do for the minister to complain. It was his duty to practice self-denial! That is a specimen of the way in which ministers are sometimes cheated by individuals.

"There are not many persons who are mean enough to treat a minister in that manner."

"If all the ministers who are now settled over churches should be called on to give testimony on this point, I am afraid it would take a pretty large volume to record it. But now I will explain what I mean by ministerial cheating in the other sense.—When a minister spends his time in idleness, or in some secular employment during the week, and comes before his people on the Sabbath with a half-prepared, feeble discourse, he cheats them out of what they have a right to have. They promised him a certain sum, and he promised them the best products of his mind and heart; and if he wilfully fails to furnish them, he is guilty of dishonesty, the same in kind as I have been speaking of, and much greater in degree. To withhold from men the bread of life due to them, is a greater crime than to withhold the bread that nourishes the body. I consider it a great crime for a parish to wrong their minister; I consider it a greater crime for a minister to wrong his parish."

"I must say in regard to ministers, as I did in regard to parishes, that ministers do not look upon it in that light."

"Some of them do, and all ought to. When through the inability or neglect of a parish, a minister is obliged to turn aside for a portion of the time from his appropriate work, that is another matter; but when that is not the case, failure to give the whole mind and heart to the work of the ministry, to labor for the spiritual welfare of the church and congregation is the worst kind of dishonesty."

N. Y. Observer.

#### The Flight of Time.

In reference to the flight of time, Dr. SPRING once closed a discourse in the following graphic language:

"I shall never again meet them but at the bar of God. That interview seems indeed far distant. But it will be as soon as time, with his eagle wings, shall have finished the little remnant of his short career."

"After death the judgment." We die; but intervening ages pass rapidly over those who sleep in the dust. There is no plate there on which to count the hours of time. No longer is it told by days, or months, or years; for the planets which mark these periods are hidden from their sight. Its flight is no longer noticed by the events perceived by the senses, for the ear is deaf and the eye is closed. The busy world of life, which wakes at each morning and ceases every night, goes on above them, but to them all is silent and unseen. The greetings of joy and the voice of grief, the revolution of empires and the lapse of ages, send no sound within that narrow cell. Generation after generation are brought and laid by their side; the inscription upon their monumental marble tells the centuries that have passed away; but to the sleeping dead, the long interval is unobserved. Like a dream of the night, with the quickness of thought, the mind ranges time and space almost without a limit. There is but a moment between the hour when the eye is closed in the grave and when it wakes to the judgment."



## THE FALL OF ROSAS.

The following thrilling account of the defeat and flight of Rosas, is from the pen of an officer, who, as will be seen, had the best opportunity for observing the terrors of the eventful days in Buenos Ayres, and has described them with great spirit. The narrative may be relied on as an accurate statement of the best information to be got in the midst of such confusion.

Buenos Ayres, Feb. 18th, 1852.

"On the 2d inst. I went on shore for the purpose mainly of riding out to the nearest camp, some eight or ten miles from the city, to see the Indians and Guacho cavalry. My friend missed me at the hour designated, and we did not go—the next morning he called at five o'clock. We mounted very good horses, and rode out over a very beautiful Macadamised road to 'The Quinta,' Rosas' country residence—meeting nothing but a part of a regiment of lancers with some prisoners. It was some six or seven miles out. At the Quinta we saw a few men watering plants and trees quietly, and broods of ostriches like chickens. Went round the grounds and rode back leisurely—one or two horsemen passed, but attracted no remark.

"As we rode into the city at seven o'clock, the first alarm—the roar of battle could be heard, though few if any apprehended any danger. I had, however, scarcely reached my rooms, when the three alarm guns of the citadel were fired, and in half an hour every shop and most of the houses were closed and secured. It was, and was to be a day of terror, dismay and mourning; for very few families throughout the city that had not father or brothers or friends, in one army or both—very many in both. There was for a few minutes a breathless calm—every one held his breath to listen to the terrific struggle in which near 50,000 men were engaged. Nearer and nearer, louder and louder, was the horrid din of over 100 pieces of cannon. Rosas himself had ninety pieces. The General was beat—and messengers clattered with the speed of the wind through the deserted and silent streets. Few, if any, citizens or natives, were abroad; indeed there were very few left. Foreign residents and officers only were abroad. The foreign flags were hoisted at every consulate or residence, if they could be had.

"About eight o'clock, calling at the Consul's, I inquired the news—'The first was that Rosas' right wing is defeated; now it is that Urquiza's right wing is defeated.' I returned into the street—panting and breathless horses and riders flew around every corner. 'Urquiza's right wing is defeated,' 'Viva General Rosas, viva, viva.' 'Death to Urquiza,' with the most ferocious yells. 'Muera Urquiza,' 'Viva Rosas, viva.' A few steps further, 'Rosas is routed.' Almost a dead silence for terror—up the next street are a few stragglers, the fugitives from the field, jaded, defeated, but ferocious as tigers—'Viva Rosas, viva viva,'—there is a section of cavalry upon full speed, and at the head of the street a regiment with a very good band—furlorn, worn out with hard fight from five o'clock till eight, and a flight of two leagues in a heat of 85 or 90 deg. without food or water. 'Viva Rosas, viva,' faintly. 'Death, death, death to Urquiza.' 'Viva, viva Rosas.'

"By 11 o'clock it began to be known that the disaster was entire. Here is a section of Guachos armed with lassos before and behind them—with short guns and long spears, or lances, dressed in every possible or impossible way, their legs covered with the green-hide from the leg of a beef, laced and taking the shape of his own or a boot, 'Viva Urquiza.' 'Muera Gen. Rosas.' 'Viva Rosas. Death to Urquiza.' Runner and rumor upon each other's heels, the poor horses panting and falling upon the pavements. But it was clear that Rosas was utterly routed. By one o'clock the Grand Plaza was filled with the broken, defeated, exhausted fragments of 25,000 men, who commenced the fight at five o'clock. 'Rosas is a prisoner at the Quinta,' was the rumor. Everybody said, he is a dead man before this, if he has been taken. I was crowding my way through the seething, smoking, reeking mass of humanity in form, but little in feeling, to see what was to be seen—to see the fun. A part of the rabble were led into the castle to man but not to fire the guns. Some of Rosas' Generals and followers, even his brother was there in tears, wringing his hands. Others faintly crying 'Viva Urquiza, down with the tyrant.' I was to dine with —, I gained his parlors, from the window of which, as well as from the top of his house, the American flag was flying; from his house the Plaza can be seen. I had been there but a few moments when the most blood chilling and terrific vivas startled us.

"When looking out of the window, there were about 500, or perhaps 800 real Guachos, making a stampede for the open country, the pampas, their home, mounted upon little scraggy pony horses, with hard, wiry limbs, manes, and tails, never touched with the comb any more than their riders, half Indian or negro, with faces and features as stolid and unmoved as marble, and less expressive, lying low down upon the necks of their horses, their faces, very much like our Indians, turned back, as if they were, or expected to be, pursued. With that unearthly, terrific 'viva,' they rushed in one compact body at full speed from the Plaza through the street where Mr. C. lives, with the resistless force of a hurricane—sweeping everybody and everything before them or over them. It was a fearful scene; the dust which enveloped them and filled the street almost to suffocation had not cleared away before a new and also startling scene occurred. About 500 horses of those who had gone into the castle, made a push for the plains on their own hook, without riders, saddle, or bridle.

"At four P. M. the pavements were torn up, barricades formed at the corners of the squares, and cannon planted, but not for use. Where is Rosas now? Where is Urquiza? Nobody knew. I passed again through the square and main street. A deputation of French representatives went out to the Quinta under a flag of truce and strong guard, to see Urquiza and sue for Rosas' life. In the meantime the foreign squadrons landed their marine forces, and assured and secured the safety of the city, having possession of the Bank, Custom House, all the Consu-

lates and foreign residences, as far as they could. The Jamestown landed forty marines, and had forty more seamen in the inner harbor ready to land. There were three Admirals' flags and one Commodore's flying in the outer roads, as they now do, beside Swedish, Spanish, Sardinian, and others, in all twenty men of war. So closed in the night. Nobody knew where Rosas or Urquiza were. The deputation did not return. No great outrages were committed.

"In the morning every one was on the *qui vive*. What news? Where is Urquiza? Where is Rosas? At breakfast the word was, 'Urquiza is at the Plaza now.' Away to the Plaza all hurried, but no Urquiza. But there was a scene fully equal to yesterday. The Plaza, a large handsome square, half as large as Boston Common, filled with every possible description of men, of every possible shade, from white to jet black, negros, Indians, Guachos cavalry asleep on their horses, artillery asleep under their guns, with their white flags from their muzzles, all had bivouacked together in the open square. I counted the carcasses of ten beeves at one glance, and the sweltering crowd stripping off and cooking, and eating without cooking, the last ounce of their bones. The fiendish yells, the vivas, made the very earth tremble. It was whispered about, and soon confirmed, that Rosas had escaped, and had taken refuge on board the English war-steamer Locust. I was at the doors of the police office in the square, with some others, when we saw the swaying and singing of the masses before us and toward us, 'Viva, viva.' 'To the prisons,' as in France to the Bastille—they made one rush to the main door, and it gave way almost at the first shock. In poured the mass, and I went with the current.

"In a few minutes one or two hundred political prisoners, amongst whom were many women, even with iron upon their limbs, were released with the most horrid yells, imprecations, and vivas. We passed through the apartments. Hundreds had been shot by Rosas, by day and night, in these rooms, and some of these had been immured for years, and would never have lived to come out if Rosas had been the victor. The azoteas, or roofs of the houses, meantime, were crowded with armed men, ready to pour their fire into the streets, as they did yesterday.

"To-day robbers and plunderers first made their appearance openly, and the American consul, Mr. Graham, with five or six marines of the Jamestown, has the honor of giving the first check to their operations. Five or six of them, mounted, came down near Mr. G.'s door, and attacked a store to plunder it. Mr. G. ordered them away; they left and returned in a few minutes with ten or fifteen more, put their guns to the door and blew it in. Mr. G. again ordered them away—they fired upon him doing no harm—he ordered the marines standing by him to fire. They killed three on the spot, and one horse. The fourth man fell in twenty yards. Some forty or fifty men were shot in the suburbs during the day and night. In the morning Rosas was joined by his family and some thirty or forty of his most bloody followers, and transferred to the English Admiral's ship, the Centaur, a ship's length from us.

"The battle was fought Feb. 3d, from five to eight o'clock in the morning, and until half past ten o'clock it was believed that Rosas was still fighting. Now that the smoke has cleared away, we can perhaps get nearer the truth. There were over 45,000 men on and near the field. Urquiza held 10 or 12,000 in reserve, and did not bring them into fight at all. Rosas himself had ninety pieces of artillery. Urquiza the best cavalry. Rosas commanded in person his whole line, as he says himself, three miles long, having no General to aid him. The killed, at first said to be 3000, have dwindled down to 800. Some 500 wounded have been brought into the hospitals in the city, and all the foreign surgeons, our own among the number, have been closely engaged in amputations, &c.

"There has been a discovery made at the Quinta, which has produced some excitement, even here, viz., some barrels of pickled human heads. I believe they were carefully put each in a cask, fifteen or twenty, by themselves. Two explanations are given of it—one is, that Rosas intended them to grace a triumphal entry into the city, and the other that they were to be sent into the interior as scarecrows at the cross roads, as is the custom in Spain to this day. Neither would scarcely satisfy a Massachusetts community.

"Some startling revelations occur daily. A man has appeared in the city who has lived in his own cellar twelve years; most of the time the police were after him, but he escaped them, and now astonishes his next door neighbors. Whether the people will gain by the change is not yet so certain. Urquiza is scarcely less of the tyrant and tiger than Rosas. He shoots without mercy. Eighty men and women were shot on Thursday last, and yesterday he issued a proclamation which will compromise five or six thousand, requiring all magistrates to arrest them, wherever found, and every man will be shot.

"His first proclamation was that all who were found stealing or plundering should be shot in fifteen minutes after sentence. It was only necessary to accuse—proof was scarcely wanted or asked for. It was estimated that four hundred were shot in three or four days—the last was the fusillade of eighty. An English officer was killed on the way to the Quinta an hour after I and my friends had passed. Refugees are plenty; we have two on board—one a Major and an Adjutant of Rosas. The Major was in Rosas' army of Oribe before Montevideo, was taken prisoner by Urquiza and paroled, and came up here. Rosas gave him his choice, to be shot or fight; he chose the fight. Miss Manuelita, the most extraordinary female living, presented him with a beautiful lance, which he lost in the flight, having speared a fellow through the back; he could not withdraw it, and had to leave it.

"The Centaur took Rosas and suite to Montevideo, and put them on board the steamer Confict, for Pernambuco, to meet or overtake there the mail steamer for England. Strange as it may be, Rosas has saved nothing. All the money he took, and all he had was five or six hundred ounces, say \$1,000, and Manuelita had scarcely a change of dress. The Centaur returned here and has now eight more refugees."

## ARE BEASTS IMMORTAL?

This question, upon which every one has reflected more or less, is thus discussed in a late number of the *Edinburgh Review*:

"It is ridiculous," says proud man, "to suppose them immortal." Far be it from us to deny it; we only say that it is equally or nearly as ridiculous to affirm that they are not immortal; since what can be more ridiculous than to affirm that of which, either way, we know nothing? It may be even more probable that they are not immortal; but still we know nothing. Yet how easy, without denying the conclusion, or affirming it, to rebut the usual arguments! As thus: "Is it worthy of the Deity," it is sometimes asked, "to bestow immortality on such creatures?" Why, most complacent philosopher, if it was not unworthy of him to create them, and to keep them alive for a limited time, it may, for aught we know, be not unworthy of him to restore their existence, and to continue it for an unlimited time, or for ever!

"But they have not powers which admit of an indefinite development and adaptation to another and higher condition of existence." How do you know? There may be in them latent capacities of transformation and development (not, indeed, similar to those in man, nor so glorious) which may disclose in them—in conformity with some original type for each species—perfection and beauty as much greater than those they now manifest, as man's future condition may transcend his present. It is possible—for what is impossible to that infinite versatility of wisdom, which even this world presents!—that there may be a progress by which a fly or an eagle—though we are far enough from affirming it—may be as superior to what they now are, as man shall be to what he now is, when "this corruptible has put on incorruption, and this mortal immortality." But where, in the name of wonder, will there be lodging enough for such an infinite array of immortal atoms? Truly, we do not know; but we presume that for even an infinitude of atoms, infinite worlds in infinite space may be found domain enough. "But is it not ridiculous to suppose that creatures of such insignificant powers, such humble, such evidently limited capacities, should be immortal?" It is dangerous, O man, for thee to employ that argument. Is it not the very conclusion, which a superior intelligence to thine—if it knew thee lately in the same way thou knowest thy despised fellow-brute—would form respecting thee? At least, if superior intelligence had not taught him what, it seems, superior intelligence has not taught thee, humility and modesty? "Is it possible," he would say, "that this miserable biped, who physically manifests so marked a family resemblance to his cousin brutes; whose intellectual qualities, it is true, seem somewhat superior, though not always, to theirs, and insignificant at the best; whose moral qualities are apparently inferior; is it possible that this miserable compound of vast pretensions, enormous vanity, ridiculous arrogance, meanness, envy, cruelty; who domineers over the other animals; who is at everlasting strife with his own species; who sprang out of the dust, as his supposed inferior fellows did, and returns to the dust as they do, can aspire to immortality? It is absurd—let us hope that he is only a transient blot on the creation, and that the universe will one day be relieved from his odious presence." Far be it from us (even for our own sake) to whisper any doubt of the fallacy of such an argument; but sure we are that an archangel might employ it with more reason against us than we can against the meanest reptile that crawls. "Well," complacent man will say, "if all animals are to be immortal, let us hope, at all events, that they will not occupy the same world, or live in inconvenient proximity." "Kind heaven grant it," all the lower creation will eagerly reply. "Man cannot be more anxious to get away from us, than we are to get away from him."

But in very deed, by the light of philosophy, we know nothing about the matter either way, and that is precisely all we contend for. Upon points on which philosophers know nothing, philosophers should say nothing. That is a beautiful school of philosophy (though it has few disciples) which teaches man to say of most things: "It may be so, and it may be otherwise. It is a point on which I only know that I do not know."

## PREMATURE BURIAL.

The *Albany Register*, in the course of an article on this subject, relates the following instance, of which the editor was perfectly cognizant:

"Some years ago, we were perfectly cognizant to an occurrence of this kind, which was one of the most heart-rending character. The wife of a gentleman was taken suddenly ill in church, and was carried to her home in a state of syncope. In a few hours she partially recovered, but immediately relapsed, and never again showed any signs of consciousness. She lay in this condition nearly two days, baffling the skill of the physicians, and then, as was thought, and as there was almost every reason to believe, died. No signs of breathing could be detected, the limbs became rigid and cold, and the eyes remained open and fixed with the glassy stare of death; but there was no change in the color of the skin. This was the only reason in the world for supposing that dissolution had not taken place. The poor bereaved husband, almost frantic at the loss of his young and beautiful wife, whom he almost idolized, clung with desperation to the hope limned in her face, and long resisted the unanimous decision of the physicians that she was certainly dead. They told him, which is doubtless true, that it sometimes, though very rarely, happens that there is no discoloration for days and even weeks after dissolution had taken place. But still he resisted, and it was not until three days had passed without the faintest change or sign of life, that he finally gave up and suffered the burial to take place. She was entombed in a vault.

"Months passed. A cemetery having been laid out the husband purchased a beautiful lot, erected an elegant monument in it, and when all was ready, su-

perintended the removal of the body of his wife from the vault to its resting place. When the vault was opened he remembered the circumstances of her death, above detailed, and a desire suddenly seized him to once more behold the corpse. By his direction the coffin lid was removed. The spectacle which presented itself was inconceivably horrible, for it showed she had been buried alive. She had turned quite over upon her side, and had clutched her nails into the coffin until her fingers had bled, portions of her grave clothes were torn, and in her horrible struggles she had contrived to carry her hand to her head, and had plucked from it a mass of hair, with portions of the cap that covered it.

"The poor man never recovered from the shock of that awful spectacle. He was borne away senseless, and for the rest of his weary life, was an utterly broken and miserable being."

## THE NAPOLEON OF MAINE.

A memorable battle has been fought in Maine, on the great Temperance question, and the victory gained, surpassing in moral grandeur the conquests of Napoleon. Neal Dow, late Mayor of Portland, was the veteran chief in this grand conflict. Rev. John Marsh has written a graphic sketch of this Temperance hero, for the *American Temperance Magazine*, of some twenty pages, commencing with the following descriptive language:

"When the youthful Napoleon, in 1776, took command of the army of Italy, the scarred and war-worn chiefs looked upon him with contempt, and were amazed at the folly of the Directory in sending such an one to command an army, then in desperate circumstances. At the first council of war, Rampon undertook to give him advice; but Napoleon impatiently brushed him away, exclaiming, 'Gentlemen! the art of war is in its infancy. The time has passed in which enemies are mutually to appoint a place of combat, advance hat in hand, and say, 'Gentlemen, will you have the goodness to fire.' We must cut the enemy in pieces: precipitate ourselves upon their battalions like a torrent and grind them to powder. Disconcerted by our tactics, and not daring to put their own in execution, they will fly before us as the shades of night before the rising sun.' The tone of Napoleon confounded the generals. They felt that they had a master. 'Well,' said Augereau, as he left the council, nodding significantly to Massena, 'we have a man here who will cut out some work for government, I think.'

"A year ago, the temperance hosts were in a condition not unlike that of the army of Italy. They had fought many a battle and gained illustrious victories, but still they were dejected, without union, or plan. The rum-power, strong in political and legislative fortifications, bade defiance to every attack. The oldest generals knew not what to advise. Some said, 'It's of no use,' and would sound a retreat; when one, as yet unknown to fame, exclaimed, 'Gentlemen! we are all wrong:—the time to approach the liquor-sellers, hat in hand, saying, 'Gentlemen, will you please stop this murderous business,' has gone by. We must to the ballot box—get the power of the State—hurl ourselves like a thunder-bolt on the traffic, and annihilate it forever. *Dirigo*, follow me; and the first onset of the army of Maine will give a new era to temperance and humanity.' With a master-spirit he did cut out, in a day, work enough for government;—he brought into the battle-field every officer of State; he turned its whole artillery against rum-fortifications, and in less than six months he has swept every distillery and brew-house, hotel-bar, splendid saloon and vile groggery, clean from the State. Who is this Napoleon of temperance? Whence has he risen? What is his history, is now the inquiry, from the Atlantic to the Pacific.

"When Napoleon dashed like a torrent upon the forces of Austria, many supposed it the first decisive act of his life; but there had been a long training for this, and deeds at Toulon and Paris had already prepared him for the boldest undertakings. If the incumbent of the mayoralty of Portland is now, for the first time, known to millions for his tactics in war, it is not because this is the first year of service in the temperance battle-field. Years ago, Neal Dow was known as an able and uncompromising foe to the rum-power in the city of Portland and State of Maine."

## The Public Debts and Standing Armies of the European States.

The paper money now in actual circulation in Europe represents a value of 1,261,428,520 dollars. The total of the public debt is by far larger; it amounts to 11,397,096,000 dollars. Great Britain, (without the colonies), bears nearly one half of this gigantic burden, viz., 5,000,000,000 dollars. The British army numbers 129,000 men; the fleet is composed of 678 vessels, with 18,000 guns. The detail of the debts and armies of the other European States is as follows:

Spain—Debt, \$1,300,000,000; army, 160,000 men; fleet, 50 vessels, with 721 guns.

Austria—Debt, \$1,100,000,000; fleet, 156 vessels (including gunboats,) with 600 guns.

Russia and Poland—Debt, \$733,000,000; army, 700,000 men; fleet, 175 vessels and 440 gunboats, with 7,000 guns.

The Netherlands—Debt, \$731,000,000; army, 50,000 men; fleet, 125 vessels, with 2,500 guns.

Prussia—Debt, \$180,000,000; army, 121,000 men (war footing, 492,000 men); fleet, 47 vessels and gunboats with 114 guns.

France—Debt, \$1,330,000,000; army, 265,463 men; fleet, 328 vessels, with 8,000 guns.

Belgium—Debt, \$165,000,000; army, 90,000 men; fleet, 5 vessels, with 36 guns.

Portugal—Debt, \$160,000,000; army, 38,000 men; fleet, 36 vessels, with 700 guns.

Papal States—Debt, \$120,000,000; army, 19,000 men; fleet, 5 vessels, with 24 guns.

Sardinia—Debt, \$120,000,000; army, 38,000 men; fleet, 60 vessels, with 900 guns.

Naples—Debt, \$100,000,000; army, 48,000 men; fleet, 15 vessels, with 484 guns.

Bavaria—Debt, \$82,000,000; army, 57,000 men.



Denmark—Debt, \$80,000; army, 20,000 men; fleet, 33 vessels, with 1,120 guns.

Saxony—Debt, \$43,500,000; army, 25,000 men.

Turkey—Debt, \$10,000,000; army, 220,000 men; fleet, 66 vessels, with 800 guns.

City of Hamburg—Debt, \$34,000,000; army, 1,800 men.

Grand Duchy of Baden—Debt, \$33,000,000; army, 18,000 men.

Hanover—Debt, \$30,368,000; army, 21,000 men.

Wurtemberg—Debt, 28,000,000; army, 19,000 men.

Greece—Debt, \$25,000,000; army, 8,900 men; fleet, 34 vessels, with 131 guns.

Grand Duchy of Mecklenburg-Schwerin—Debt, \$10,000,000; army, 4,700 men.

Grand Duchy of Tuscany—Debt, \$10,000,000; army, 12,000 men; fleet, 10 vessels, with 15 guns.

City of Frankfurt—Debt, \$7,000,000; army, 1,300 men.

Duchy of Brunswick—Debt, 6,803,000; army, 3,000 men.

Grand Duchy of Hesse-Darmstadt—Debt, \$6,200,000; army, 42,000 men.

Electoral Hesse—Debt, \$6,000,000; army, 11,000 men.

City of Lubek—Debt, \$6,000,000; army, 490 men.

Duchy of Saxe-Weimar—Debt, 4,000,000; army, 2,000 men.

Duchies of Schleswig and Holstein—Debt, \$1,000,000; no army, no navy.

Duchy of Anhalt Dessau and Koethen—Debt, \$3,500,000; army, 700 men.

City of Bremen—Debt, \$3,000,000; army, 500 men.

Duchy of Saxe-Coburg Gotha—Debt, \$2,556,000; army, 1,200 men.

Duchy of Saxe-Meiningen—Debt, \$2,500,000; army, 2,400 men.

Duchy of Nassau—Debt, \$2,000,000; army, 3,500 men.

Duchy of Parma—Debt, \$1,800,000; army, 5,000 men.

Duchy of Anhalt-Bernburg—Debt, \$1,500,000; army, 300 men.

Duchy of Saxe-Altenburg—Debt, \$1,500,000; army, 1,000 men.

Norway—Debt, \$1,500,000; army, 23,000 men; fleet, 160 vessels, with 560 guns.

Grand Duchy of Oldenburg—Debt, \$1,200,000; army, 600 men.

Landgrate of Hesse Homburg—Debt, \$860,000; army, 350 men.

Principality of Schwarzburg-Rudolstadt—Debt, 252,000; army, 540 men.

Principality of Schwarzburg-Sondershausen—Debt, \$60,000; army, 450 men.

Danubian Principalities—No debt; annual tribute to Turkey, 3,000,000 piastres; army, 6,800 men.

Servia—No debt; tribute, 2,000,000 piastres; army, 3,000 men.

Sweden—No debt; army, 34,000 men; fleet, 340 vessels, with 2,400 guns.

Duchy of Modena—No debt; army, 3,500 men.

Principality of Lippe-Detmold—No debt; army, 820 men.

Grand Duchy of Mecklenburg-Strelitz—No debt; army, 800 men.

Principality of Reuss—No debt; army, 745 men.

Principality of Lippe-Schaumburg—No debt; army, 430 men.

Principality of Waldek—No debt; army, 520 men.

Principality of Lichtenstein—No debt; army, 60 men.

Switzerland—No debt; army, 69,500 men, a small number of whom only is in actual service.

Republic of San Marino—No debt, and no army.

Koher Zeitung.

#### Irreverent Behavior of a Locomotive.

A Canada paper gives an account of the recent benediction of a locomotive by the Roman Catholic dignitaries of Montreal. At the railway depot a party of some dozen or so priests appeared in their robes, and awaited the coming of the Archbishop. Meanwhile a space on the rail was cleared in front of a raised dais, and the engine, decorated with a profusion of flowers, was brought up to receive its benediction. Presently the arch-episcopal carriage, with four liveried servants, arrived. Soon the Archbishop, in mitre and flowing robes, preceded by priests bearing folio volumes and lighted candles, and holy water pots, and umbrellas, and other blessing tools, came out on the platform, and began to address himself to his task. He began to chant from a large volume some form, but whether from the mismanagement of the steam by a heretic British stoker, or from some other cause, so it was, that the huge monster took his blessing very fractionally, and from a moment after the commencement of the performance to its conclusion, never ceased to blow forth steam, and roar, and spit, and scream, in a manner that utterly overpowered the utmost efforts of those engaged in blessing it. To make the matter worse, the band, shut out from sight by the crowd, yet supposing, by this irreverent behavior of the engine, that the function was concluded, struck up as loud a polka as they could. The scene may be imagined. The Archbishop might be seen, by the nodding of his head and the moving of his jaws, to be making bravely on with his work against all difficulties. One priest, who could see the book from which the bishop read, and watched his finger travel down the page, signalled to the others when to roar their responses. They looked at each other, put their fingers in their ears, and bellowed their utmost in vain. Thus, however, the blessing was achieved, and the ill-behaved machine was hurried off by its keeper, still sputtering and shrieking under the holy-water application, like a veritable child of the Evil One.

#### English Journalism.

The returns of the English Stamp Office, published in the "London Times" of the 1st inst., give some extraordinary statistics relative to the London newspaper press. By these returns it appears that the cir-

ulation of that great Journal, the "Times," exceeds by over four and a half millions of copies, the aggregate circulation of all the other London newspapers put together, both morning and evening, including the "Morning Advertiser," the "Daily News," "Morning Herald," "Morning Chronicle," "Morning Post," "Sun," "Globe," "Standard," and "Express." The circulations of these papers in 1850 (tested by the number of stamps issued at the Stamp Office,) was not quite seven and a half millions, while the number paid for by the "Times" was precisely 11,900,000; thus exhibiting the fact of the Times possessing a positive average circulation of over 38,000 copies per diem. As the "Times" has no free list, and sells only for cash, this result is the more surprising. It is understood the circulation in 1852 is over 45,000 a day.

By the returns alluded to, it appears that while the "Times" has been gaining ground for the past seven years, all other newspapers, both morning and evening, have been rapidly sinking. In 1845, the "Times" circulated 8,100,000 papers, and all other journals upwards of 9,000,090; but in 1850 the circulation of all the other papers had fallen under 7,500,000, while that of the "Times" has risen to nearly 12,000,000, and is constantly augmenting. It is, in fact, conceded that most of the London morning newspapers are published at a loss, while the profits of the "Times" are known to exceed \$500,000 a year. The "Times" pays for stamps, advertisements, and excise duty, about \$500,000 a year to the Government. The daily circulation of the London papers is as follows: "Times," 40,000; "Morning Advertiser," 5,000; "Daily News," 3,000; "Morning Chronicle," 2,900; "Morning Post," 2,800. Most of these papers are falling off in their circulation yearly, and the evening journals are in a much worse position.

#### The Well of Rebecca, near Haran.

This well was to the south-west, without the town. This was the direction she would have come from; and of all the wells, this alone was sweet and good. \* \* \* As we sat, camels came and knelt by the well; and then the veiled girls came out in a long file, each with her pitcher on her shoulder, as in Holy Writ it says, "Rebecca came with her pitcher on her shoulder." And they one by one let down their pitchers; the bearded men knelt to indulge in the draught they asked for. At such a well, could any ask in vain! The Bible says, "she hastened and let down her pitcher upon her hand." With each family is a rope; this is attached to the handles of the pitchers, and the drawer—generally, as now, a woman or maiden—lets down the pitcher, the rope held by her hand, or resting on her hand. And here we sat and saw this very scene. We might pursue the simile further, the dress, even the veil; for we hear, when Rebecca knew that the man who sat in the field was Isaac, she took a veil and covered herself. This shows she had done so before, or she would not have one ready, or even at all.

The objection that Eliezer made, was one that would arise this day among all easters, and perhaps among them only: "Peradventure, the woman will not be willing to follow me into this land." The well, like many others, had a square stone at the top, with a circular hole to draw water, and near stood—this is usual also—numerous stone troughs, some higher, some lower, for the different descriptions of animals to drink out of; and we read, "she hastened and emptied her pitcher into the trough." The pitcher itself, as may be seen from the Nineveh and Egyptian excavations, was of exactly the shape used still. Little did those laughing girls—Rebecas, Rachels, and Sarahs, perhaps—think of the reason we watched their every motion so closely, and of the deep interest we took in every step of what seemed to them a mere daily duty, but to us a wondrous record of the past.

#### The Philosopher's Stone.

The eccentric but brilliant John Randolph once rose up suddenly in his seat in the House of Representatives and screamed out at the top of his voice: "Mr. Speaker! I have discovered the philosopher's stone. It is—Pay as you go!" John Randolph dropped many gems from his mouth, but never uttered a richer one than that.

"Pay as you go," and you may dodge sheriffs and constables.

"Pay as you go," and you can walk the streets with an erect back and manly front, and have no fear of those you meet. You can look at every man in the eye without flinching. You won't have to cross the highway to avoid a dun, or look intently into the shop windows to avoid seeing a creditor.

"Pay as you go," and you can snap your fingers at the world, and when you laugh, it will be an honest, hearty one. It seems to us sometimes that we can almost tell the laugh of a poor debtor.

He looks around as though he was in doubt whether the laugh was not the property of his creditors, and not included in articles exempt from attachment. When he does succeed in getting out an abortion—he appears frightened, and looks as though he expected it would be pounced upon by a constable.

"Pay as you go," and you will meet smiling faces at home—happy children, a contented wife—a cheerful hearthstone.

John Randolph was right. It is the philosopher's stone.

#### Young Man and the Priest.

While in Canada we heard of an interesting interview between a young man and a Catholic priest. The priest had learned that the young man had no beads with which to say his prayers; but that he had renounced Romanism he had not yet learned. He began to remonstrate with him, when the young man said,

"The gospel does not require us to use beads."

"But," said the priest, "you know it is a requirement of the church."

"But," replied the young man, "you show me any good they will do me, and I will use them."

"Well," said the priest, more mildly, finding his

young friend too much enlightened to be imposed upon, "perhaps you do not need them, but you know that it is necessary for the common people to have them."

The priest asked him if he went to confession. He told him he did not, because the gospel does not require it.

"Why, yes, it does; it says, 'Confess your faults one to another.'"

"Well," promptly answered the young Protestant, "you confess your faults to me, then I will confess mine to you."

This was too much for the poor priest, and he left him.

#### DEATH.

Nearly six thousand rolling years

Cold death has held his sway,

Compelling all in every age,

His mandate to obey.

To him, the monarchs of the earth

In forced submission bow;

Unawed by rank, he lays his hand

E'en on the kingly brow.

The bravest heart, the stoutest form,

Submits its fleeting breath;

And even mighty tyrants yield

Before the tyrant death.

The conqueror, decked with trophies won

From many a spreading land,

Casts sword and laurel-wreath aside,

And bends at death's command.

The icy tyrant sways his rod

O'er palace, and o'er throne,

And enters with his fatal tread,

The humble peasant's home.

The great and low, the proud and poor,

The high in earthly fame,

The vile and good, all feel alike,

His sure and deadly aim.

He rends the strongest ties of love,

Tears dearest friends apart,

And heedless of affections tears,

He breaks the bleeding heart.

From sea to sea, from shore to shore,

His ghastly victims lie;

When will the tyrant's power be o'er,

When will the tyrant die?

Soon shall the last loud trumpet peal

Its deep, its awful roar,

And death shall tremble at the sound:

His reign will then be o'er.

And He, the mighty Son of God,

Descending from the skies,

Shall burst the tyrant's galling chains,

And bid his victims rise.

Then, then shall burst the joyful cry,

While heaven and earth shall ring;

"Oh grave, where is thy victory!

Oh death, where is thy sting!"

H. M. J.

#### OBITUARY.



"I am the RESURRECTION and the LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will never die."—John 11:25, 26.

FELL asleep, in Blandford, Mass., May 13th, JOHN B. RIPLEY, (formerly of Hartford, Conn.), aged 72 years. Deceased lived as many do, leading a moral life, and neglecting the great concerns of his soul's eternal welfare until quite recently, when he became concerned, and felt the need of a Saviour, and sought the Lord in earnest, and while we were engaged in prayer, he was enabled to lay hold by faith on the promises (although at the eleventh hour), and feel that Christ was able and willing to save to the utmost all that came unto God by him, seeing he ever liveth to make intercession for us. May this sad bereavement be sanctified to the aged widow and children, and a numerous circle of friends; and may we all, in the day of his coming, be found among those that have part in the first resurrection; on such the second death shall have no power.

D. BATES.

#### To Agents and Correspondents.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, not to be mixed up with other matters.
  2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.
  3. Communications for the Herald should be written with care, in a legible hand, carefully punctuated, and headed, "For the Herald." The writing should not be crowded, nor the lines too near together. When they are thus, they are laid aside unread. Before being sent, they should be carefully re-read, and all superfluous words, tautologous remarks and disconnected and illogical sentences omitted.
  4. Everything of a private nature should be headed "Private."
  5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i.e., the town, county, and state,) be distinctly given. Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address. Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.
  6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.
- By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to earn the wages of our correspondents.

#### General Depository

OF AMERICAN AND ENGLISH WORKS ON THE PROPHECIES RELATING TO THE SECOND ADVENT OF CHRIST AND THE MILLENNIUM.

WE have made arrangements with a house in London, to furnish us with all important English works on the Advent, and will engage to supply those desiring works of the above character at the earliest possible moment. Address, J. V. HINES, Office of the "Advent Herald," No. 8 Chardon-street, Boston.

#### BOOKS FOR SALE AT THIS OFFICE

NO. 8 CHARDON-STREET, BOSTON.

NOTE.—Under the present Postage Law, any book, bound or unbound, weighing less than two pounds, can be sent through the mail. This will be a great convenience for persons living at a distance who wish for a single copy of any work; as it may be sent without being defaced by the removal of its cover, as heretofore. As all books sent by mail must have the postage paid where they are mailed, those ordering books will need to add to their price, as given below, the amount of their postage. And that all may estimate the amount of postage to be added, we give the terms of postage, and the weight of each book.

TERMS OF POSTAGE.—For each ounce, or part of an ounce, that each book weighs, the postage is 1 cent for any distance under 500 miles; 2 cents if over that and under 1500; 3 cents if over that and under 2500; 4 cents if over that and under 3000; and 5 cents if over that distance.

#### BOOKS PUBLISHED AT THIS OFFICE.

THE ADVENT HARP.—This book contains Hymns of the highest poetic merit, adapted for public and family worship, which every Adventist can use without disturbance to his sentiments. The "Harp" contains 434 pages, about half of which is set to choice and appropriate music.—Price, 60 cts. (9 ounces.) Do do bound in gilt.—80 cts. (9 oz.)

POCKET HARP.—This contains all the hymns of the former, but the music is omitted, and the margin abridged, so that it can be carried in the pocket without encumbrance. Price, 37½ cts. (6 ounces.) Do do gilt.—60 cts. (6 oz.)

WHITING'S TRANSLATION OF THE NEW TESTAMENT.—This is an excellent translation of the New Testament, and receives the warm commendations of all who read it.—Price, 75 cts. (12 oz.) Do do gilt.—\$1. (12 oz.)

ANALYSIS OF SACRED CHRONOLOGY: with the Elements of Chronology; and the Numbers of the Hebrew text vindicated. By Sylvester Bliss.—232 pp. Price, 37½ cts. (8 oz.) Do do gilt.—50 cts. (8 oz.)

FACTS ON ROMANISM.—This work is designed to show the nature of that vast system of iniquity, and to exhibit its senseless activity and astonishing progress. A candid perusal of this book will convince the most incredulous, that Popery, instead of becoming weakened, is increasing in strength, and will continue to do so until it is destroyed by the brightness of Christ's coming. Price (bound), 25 cts. (5 oz.) Do do in paper covers—15 cts. (3 oz.)

THE RESTITUTION, Christ's Kingdom on Earth, the Return of Israel, together with their Political Emancipation, the Beast, his Time and Wrecking; also, the Fall of Babylon, and the Instruments of its overthrow. By J. Litch.—Price, 37½ cts. (6 oz.)

DEFENCE OF ELDER J. V. HINES: being a history of the fanaticism, puerilities, and secret workings of those who, under the garb of friendship, have proved the most deadly enemies of the Second Advent cause. Published by order of the Church, Church, Boston.—232 pp. Price (thin covers), 25 cts. (4 oz.) Do do thick covers—37½ cts. (6 oz.)

ADVENT TRACTS (bound).—Vol. I.—This contains thirteen small tracts, and is one of the most valuable collections of essays now published on the Second Coming of Christ. They are from the pens of both English and American writers, and cannot fail to produce good results wherever circulated.—Price, 25 cts. (5 oz.)

The first ten of the above series, viz. 1st, "Looking Forward," 2d, "Present Dispensation—Its Course," 3d, "Its End," 4th, "Paul's Teachings to the Thessalonians," 5th, "The Great Image," 6th, "If I will that he tarry till I come," 7th, "What shall be the sign of thy coming?" 8th, "The New Heavens and Earth," 9th, "Christ our King," 10th, "Behold He cometh with clouds,"—stitched, 12½ cts. (2 oz.)

ADVENT TRACTS (bound).—Vol. II. contains—"William Miller's Apology and Defence," "First Principles of the Advent Faith: with Scripture Proofs," by J. L. Fleming, "The World to come! The Present Earth to be Destroyed by Fire at the end of the Gospel Age," "The Lord's coming a great practical doctrine," by the Rev. Mourant Brock, M. A., Chaplain to the Bath Penitentiary, "Glification," by the same, "The Second Advent Introductory to the World's Jubilee: a Letter to the Rev. Dr. Raffles on the subject of his Jubilee Hymn," "The Duty of Prayer and Watchfulness in the Prospect of the Lord's coming." In these essays a full and clear view of the doctrine taught by Mr. Miller and his fellow-laborers may be found. They should find their way into every family.—Price, 33 cts. (6 oz.)

The articles in this vol. can be had singly, at 4 cts each. (Part of an ounce.)

KELSO TRACTS.—No. 1.—Do you go to the prayer-meeting?—50 cts per hundred; No. 2.—Grace and Glory.—\$1 per hundred. No. 3.—Night, Day-brink, and Clear Day.—\$1 50 per hundred.

BOOKS FOR CHILDREN.

THE BIBLE CLASS.—This is a pretty bound volume, designed for young persons, though older persons may read it with profit. It is in the form of four conversations between a teacher and his pupils. The topics discussed are—1. The Bible. 2. The Kingdom. 3. The Personal Advent of Christ. 4. Signs of Christ's coming near.—Price, 25 cts. (4 oz.)

#### GREAT COUGH REMEDY!

Ayer's Cherry Pectoral,

FOR THE CURE OF

Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

THIS invaluable remedy for all diseases of the throat and lungs, has attained a celebrity from its remarkable cures, never before equalled by any other medicine. Other preparations have shown themselves palliatives, and sometimes effected notable cures, but none has ever so fully won the confidence of every community where it is known. After years of trial in every climate, the results have indisputably shown it to possess a mastery over this dangerous class of diseases, which could not fail to attract the attention of physicians, dentists, and the public at large. See the statements, not of obscure individuals, and from far distant places, but of men who are known and respected throughout the country.

The widely celebrated Surgeon, Dr. Valentine Mott, of New York City, says:

"It gives me pleasure to certify the value and efficacy of Ayer's Cherry Pectoral, which I consider peculiarly adapted to cure diseases of the throat and lungs."

Dr. Perkins, the venerable President of the Vermont Medical College, one of the eminently learned physicians of this country, writes that the Cherry Pectoral is extensively used in his section, where it has shown unmistakable evidence of its happy effects upon pulmonary diseases.

The Rev. John D. Cochrane, a distinguished clergyman of the English Church, writes to the proprietor from Montreal, that "he has been cured of a severe asthmatic affection, by Cherry Pectoral." His letter at full length, may be found in our Circular, to be had of the Agents, and is worth the attention of asthmatic patients.

The following letter is from the well-known Druggist at Hillsdale, Mich., one of the largest dealers in the State, and this case is from his own observation:

"Hillsdale, (Mich.), Dec. 10, 1849.

"Dear Sir:—Immediately on receipt of your Cherry Pectoral, I carried a bottle to an acquaintance of mine who was thought to be near the end with quick consumption. He was then unable to rise from his bed, and was extremely feeble. His friends believed he must soon die, unless relief could be obtained for him, and I induced them to give your excellent medicine a trial. I immediately left town for three weeks, and you may judge of my surprise on my return, to meet him in the street on my way home from the cars, and find he had entirely recovered. Four weeks from the day he commenced taking your medicine, he was at work at his arduous trade of a blacksmith."

"There are other cases within my knowledge, where the Cherry Pectoral has been singularly successful, but none so marked as this."

"Very truly yours, G. W. UNDERWOOD."

#### HEAR THE PATIENT.

"Dr. J. C. Ayer, Lowell.—Dear Sir:—Feeling under obligations to you for the restoration of my health, I send you a report of my case, which you are at liberty to publish for the benefit of others. Last autumn I took a bad cold, accompanied by a severe cough, and made use of many medicines without obtaining relief. I was obliged to give up business, frequently raised blood, and could get no sleep at night. A friend gave me a bottle of your Cherry Pectoral, the use of which I immediately commenced, and in a few days I recovered. I have just purchased the fifth bottle, and am nearly recovered. I now sleep well, my cough has ceased, and all by the use of your valuable medicine."

E. S. STONE, A. M.

"Principal Mount Hope Seminary."

"Hanover (N.), April 2, 1850.

"Dear Sir:—I wish I could tell all that suffer with a cough, what your Cherry Pectoral has done for me. It does seem they might be benefited by the information. I had a lung fever, which left my lungs weak and inflamed. Being very feeble, and unable to gain strength at all, my friends thought I must soon sink in consumption. I had no appetite, and a dreadful cough would fast wear me away. I began to take your beautiful medicine, by the advice of a clergyman, who had seen its effects before. It eased my cough at first, and gave me rest at night. In less than a fortnight I could eat well, and my cough had ceased to be troublesome, my appetite revived, and my food nourished me, which soon restored my strength. Now, after five weeks, I am well and strong, with no other help than your Cherry Pectoral. Yours with respect, J. A. DEAN."

"I hereby certify that the above statement of my wife is in conformity with my own views of her case, and her cure by Ayer's Cherry Pectoral."

JOSEPH DEAN.

"The above-named Joseph Dean, and Julia, his wife, are personally known to me, and implicit confidence may be placed in their statement."

SAMUEL C. VAN DERWENT,

"Pastor of the Baptist Church."

Prepared by JAMES C. AYER, Chemist, Lowell, Mass., and sold by S. W. Fowle, Boston; Brown & Paine, Salem; W. F. Phillips, Newburyport; W. R. Preston, Portsmouth; Durbin & Co., Portland; Cushing & Black, Augusta; G. W. Emerson, Bangor; W. O. Peabody, Belfast; Allison & Gault, Concord; J. A. Perry, Manchester; James Green, Lee & Osgood, Norwich; G. S. Gaham, Lee & Butler, Hartford; J. A. Osgood, Norwich; G. S. Gaham, New Haven; W. E. Bissell, Newark; Balch & Son, Providence; E. Thornton, New Bedford; J. L. Chapp, Pawtucket; J. T. Hall, Plymouth; T. A. Peck, Burlington; S. K. Collins, Montpelier; H. Gardner, Windsor; and by all druggists everywhere. [17-3m]



## FOREIGN NEWS.



The British steamship *Cambria* arrived at Boston on the 27th ult., and the Collins steamer *Arctic* at New York on Saturday last, with Liverpool dates to May 19th.

## England.

A motion was brought forward in the House of Commons by Mr. Spooner, for a committee to inquire into the system of education pursued at the Roman Catholic College of Maynooth. The motion was met by an amendment that the House should resolve itself into a committee to consider a bill to repeal the Maynooth endowment, and all other grants in aid of religious instruction. A lengthened debate ensued, which brought out the whole force of the House, and further consideration of other questions was postponed to the 20th.

On Wednesday, the debate was resumed on Mr. Milner Gibson's resolutions of April 22d, to abolish the duties on paper, together with the stamp on newspapers and the tax on advertisements. Most of the Parliament members took part. The vote stood, majority against abolishing the paper duties, 88; against abolishing the newspaper stamps, 99; against the abolition of advertisement duties, 65. The debate elicited several statements of interest to the reading public, among others, that Government intends to prosecute monthly periodicals not published on newspaper stamps.

The Crystal Palace has been bought for £70,000 by the directors of the Birmingham Railway, who intend, by the aid of a joint-stock company, to re-erect it at Sydenham, and open it as an exotic garden, by the 1st of May next.

Two destructive accidents have happened in the Welsh collieries. The first was an explosion of fire-damp, by which eighty persons were killed. The other was the flooding of a pit, by which twenty-eight were drowned.

## France.

The long-anticipated 10th of May passed over with the greatest *clat*, and without the slightest disturbance. The *fete* was purely military. Sixty thousand troops, of all arms, were drawn up in the Champs de Mars, and not many short of half a million of civilians were spectators of the ceremony. At noon the President arrived, at the head of a brilliant staff, and proceeded to review the soldiers, after which the standards, surmounted by the Imperial eagle, were presented to the colonels of the various regiments. The President subsequently addressed them in a speech, very adroitly put together, in which he said:

"The Roman eagle, adopted by the Emperor Napoleon, was the last striking emblem of the regeneration and grandeur of France. It disappeared with our misfortunes; it ought to return when France, recovered from her defeats, and mistress of herself, seems no longer to repudiate her own glory. Resume, then, soldiers, these eagles, not as a menace against foreigners, but as the symbol of our independence, as the *souvenir* of an heroic epoch, and as the mark of each regiment's nobility, and swear to die, if need be, in defence of those emblems which have so often led our fathers to victory."

This address was placarded throughout the city. The clergy, headed by the Archbishop of Paris, mustered, to the number of eight hundred, around a gorgeous altar erected on the field, and blessed the standards. The troops then defiled before the President, and the ceremony concluded. About two thousand crosses and medals were distributed. The President was, on the whole, well received. The infantry in general cried, "Vive Napoleon!"—the cavalry, "Vive l'Empereur!"

On the other hand, the operatives of the Faubourg St. Antoine notified their employers that they would work during the day, instead of being present at the *fete*. Festivities continued in-doors on Tuesday, Wednesday, and Thursday.

On the evening of the 11th, a grand ball in the Tuileries was attended by 15,000 persons. On the 12th, a banquet was given to 800 generals and superior officers, and on the following day a dinner to 2000 non-commissioned officers of the line.

The Minister of the Interior has written to M. Arago, exempting him from taking the oath of allegiance to the President. Gen. Changarnier also refuses to take the oath. Writing from Malines, he says:

"Louis Napoleon Bonaparte has frequently attempted to make me swerve from the straight line which I had traced for myself, and to induce me to lend myself to his ambitious designs. He has many times, very many times, offered, and caused to be offered, not only the rank of Marshal, which I should have filled in the eyes of France without being thought to degrade it, but another military dignity, which has never been revived since the fall of the Emperor. He proposed to endow it with enormous pecuniary advantages, but which, thanks to the simplicity of my mode of life, I arrogate no merit to myself in having refused. The oath required by the perjurer, who failed to corrupt me, I refused." (Signed) CHANGARNIER.

Generals Lamoriciere, Bédau, and Lesse have followed Gen. Changarnier's example, by publishing letters, equally bold and spirited, strongly denouncing Louis Napoleon, and assigning their reasons for refusing to take the oath of allegiance to him.

On the 15th, the Archbishop of Paris blessed four busts of Louis Napoleon, which were to be placed at the four corners of the new Central Market Place. The ceremony was witnessed by a large number of the President's more immediate admirers.

The census of France has been published. The population is set down at 35,781,628, from which it appears that the increase since 1846 has been much less than in former proportionate periods. The diminution is accounted for by the emigration to South America and California, and by fewer marriages having been contracted in the late troubled times.

Politicians talk in Paris, but somewhat vaguely, of a new law tending to arm the Minister of Police with discretionary power over foreigners in France.

The interviews of the Northern sovereigns cause consid-

erable uneasiness, it is said, at the Tuileries, and it is reported that special agents have been despatched to watch their movements.

A letter issued by the Count de Chambord, calling on the Legitimists to refuse the oath of allegiance, attracts much attention.

Louis Napoleon has offered a premium of 5000 francs for the best design for a model lodging-house for artisans.

## Austria.

The Emperor of Russia is on a visit to the Emperor of Austria.

Prince Windischgratz and the Ban have arrived in Vienna, and the Duke of Bordeaux is expected. Hence it is thought that the Emperor's visit is more on business than pleasure.

The *Austrian Lloyd's* publishes a list of sentences against Hungarians implicated in the last war. The names of twenty-six exiles, or fugitives, are to be publicly affixed to the gallows. Among the persons thus harmlessly executed are Count Alexander Teleky and Pulzky.

Kossuth's relations were at Dresden on the 5th, on their way to Bremen.

A great camp evolution was to be performed at Cregled and Keresstur, in Hungary. All the disposable cavalry and thirty batteries of artillery are to be manoeuvred during forty days.

Georgey has published a book on the Hungarian war, but the Austrian Government have suppressed it so thoroughly, that not a copy is to be had. The cause of this interdiction is supposed to be, that he says the Hungarians were on legitimate ground up to their declaration of independence at Debreczen, April 14th, 1849.

The *Prussian Gazette* states from Vienna, under date of May 5th, that the British Ambassador in that capital has presented a note from his Government to the Austrian Cabinet, in which the most satisfactory assurances are given that if Kossuth should return to England, he will not be allowed to abuse the hospitality afforded him by making himself the centre of political agitation.

A letter from Fribourg, in the *Suisse* of Berne, of May 7, states that a pacific demonstration on a large scale is about to be made in Fribourg against the Constitution. Of 22,000 inhabitants of this canton, 18,000 refused to take the oath, and of the 4,000 who did take it, the greater part were in a manner forced to do so, to preserve their places, or to escape fines. It is now proposed to get up a monster procession to the great Council, to complain of the Constitution never having been ratified, and to expose their political views.

A decree of the Grand Duke of Tuscany abolishes the Constitution, and restores matters as they were before 1848.

An Englishman named Murray is sentenced to death in Rome, for associating with political assassins.

Count Demidoff, one of the richest Russian noblemen, has arrived in Rome from Florence, to present the Pope with a cross in malachite, value 30,000 francs, extracted from his Siberian mines.

The Russians are said to have sent eighteen engineer officers on a secret mission to European Turkey, to collect information as to the resources an army of 110,000 men would find there. The state of the roads and other matters would also be inquired into. It was believed that another body of engineer officers had left secretly for Greece and Constantinople to collect more information of the same character.

Letters of the 5th of April state that the relations between the Austrian and the Turkish Cabinets had become exceedingly cold, with even the danger of a complete rupture, from the aggressive attitude assumed by the Austrians on the frontiers of Bosnia. Some hopes were entertained by the Turks that the new Austrian Foreign Minister would follow a less hostile policy.

Accounts from Dobridja, in Turkey, state that owing to the fall of snow on the 22d, 23d, and 24th of March, 250,000 head of cattle that were on the plains perished.

The town of Whydah (Western Africa) has been recently burnt. In the ruins were found the charred remains of 150 slaves, who had been chained together by the neck, ready for shipment, and had been unable to escape.

*Escape of Meagher, the Irish Patriot.*—This distinguished man is now in New York. For obvious reasons, but few of the details of his escape have been made public, but what is known is contained in the following, which is taken from the *N. Y. Courier and Enquirer*:—"In common with his associates in exile, he enjoyed what is termed a 'parol of honor,' or in other words, he was permitted to move at will within a given circle, by promising not to go beyond it. For some time previous to February last, arrangements were in progress by which, if successful, the exiles, nine in number, were to be taken from Van Dieman's Land and brought to our shores. In January the arrangements were completed, when it was found that in consequence of their residing so far apart, (some ten miles,) it would be impracticable to get them all off at one time, and their friends, though reluctantly, were obliged to confine their operations to effecting the escape of Mr. Meagher, as his position gave the surest prospects of success. Everything being in readiness, early in February Mr. Meagher sent his 'parol of honor' to the magistrate, with the promise that he would consider himself bound by it for two hours after its delivery, and no longer. On receiving it, the magistrate gave immediate orders to the constable in Bothwell (where Mr. Meagher resided) to arrest him without delay. This the constable refused to do, stating that he was himself an Irishman, and would do nothing to hinder Meagher's escape. This placed the magistrate in a position somewhat unpleasant, as there was not another officer within twenty-four miles. He mounted his horse, however, and proceeded to the nearest point for the purpose of bringing back an officer to take charge of Meagher, who waited for his return until the time promised had expired, after which he took horse and proceeded in an opposite direction, in which course he is said to have travelled as fast as his horse could carry him, for over one hundred miles, or to the point where his friends had another conveyance in waiting. After reaching Pernambuco, he is said to have been taken on board the brig *Acorn* on the 23d of April, and he has been brought to this port." Mr. Meagher is said to be about twenty-nine years of age. His father, who is, we believe, a member of the British Parliament, is reputed to be worth £700,000.

## THE ADVENT HERALD.

BOSTON, JUNE 5, 1852.

## THIRTEENTH ANNUAL MEETING

## OF Adventists in General Conference.

The Conference will be held in HARTFORD, Ct., commencing Tuesday, June 8th.

During the Conference, discourses on important questions connected with our faith and duties, may be expected. Also, information of the state of the cause in different parts of the country, will be communicated by the brethren in attendance.

The coming Conference promises to be one of much interest. The deep feeling manifested by the brethren from whom we have heard, in view of the vast work spread out before the servants of Christ, is encouraging. The "harvest truly is plentiful," but the laborers are few. The Macedonian cry comes from every direction. Help is needed,—called for,—prayed for; and yet many of God's servants, whose energies are already wholly employed, are compelled to turn away from the cries that continually reach them. What can—what shall be done, to furnish the destitute with the bread of life? A wise and harmonious consideration of this subject, involving a cordial and active co-operation between pastors and evangelists in building up the churches in the faith and holiness of the gospel, would prove a great blessing to the churches themselves, and enable them in turn to extend more widely the knowledge of the truth to the destitute.

In the meantime we express the hope, that brethren will give the subject that close and serious attention which it demands, and that there will be a general representation from all parts of the country.

For the information of those who intend to take the cars from Boston to attend the Conference, we would state, that the fare is, in the first class cars, \$3 40, second class, \$2 30.

"Less than five years ago, in July, 1847, his Holiness Pope Pius IX. granted to the prayers of the Council of Baltimore, that the blessed Virgin Mary of immaculate conception should be special patroness of the United States. Let us, to excite our gratitude and love to her in this month devoted specially to her service, recount," &c.

"So says the *Freeman's Journal*. Two or three questions arise. The Pope 'granted' that the Virgin Mary 'should be the special patroness of the United States.' Does the *Journal* mean to say that the Virgin Mary is under obligations to obey the will of the Pope, and dispense her 'patronage' whosoever the Pope shall think proper to grant it? How, if the Virgin should decline the appointment? Can the Pope compel her to patronize whatsoever place or people he selects, or does the *Journal* affirm that the blessed Virgin is the 'voluntary servant of Pope Pius IX. to do his bidding always with good will? If the former, how much is compulsory patronage worth? If the latter, is not the Pope, rather than the Virgin Mary, the real patron? Or does the Pope specially communicate with the Virgin Mary when he desires to appoint her to a patronship, and ask and receive her consent to the appointment? When these questions are answered, some others may possibly arise."—*N. Y. Commercial Advertiser*.

The people of the United States, like the editor of the *Commercial*, are, we fear, incorrigibly heretical, and, withal, ungrateful. Here, the Virgin Mary has been the "special patroness" of the United States for nearly five years, and nobody but Romanists seem to be aware how much better off we all are for it! We don't exactly understand in what shape the blessing of the patronage comes,—whether we, as Protestants, are the proteges of the Virgin, to be turned over in due time to the watch-care of the Pope, or that she is to put a stop to the secessions from Romanism in the United States, which have amounted to about two millions since 1825. The Virgin has also been made the "patroness" of Ireland, *vice* St. Patrick, cashiered, who plainly was incompetent to prevent the apostasy that has been going on for a long time even in the Emerald isle. But notwithstanding the favor bestowed on the United States by the Pope, we cannot help regarding his displacement of St. Patrick as eminently unjust, considering the protection that that ancient saint has extended to Ireland for so long a time. True, he has not prevented the enslavement of her people to the Saxon; neither has he prevented ignorance from enshrouding the land in a pall as deep and black as Erebus; nor has he offered any obstruction to the huge strides of Famine and Disease, as they swept half a million of men, women, and children into their graves in a single year; neither has he put a stop to the universal spirit of emigration; (and the Virgin does not appear to have any more power in that direction than her predecessor,) which threatens to depopulate that unfortunate island; but what of all that? he should have been retained for the good he has done, in the matter of the snakes and toads, at least. Considering all these things, we must confess that we look on these saintly protectorates as of very doubtful utility. We don't see the *practical* use of them, either to ourselves as Protestants, or even to Catholics.

*The Dead Alive.*—The *Bath Mirror* states that Mrs. Darrah, residing at Winnegance, apparently died on Saturday before last. Preparations were made for her funeral the next day. On handling the body it was discovered to be slightly warm; and there were other indications that although her blood was not perceptibly in motion, she was yet alive. The lance was applied, and blood flowed quite freely, and the application of a glass to the mouth and nostrils indicated a slight respiration. Up to Thursday her condition appeared to be improving, but there were no signs of consciousness. Her body will be kept until there are indications of decay.

*Women's Rights.*—At the election of the vestrymen in St. Michael's church, Trenton, and Trinity church, Princeton, N. J., women were allowed to vote. In both parishes, it is said, they were victorious; and in the former, where the election was warmly contested, they were almost unanimously arrayed against the male members of the parish, and out-voted them two to one. An effort was made in Elizabeth-town to introduce females as voters, but it failed.

The obituary of Bro. Seaver will be published in our next.

Owing to the attendance of the editor on the trial, the indulgence of readers and correspondents is requested, for the neglect which has unavoidably attended their communications.

## "Youth's Guide."

The June number (No. 2, Vol. 6) of this interesting and beautiful little monthly paper is published.

## CONTENTS.

Richard Bakewell (Chap. II.)	The Monkey and the Hawk.
Expanding the Chest.	Earthly Glory.
The Four Master Spirits.	Luxury.
Everything in its Place.	Praise Ye the Lord.
Who Stole the Bird's Nest?	The Two Brothers.
The Disobedient Boy.	The Boy Tried and Found Guilty.
Lame and Lazy.	For the Curious.
A Rattlesnake Story.	Enigma, &c. &c.

## TERMS (invariably in advance).

Single copies	25 cts. a year.
Twenty-five copies (to one address)	5 00 "
Fifty copies	9 00 "

## Appointments, &amp;c.

**NOTICE.**—As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening, or they cannot be inserted until the following week.

Bro. F. H. Berick will preach on Turner's Hill, Whitefield, Me., Sunday, June 6th; at Puddle Dock, Ala., Thursday evening, 17th. He will also hold a grove meeting on the land of Thomas Harley, in Newcastle, commencing Friday, June 15th, at 3 p. m., to continue over the Sabbath. Also a grove meeting at South China, on the land of Wm. Pullen, commencing Friday, June 25th, at 3 p. m., to continue over the Sabbath. I. C. Wellcome.

I will preach at Suffield, Ct., Sabbath, June 6th; New Hartford, 11th; Pleasant Valley, Sabbath, 12th; Blairstown, Me., where Bro. Bates may appoint; 14th; Haydenville, 15th. Week days at 7 p. m. ADDRESS MERRILL.

Bro. Wesley Burnham will preach in Holderness, N. H., Sunday, June 13th; Pierremont, 15th, 17th, and Sunday, 20th; New Durham Ridge, Sunday, 27th.

Bro. Daniels will preach in Providence, R. I., Sunday, June 13th, and in Loudon village, N. H., Sunday, 20th and 27th.

Bro. J. P. Farrar will preach in Lynn, Mass., Sunday, June 6th; Essex, Sunday, the 27th.

Bro. G. W. Burnham will preach in North Scituate, R. I., Sunday, June 13th.

Bro. D. Churchill will attend a conference at Corinna Mills, Me., to commence June 30th, and continue over the Sabbath.

Bro. D. W. Sorabjerger will preach in Hatley, Sunday, June 6th; Eaton, Sunday, 13th.

Bro. N. Billings will preach at Albany, N. Y., Sabbath, June 6th.

There will be a conference at Derby Line, Vt., to commence on Thursday, June 12th, at 10 a. m., and continue over the Sabbath. The object of the conference is to consider the wants of the cause, and the best means of supplying them; and will embrace Canada East and Northern Vermont. It is desired that each church, within the limits of this conference, send one delegate, or more, that the cause may have a general representation. The ministering brethren must not fail of being present. Bro. I. H. Shipman and I. E. Jones are requested to attend. The brethren at Derby Line will do what they can to accommodate those who come from a distance. J. M. ORRICK, Secy. C. E. Con.

There will be a tent-meeting in Waterloo, C. E., to commence Wednesday, June 30th, at 5 p. m., and continue over the Sabbath. The brethren will do what they can to sustain the meeting. There will be a tent for the accommodation of any that come from a distance, who may wish to provide for themselves. Board and lodging can also be obtained on moderate terms at Bro. Reynolds' hotel.

A meeting will be held in the meeting-house at Sutton Flat, C. E., to commence Wednesday, July 7th, at 5 p. m., and continue over the Sabbath. S. W. THURBER, J. M. ORRICK.

Elder I. E. JONES' address is Champlain, Clinton county, N. Y., (Perry Mills Post-office.)

## BUSINESS DEPARTMENT.

## Business Notes.

H. L. Hastings—Sent you on the 1st a small box, which came to our care, by express.

L. Ingalls—The *Youth's Guide* has been mailed regularly to Mary Ingalls, to Albion; cannot tell why it does not reach her. Thank you for the new subscribers.

N. Clark—By some mistake your *Youth's Guide* was entered on our books Cambridge, Vt. The tracts were sent at the same time, so that the same mistake, we presume, was made. We again send *Guide* and tracts.

W. H. Sage—Sent you tracts the 31st by Thompson's express. "A Friend of the poor saints," &c.—It has been appropriated as you suggest.

## Delinquents.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

E. T. WATERMAN, of Buffalo, N. Y., refuses his paper, owing

1 60
------

Total delinquents since Jan. 1st, 1852.....	59 21
---	-------

## FOR THE DEFENCE.

Previous donations	973 02
W. Allen	1 00
E. Parker	50 00
E. P. Lum	5 00
Mrs. Taylor, of N. J.	5 00
J. Fowler	10 00
W. H. Sage	4 00
Eliza Paxton	1 00
J. Bailey	5 00
Friend of P. S.	1 00
Friend of N. J.	1 00
N. P. Lane	1 00

## The Advent Herald.

**TERMS.**—\$1 per volume, of twenty-six numbers, if paid in *ad vance*. If not paid till after three months from the commencement of the volume, the paper will be \$1 12 1/2 cts. per volume, or \$2 25 cts. per year. \$3 for six copies to one person's address. \$10 for thirteen copies. Single copy, 5 cents. To those who receive of agents without expense of postage, \$1 25 for 26 Nos.

For Canada papers, when paid in advance, \$1 30 will pay or six months to Canada East, and \$1 30 to Canada West, or \$1 will pay for 26 Nos. to the former, or 20 Nos. to the latter.

Where we are paid in advance we can pay the postage in advance to the line—20 cents for six months to Canada East, and 30 cents for six months to Canada West. Where the postage is not paid in advance, it is 1 cent on each paper to Canada East, and 2 cents to Canada West, which added to the price of the vol., \$1 12 1/2 at the end of six months, brings the Herald at \$1 38 to Canada East, and \$1 63 to Canada West.

**ENGLISH SUBSCRIBERS.**—The United States laws require the prepayment of two cents postage on each copy of all papers sent to Europe or to the English West Indies. This amounting to 32 cents for six months, or \$1 04 a year, it requires the addition of 2s. for six, or 4s. for twelve months, to the subscription price of the Herald, so that 6s. sterling for six months, and 12s. a year pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., London.

## Receipts from May 18th to June 1st.

The No. appended to each name below, is the No. of the Herald to which the money credited pays. By comparing it with the present No. of the Herald, the sender will see how far he is in advance, or how far in arrears. No. 554 was the closing No. of last year. No. 560 is to the end of the first six months of the present year; and No. 606 is to the close of this year.

H. M. Harrington, 600; J. P. Thompson, 569; S. Fellows, 599; L. Taylor, 606, and Y. G. F. Smith, 560; S. Hayden, 560; S. Bachelder, 561; J. R. Delano, 556; A. G. Brown, 605; R. Slattery, 594; A. Rockwell, 584; E. B. Wise, 600; R. Kimball, 476, and Y. G. F. J. Pulsifer, 588; W. Eldred, 413; T. W. Haskins, 601; M. C. H. Payne, 586; L. C. Collins, 612; D. Bates, 632; will send papers; W. Smith, 586; L. G. Ford, 606, and books; E. Irishin, 580, and C. H. Sarah Bryan, 584; L. S. Phares, 612; M. McKee, 593—tracts sent; J. Holden, 580; R. Maines, 589; M. B. Shaw, 606; B. Jennings, 586; E. Dicks, 580—each \$1.
J. I. Kittredge, 609—books sent; L. Drew, 560; A. Ferguson, 554—books sent; J. Jewell, 595; A. Rogers, 584; J. Fair, 600; J. Burton, 619; E. D. Walker, 625; E. Perkins, 619; E. Edgerton, 612; R. Jackson, 617—each \$2.
E. W. Lewis, 593—\$2 25. W. M. Gibson, 645—\$1 75. J. Haskell, 508—\$1 75. J. Russell, 580—\$2 75. W. C. Gilman, 550—50 cts. \$1 due. W. Allen, 580—77 cts. J. C. Downing, on acct—\$2 50. E. Crowell, on acct—\$1 30. D. P. Brown, on acct—\$2 50. \$2 75 on Herald to 606. I. C. Wellcome, 33 cts.



# ADVENT



# HERALD

Luke 9: 28-30

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. IX.

BOSTON, SATURDAY, JUNE 12, 1859.

NO. 24. WHOLE NO. 578

## THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON-STREET, BOSTON,

(Nearly opposite the Revere House.)

JOSHUA V. HIMES,

PROPRIETOR AND EDITOR.

ALL communications, orders, or remittances for this office, should be directed (post paid) to J. V. HIMES, Boston, Mass. Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.

\* \* For terms, &c., see last page.



## THE WAN REAPERS.

BY MRS. EMILY C. JUDSON.

I came from a land where a beautiful light  
Is slowly creeping o'er hill-top and vale,  
Where broad is the field, and the harvest is white,  
But the reapers are wasted and pale.

All wasted and worn with their wearisome toil,  
Still they pause not, that brave little band,  
Though soon their low pillows must be the strange soil,  
Of that distant and grave-dotted strand.

For dangers uncounted are clustering there,  
The pestilence stalks uncontrolled,  
Strange poisons are borne on the soft languid air,  
And lurk in each leaf's fragrant fold.

There the rose never blooms on fair woman's wan cheek,  
But there's a beautiful light in her eye,  
And the smile that she wears is so loving and meek,  
None can doubt it comes down from the sky.

There the strong man is bowed in his youth's golden prime,  
But he cheerily sings at his toil,  
For he thinks of his sheaves, and the garnering time  
Of the glorious Lord of the soil.

And ever they turn, that brave, wan little band,  
A long, wistful gaze on the West—  
"Do they come, do they come from that dear distant land—  
That land of the lovely and blest?"

"Do they come? do they come? O! we're feeble and wan,  
And we're passing like shadows away;  
But the harvest is white, and lo! yonder the dawn!—  
For laborers—for laborers we pray!"

From the London "Quarterly Journal of Prophecy."

## Genesis

(Continued from our last.)

CHAP. II.

V. 8—"And the Lord God planted a garden, eastward, in Eden (*Heb.*, in Eden from the East), and there he put the man whom he had formed."

We now learn in what region, and in what part of that region man was placed. It was in the eastern extremity of a region named Eden: a region whose locality was, it would seem, well known in the days of Moses, but now only to be guessed at. When it took the name of "Eden," whether so named at first by God, or afterwards by Adam, or not till later ages, we know not. It signifies "delight," being so named from its surpassing beauty and fruitfulness. It was a land, the like of which has not since been seen on earth; fairer and richer than that which flowed with milk and honey; a land of broad rivers and streams; a land of sunshine and gladness; a land of flowers and gems; a land of the myrtle, and the olive, and the palm, and the vine; a land which was the glory of all lands; which has left its name behind it to all ages, as a name of fruitfulness, and fragrance, and beauty.

In the eastern corner of this "delightsome land," this more than Beulah, God planted a garden with his own hand, a garden which afterwards, from an Eastern term, took the name of Paradise, and is often alluded to in Scripture as the "garden of the Lord," the "garden of God." (Gen. 12:10; Isa. 51:3; Ezek. 28:13; 31:8, 9; 36:35; Joel 2:3.) This peculiar spot of earth, this inner circle, was to be man's residence. There he was to dwell. There he was to meet God, there to walk with God, there, as in creation's palace, to take up his abode, as creation's king; and from his throne there to exercise his kingly dominion over an undefiled and happy earth.

V. 9—"And out of the ground, made the Lord God to grow (or spring), every tree that is pleasant to the sight and good for food: the tree of life also (*Heb.*, and the tree of the life, or lives), in the midst of the garden, and the tree of the knowledge of good and evil."

The garden was nobly stored. It was a princely orchard. Its fruitful soil gave growth to every various tree and shrub. Nothing was

awanting to make it altogether suitable for its dwellers. Every tree which the eye loves to look upon, or which is good for food, was there. No sense remained ungratified. But two special trees were there, the tree of life and the tree of the knowledge of good and evil.

1. *The tree of life.* This was a real tree, as real as any of the rest, and evidently placed there for like purposes with the rest. The only difference was, that it had peculiar virtues which the others had not. It was a life-giving or life-sustaining tree, a tree of which, so long as man should continue to eat he should never die. Not that one eating of it could confer immortality; but the continuous use of it was intended for this. Not that man was made mortal as he now is; the use of means does not necessarily denote some such innate defect. Man had to eat of food even when on fallen, yet this did not prove him to have been originally a dying creature. Nay, Christ had to partake of food, but this did not argue any defect in him. So did not the existence of the tree of life and man's need to eat thereof argue any original defect in man. The link between soul and body was to be maintained by this tree. So long as he partook of this, that tie could not be broken.

*The tree of the knowledge of good and evil.* Why may we not take this in the same literality of meaning as the former? Why may it not mean a tree, the fruit of which was fitted to nourish man's intellectual and moral nature? How it did this I do not attempt to say. But we know so little of the actings of the body or soul, that we cannot affirm it impossible. Nay, we see so much of the effects of the body upon the soul, both in sharpening and blunting the edge alike of intellect and conscience, that we may pronounce it not at all unlikely. We are only beginning to be aware of the exceeding delicacy of our mental and moral mechanism, and how easily that mechanism is injured or improved by the things which affect the body. A healthy body tends greatly to produce not only a healthy intellect, but a healthy conscience. I know that only one thing can really pacify the conscience,—the all-cleansing blood; but this I also know, that a diseased or enfeebled body operates oftentimes so sadly on the conscience as to prevent the healthy realization by it of that wondrous blood, thereby beclouding the whole soul; and there is nothing which Satan seems so completely to get hold of, and by means of it to rule the inner man, as a nervously-diseased body. Cowper's expression, "A mind well-lodged, and masculine of course," has in it more meaning than we have commonly attached to it.

Vs. 10-14—"And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison; that is it which compasseth the whole land of Havilah, where there is gold. And the gold of that land is good: there is bdellium and the onyx stone. And the name of the second river is Gihon; the same is that which compasseth the whole land of Ethiopia. (*Heb.*, Cush.) And the name of the third river is Hiddekel; that is it which goeth towards the east of Assyria. And the fourth river is Euphrates."

For this fair region a river was provided,—a noble river,—fit counterpart of that "river of bliss" which

"Thro' midst of heaven,  
Rolls o'er Elysian flowers her amber stream."

Where this mighty river rose is not said. It found its way into Eden from the lofty mountains which encircled that glorious region. Then passing through Eden, it glided onwards into Paradise, and there might be seen "winding at its own sweet will," till it reached the other extremity of the garden. There it was subdivided into four heads. These were (1), Pison, compassing the land of Havilah, in which land there is the fine gold, with bdellium and the onyx stone, showing us what a land of wealth it must have been, its soil fruitful, and its very rocks veined with gems and gold. To that land Job refers when he says, "The stones of it are the place of sapphires; and it hath dust of gold."—Job. 28:6. To it also Ezekiel points

when, speaking to the Prince of Tyre, he says, "Thou hast been in Eden the garden of God, every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold." (2). *Gihon.* It flowed round Ethiopia, or Cush, and signifies a breaking forth of waters. More than this we cannot say of it. (3). *Hiddekel.* \* It is said to go to the east of Assyria, and is certainly the Tigris. (4). *The Euphrates.* This was too well known to require minute description. It is spoken of elsewhere as "the river" (1 Kings 4:21; Psa. 72:8), the "great river" (Deut. 1:7), the "flood" (Josh. 24:2). It was the Euphrates that was to form one of the boundaries of Abraham's land, "unto thy seed have I given this land, from the river of Egypt (Nile) to the great river, the river Euphrates." (Gen. 15:18) It was towards this river that Israel was commanded to turn their steps. (Deut. 1:7.) It was on the banks of this river that Israel sat down and wept, remembering Zion. (Psa. 137:1.) It was in a hole of one of the rocks that skirt Euphrates that Jeremiah was to hide his girdle. (Jer. 13:4.) It was into Euphrates that Jeremiah was to cast the book containing Babylon's burden, with the stone bound to it, as the type of Babylon's more terrible plunge. (Jer. 51:63.) It was in the Euphrates that the Apocalyptic angels were bound, and on it that the sixth angel poured out his vial, drying up its waters, and preparing the way for the kings of the earth. (Rev. 9:16; 16:12.) Babylon stood upon Euphrates,—Babylon the great enemy of Jehovah and his people, as well as the representative of their great enemy through all ages. Hard by Paradise, it may be on the very spot, was Satan permitted to rear his mighty citadel. He had driven man from that happy seat; he had blighted its beauty, and now, as if in defiance of God and man, he rears his city upon the faded flowers of Eden. One has asked,—

"Having waste ground enough,  
Shall we desire to raze the sanctuary,  
And pitch our evils there!"

So was it with Satan, whether we regard Babylon as actually reared on the site of Paradise, or merely in some corner of the wider circle of Eden. God's garden and Satan's city, close by each other, as if the latter were triumphing over the former! The emblem of the heavenly Paradise and the symbol of the great city, "Mother of harlots," city of Antichrist, side by side with each other! The earthly pattern of heavenly things passing away, and replaced by the abode of darkness, the cage of unclean beasts, the counterpart of Satan's own dark dwelling below!

But, what care and love God has shown towards man. What pains and cost to make him happy and comfortable! It is a father providing for his child, his first-born. God's desire was to bless. And that desire remains unchanged and undiminished. Our sin might have been expected to quench this desire, and to turn the blessing into a curse, the love into hate. It did so in the case of angels. It has not done so to us. He loves us still. He blesses and curses not. Paradise with all its beauty and abundance was but a faint expression of God's love when compared with his unspeakable gift, or with the more glorious Paradise yet in reserve. The earthly tree of life is as nothing compared with the heavenly original, which shall ere long be ours, when, as the

\* *Hiddekel.* It signifies lightness, or swiftness, something active, vehement, rapid, as does the word Tiger, from which Tigris is derived. The *Euphrates* is said to derive its name from the sweetness of its taste. These two latter rivers are well ascertained; the two former are, we believe, not now in existence, and cannot be ascertained. We say this not only because no writer has ever been able to identify them; but because the whole four rivers had one common head, which is nowhere now the case; and also because it is an ascertained fact that the Tigris has more than once been divided into two streams, perhaps more. If so, or if the Euphrates were so divided, we have the four rivers on the spot.

"overcoming" ones, we shall eat of the "tree of life which is in the midst of the Paradise of God." (Rev. 2:7; 22:2, 14.)

V. 15—"And the Lord God took the man and put him into (*Heb.*, placed, or set him in) the garden of Eden, to dress it (*Heb.*, to till it), and to keep it."

Having prepared the garden, the Lord God took the man and placed him in it, that he might till it and keep it. It was made for him and he for it, as the body is made for the soul and the soul for the body.\* It was fruitful beyond anything we now know of, yet it was not so fruitful as to make any kind of care or cultivation needless. It was so fruitful as to occasion no toil nor weariness to the cultivator, yet not so fruitful as not to afford occasion to man's skill and watchfulness. No amount of skill or toil now can call up beauty, or verdure, or fruit, beyond a certain narrow limit, for man has to do with a rugged soil. But in Adam's case, the ground easily and gladly yielded its substance without limit to the most gentle toil. Nay, it was not toil, it was simple, pleasant occupation. No doubt the amount and kind of its actual fruitbearing was to depend upon himself; he was to regulate this according to his wants and tastes; but still the fruitbearing source was in the soil, imparted directly by the hand of God,—that all-quickening, all-fertilizing Spirit that brooded over the face of the deep. Afterwards that Spirit was grieved away from the soil by man's sin; but at first his power was most signally manifested in its fruitful richness. Man was lord of the soil and of all that trod it or grew on it, and his daily employments were to manifest his dominion,—not dominion over a rebellious earth, needing to be curbed or scourged into obedience, but dominion over a willing world, that stood eagerly awaiting his commands. All creation was, like a well-tuned instrument, ready made to his hand; and all that was needed on his part was simply the amount of happy effort needful to set its strings in motion, and bring out of them all the rich compass of their music. And if such was creation under the first Adam, what will it be under the second? Then truly shall the wilderness and the solitary place be glad, the desert shall rejoice and blossom as the rose.—(To be continued.)

(For the Herald.)

## Sketches of Travel.

### No. XXI.—THE BASILICA OF ST. PETER'S.

The Basilica of St. PETER'S is designated by Gibbon as "the most glorious structure that ever has been applied to the use of religion." Byron has well described the emotions which it is fitted to awaken in the breast of the visitor.

"But thou, of temples old, or altars new,  
Standest alone—with nothing like to thee—  
Worthiest of God, the Holy and the True,  
Since Zion's desolation, when that He  
Forsook His former city, what could be  
Of earthly structures, in His honor piled,  
Of a sublimer aspect! Majesty,  
Power, Glory, Strength, and Beauty—all are aisled  
In this eternal ark of worship undefiled.

Enter: its grandeur overwhelms thee not;  
And why? it is not lessened; but thy mind  
Expanded by the genius of the spot,  
Has grown colossal, and can only find  
A fit abode wherein appear enshrined  
Thy hopes of immortality: and thou  
Shalt one day, if found worthy, so defined,  
See thy God face to face, as thou dost now  
His Holy of Holies, nor be blasted by His brow."

The approach to St. Peter's is through the Piazza, (or Square of St. Peter's,) an open space of vast dimensions, having a semi-circular colonnade on each side, enclosing an area of seven hundred and seventy-seven feet in diameter,

\* There is evidently a meaning in so much being spoken of and to the man alone, before the creation of the woman. He was to be the head and representative of the race, of the female as well as the male, which he would not so properly have been had Eve been created at the same time, or directly out of the ground, instead of out of the man.



and beyond that, covered galleries three hundred and sixty feet long, which join the vestibule of the Portico. In the middle of the Piazza stands the OBELISK OF THE VATICAN, a solid mass of red granite, eighty-three feet two inches in length, and eight feet ten inches in breadth at the base. It formerly stood in the circus of Nero, and was brought to Rome from Heliopolis, in Egypt, by the Emperor Caligula. It was removed to its present site by Pope Sixtus V. in 1586, and together with the pedestal and bronze cross on the top, is one hundred and thirty-two feet two inches in height. Two beautiful fountains, one on each side, throw their jets to a height of sixty-four feet, and pouring over the edges of their stone basins, sparkle and glitter in the morning sun with all the hues of the rainbow.

The plan of St. Peter's is a Latin cross, with a gigantic Dome rising from the intersection. The front is a Grecian Facade, consisting of three stories and an attic, with eight Corinthian columns, and four pilasters. Each story has nine windows, and heavy balconies, from which the Pope bestows his benedictions on the people, at Easter. The columns are eight and a quarter feet in diameter, and ninety-one feet high. On the attic are thirteen colossal statues, seventeen feet high, representing the Saviour, and the twelve Apostles. The Facade is three hundred and sixty-eight feet long, and one hundred and forty-five high. Five open entrances lead into the magnificent Vestibule, which is four hundred and thirty-nine feet long, sixty-five high, and forty-seven broad—and has an equestrian statue at each end, CONSTANTINE on the right, and CHARLEMAGNE on the left. Over the central entrance on the inside, is a celebrated mosaic called the NAVICELLA, representing St. Peter walking on the sea, sustained by the Saviour, which was executed by Giotto, in 1293. There are five doors leading into the Basilica. The central one is only opened on great festivals.

Lifting the heavy curtain which closes the door-way, we enter the interior. It consists of the Nave, six hundred and twelve feet in length, one hundred and thirty-one in width, including the side aisles, one hundred and fifty in height, and the Transepts, whose length from wall to wall is four hundred and forty-five feet. The ceiling of the Nave is vaulted and ornamented with sunk coffers, richly decorated. Eight massive piers, supporting four arches, separate the Nave from each side aisle. The walls and piers are faced with plates of marble, richly varied with medallions, and other sculptures. The Dome rests on four pillars, each two hundred and thirty-two feet in circumference. Each of these piers has two niches, one above the other, containing statues of saints, and above them, balconies, in which their relics are preserved. Above these niches, on the spandrels of the arches, are four medallions in mosaic, representing the four Evangelists, with their emblems. On the frieze above, running round the whole circumference, in letters six feet long, is the inscription in mosaic of Matt. 16:18, in Latin beginning, "Tues Petrus," &c. The Drum of the cupola is filled with thirty-two coupled Corinthian pilasters, and sixteen windows. The concave above is divided into sixteen compartments, ornamented with gilded stuccoes and mosaics, representing the Saviour, the Virgin, and various saints. On the ceiling of the lantern at the top is a mosaic of the Almighty Father—in the form of a majestic old man, with a venerable beard, floating upon the clouds, and with extended arms in the act of blessing all below. The height of the Dome from the pavement to the base of the lantern, is four hundred feet—to the top of the cross outside, four hundred and thirty feet. Its diameter is one hundred and ninety-three feet.

Immediately under the Dome stands the BALDACHINO, or grand canopy, covering the High Altar. It is of solid bronze, supported by four spiral columns, richly ornamented with gilding. It was cast by Bernini out of the bronze stripped from the Pantheon. Its height to the summit of the globe and cross is ninety-three feet.

Under this is the High Altar, which stands immediately over what is claimed to be the grave of St. Peter. Around it is a circular balustrade of marble, from which are suspended one hundred and twelve lamps, which are constantly burning night and day. A double flight of steps leads down to the shrine beneath.

Near by on the right side, against the last pier, is the famous bronze Statue of St. Peter, sitting in a chair, with the right foot extended, the great toe of which is worn down by repeated kissing.

At the extreme end of the church is the Tribune—a lofty throne and canopy of bronze, supported by four colossal figures, representing St. Augustine and St. Ambrose, of the Latin, and St. Chrysostom and St. Athanasius, of the Greek church. Here is the famous chair of bronze, called the Chair of St. Peter, which incloses another chair, said to be that in which St. Peter and many of his successors officiated.—We have the testimony, however, of some who

have seen the chair, that it bears the Arabic inscription, "There is but one God, and Mahomet is his prophet!" It was probably brought from Palestine by some of the early Crusaders.

It is not easy at first to appreciate the magnitude of St. Peter's. The visitor is always disappointed. It does not appear to him so vast as it has been represented. The guide tells him that the piers which support the Dome are just the size of the church of San Carlino, in Rome. He cannot believe it. But let him pace it, and he will find that it is even so. He is told that the cornice which runs along the edge of the ceiling, is broad enough for a carriage and two horses to travel on. He smiles at the extravagance of the statements. But when he mounts to the gallery and looks down upon the cornice, he sees it to be eight feet wide! The cherubs which support the vases of holy water near the doors, appear to him like infants. But when he stands by them he finds that they are six feet high! The statues of the saints in the niches, which at first appeared to be of ordinary size, are found on nearer inspection, to be sixteen feet high! It is only by thus walking from one part of the building to another, and examining and measuring objects in detail, that he begins to climb up to the conception of its magnitude. Each successive visit heightens the effect, till he soon ceases to wonder that three centuries and a half were required for its completion—and that it is impossible to estimate the enormous amount of money that it has cost. The excessive sale of indulgences, which was resorted to for this purpose, is said to have excited that re-action which ended in the Reformation.

It is impossible to describe or even enumerate the statues, and pictures, and monuments, with which the church is filled. I was lost in amazement at the inconceivable perfection of some of the mosaics. You see before you at a little distance, exquisite copies of some of the finest paintings in the world, such as Raphael's "Transfiguration," Domenichino's "Communion of St. Jerome," Guido's "Crucifixion of St. Peter," &c., &c., every line and shade as perfect as in the originals. In the "Baptism of Christ," from Carlo Maratta, you see the ripples upon the surface, and the bare feet upon the sand through the pellucid stream. You cannot believe that it is in mosaic. It must be an oil painting. But on close inspection you discover that it is all composed of innumerable little pieces of stone and glass. Nearly all the oil paintings have been removed from St. Peter's, and mosaics substituted in their stead, on account of their greater durability. For while canvass is perishable, and colors in oil liable to fade, these beautiful mosaics will retain their brilliancy, unaffected by the lapse of a thousand years.—(To be continued.)

(From the London "Quarterly Journal of Prophecy.")

### Is the Church of Rome the Mystery of Iniquity?

(Concluded from our last.)

There were what they called the right hand and the left hand mysteries. In the former the virgin still continued the main object of worship, and she was represented, we have seen, as the incarnate spirit of Jehovah. In the other, which was confined to the descendants of Ham, the initiated were taught however that Jehovah, the creator of the world, was a stern and cruel deity, hating human knowledge and happiness; but that the prince of the power of the air, Satan, the true God, taking compassion on mankind, had sent his son, Boodh, Assarac, or Nimrod, or Ham, for man's salvation from the yoke of Jehovah, and that he would deliver those who worshipped him from the bondage of the body in which man's spirit had been imprisoned by Jehovah, the creator of the world, and the God of the Jews; Jehovah had cut off Assarac, but he would again become incarnate for final victory, and raise them to dwell with him in disembodied happiness. Thus, then, the resurrection of the body was directly denied, and rejected as a calumny. All things were lawful to those who worshipped him. They might worship Jehovah if they would but worship him too. There were the students of magic, the searchers of forbidden knowledge, the sorcerers, the wizards, the devil worshippers.

If the followers of the right hand mystery subsist in the Jesuit order, I have had personal evidence that the left hand mysteries still exist in continental Europe. The followers of both sects might however, then, as now, be mixed up together. I have been assured that there are many priests at this moment in France who are also Rosicrucians, and still more who are Templars.

The knowledge of magic, of mesmerism, of medicine, of gunpowder, was not to be lightly given away. To become also first rate mesmerists, we all know requires strict fasting and continence, and the more a person can disengage himself from what is merely sensual, the more he can act upon others.

Nor was this worship unrewarded. These men were expert chemists and able magicians.

By the fumes of drugs burnt as incense, they could wrap the spirit in delight, and throw the body into a state of coma, in which mesmeric clairvoyance might easily be induced, and the party believe himself to converse with the invisible world. By the Stone of Memphis they could render their votaries insensible to pain, as by chloroform. By hasheesh they could wrap them in ravishing enjoyment almost beyond human power to support, unfitting them for the duties of life for ever afterwards. These they used, but as secrets of their power; but the destruction of the Gauls, and many other facts, prove that they had also means of destruction more fearful than any we know now. Need we refer to the Greek fire, far more formidable than our congreve rockets now.

The apostasy thus commenced in worship of a female deliverer, broke speedily into three schisms, corresponding with the three great races of mankind, and called by the apostle Paul, for distinction, the Greek or Hellenic, comprising the whole of the dark-eyed white-complexioned race, the Scythian comprehending the Northern, and the Berber extending through Eastern Asia, Africa, India, and everywhere amongst the race of Ham.

These three seem at first to have had their chief seats at Babel, at Thibet, and at Memphis, each having its own Pontiff, and pretending to be the true church. Although Nineveh was the capital of Asia, it is worthy of remark, that the college of priests preferred fixing at Babel, away from the overflowing influence of the military court.

The apostasy that took place in Thibet still continues unaltered. There we find that the first step to salvation is absolute regeneration by baptism, that heaven can only be reached by holy monks and meek-eyed nuns, who have renounced marriage, and who duly scourge themselves, or each other; all married persons passing through purgatory; that self-maceration is meritorious before the Deity; saints and crosses are everywhere stuck up; that chants, almost Gregorian, are constantly performed in the temples; that the sole intercession with him is his once incarnate Virgin Queen, his son Buddha, or Nimrod, who is always represented as a zambo, or son of an African father and white mother, or else as entirely black amongst races by whom a zambo, or negro can never have been seen; being raised above all mortal care, and returning to earth only, for destruction of the material universe; that the costume of the monks and nuns is identical with that of modern Rome; that they practice confession, sprinkle holy water, cross themselves on all occasions, kneel before the Madonna and child, in figure exactly Roman, distribute the wafer, repeat prayers similar to the Romanist on the same rosaries of which they claim the invention; and, in short, according to the testimony of the Jesuits, differ from Rome only in two unhappy particulars, the reverencing the Grand Lama for their Pope, and the appellation of Buddha, as given to their incarnate male Deity. It is needless to say that of atonement, or justification, or renewal of heart, or salvation from sin, these men know and desire nothing. Furthermore, the Roman Catholic views of heaven and hell, and purgatory, of the merit of good works, of the use of forms, of the singing of masses and prayers for the dead, are perfect transcripts of those of Thibet, the very costume and regulations of their monks and friars; and is there not reason to believe physiologically that these Tartars descend from a mixed race of soldiers, partly consisting of descendants of Cush, and partly from apostate children of Japheth, who assisted Horus, Assarac, or Nimrod, in his attempt to subdue the north. And does not this agree with the Assyrian and Persian record, that Semiramis marched upon Tartary, and made Babel the seat of her power. And does not this explain the warrior descendants of Japheth, who settled in Tartary, choosing to have their own priests, not those from Babylon, whilst the King of Egypt, on recovering independence, was equally anxious to keep his priesthood national.

Into the Helleun and Barber creeds I cannot spare space to enter, as it would be going much over the same ground. Suffice it to observe, however, that this apostasy of virgin worship never seems to have infected the fierce and warrior tribes of the North, who, pouring down from the Caucasus, destroyed Nineveh in B. C. 560, and seizing on Babylon in B. C. 538, made it the capital of their empire. The Chaldeans, finding their creed at first patronized but ultimately rejected by their conquerors, rebelled, and set up as a king one of their own number, Smerdis, the magi, but who pretended to be and passed himself off as legitimate heir of the last great Northern king: he was slain by a Perso-Median revolt. The Babylonians again rebelled during their king's absence, and set up a man of Babylon. Their city was taken and its king slain. They again revolted, their city was taken and sacked, and the people slaughtered by Xerxes, B. C. 487, and the conqueror then removed his residence to Shushan, or Sura, in Persia.

The defeated virgin-worshippers rallied upon the Greek cities in Asia Minor, making Pergamos their centre. Here they removed the paladium of Babylon, the cubic stone, the image of the Idaean goddess (the mother of the gods) called Cybele, perhaps to elude Persian wrath. Here, protected by the municipalities which, as in modern Turkey up to 1821, were independent of state control, they carried on their worship in secret. Here they caballed with the Greeks, and brought forward Alexander at last as a re-incarnation of Nimrod, or the true Messiah.—Chaldean craft had more than Grecian gallantry to do with Persian overthrow, and with the defeat of those who, in much darkness, and with many errors, still had some glimmerings of the one true God. Nor were the Egyptian priests less criminal. They, too, accepted the conqueror as an incarnation of their God.

The death of Alexander defeated the schemes of the Chaldeans, and preserved the Hebrews from appointed massacre; and the Persian empire recovering its independence not long after his death, drove the Chaldean priests and Greek soldiers into Asia Minor, where they fully established themselves, but combined with the Ionian party against the Dorians of Sparta and Macedon, and caballed at length with the Romans for support. Accordingly we find Scipio, in preparing for the Greek war, moving that the Senate of Rome should, in lieu of its old divinities, place itself under the protection of the Idaean goddess; that this was agreed to; that Scipio, with a number of conscript fathers, was sent; that the priests agreed; that a voice appearing to proceed from the image expressed its readiness to remove to Rome; and that it was accordingly installed in the capitol, as the secret and tutelary divinity; that an act was passed organizing and incorporating an order of monks, and another of mendicant friars, the only beggars allowed by law in Rome, and also forming a secret lay brotherhood in her honor, in which a vast number of the aristocracy inrolled themselves, and of which Scipio, Sylla, and Julius Cæsar successively became chiefs; but from which the vulgar were as rigidly excluded as from the Greek mysteries of Eleusis. Almost at the same time the Romans obtained admission to the Eleusinian or lesser mysteries, till then closed to them as foreigners. The organization thus carried on was ultimately supported by the Egyptian and Chaldean priesthood throughout the empire. By them Cæsar was put forward as born in no human mode, the Son of God. As such, he and his mother, Venus Aphrodite, or Astarte, were jointly worshipped, and their joint images, set up in the temples dedicated to him; and that he was preparing to march on Persia, to restore the Chaldees, when his career was cut short by murder. He first celebrated his entrance upon the office by that fearful sacrifice of one hundred nobles, one hundred knights and citizens, which only one before him had been able to perform, thus ratifying his inauguration as High Priest of Satan with human blood.

From the very first emigration of the Etrurians into Italy, they had brought with them a religion and mysteries corresponding with the Chaldean, and had set up a Pontiff, or Pontifex Maximus, or Pope, as head of their priesthood, who was with them; a noble, inviolate and above all law, who by his fiat could forbid the presenting any measure to the people, or carrying out any election as displeasing to the Deity, and had the power of excluding any individual from the rights of the citizenship. He was the head of the priesthood, possessing over them the power of life and death. From the time of Numa the Romans had accepted this Pontiff as their civil chief. He was called King of the Ages. He could neither by Senate or people, be called to account. His royal costume is still worn on all state occasions by the reigning Pope. Before the one as before the other is always borne the mystic fan, the badge of Bacchus, of Nimrod, and of Boodh. On his mitre was engraved as on that of Mastai Ferretti, now the name of his God,  $\chi\rho\iota\varsigma$ , the Greek mystic appellation for Buddha, or horns of the mystery. His rights and his powers were precisely the same as those of the Pope, save that they extended only to the citizens of Rome, and he claimed no power over any but those who sought to share in Roman privileges. Still he had been hitherto a separatist from the old Chaldean priesthood. The ecclesiastical validity of his appointment might be doubtful. Julius Cæsar, however, becoming heir to all the rights and powers of Attalus, the Pontiff King of Pergamos, became head of the oriental priesthood. Did he, by accepting the pontificate of Rome, combine the two? Was he supported in this by the Etruscans, forming two-thirds at least of the Roman people, and by all the orientals? Was it as Pontiff, rather than Emperor, that Cæsar differed from preceding generals and kings? Was he thus a sacred person, a direct representative of the Deity, a person above all human law? Was he the first in whom the powers of Pontiff and imperator had been combined? Was it as King of the Ages, that he



changed the calendar, and reformed the law, as Gregory since?

Antony, on the murder of Cæsar, attempted by aid of the Egyptian priesthood, to perform the same part; and Octavius, therefore, was compelled, whilst appropriating to himself the rank of Pontiff, to fall back upon the Roman nationality, and the old polytheistic creed.

Tiberius, however, lent himself to the influence of the Chaldean Magi. Under his influence they governed Rome. Then were introduced the lamps burning in mid-day, the long processions with lighted tapers, the mysterious incense of the old Chaldees. The higher classes on one side were led by the mysteries of Chaldea, the lower by those of Isis. The Egyptian priesthood, after the union of Egypt with Rome, flocking to the capital, differing not more than the Dominicans and Franciscans now. The middle classes, however, inclined to remain attached to their old national form as a bond of union, whilst practically doubting its truth, and only restrained from throwing it off altogether, by national vanity.

Nero followed, and became a proselyte of the higher, and ultimately of the left hand mysteries, the direct worship of Satan. Can we wonder that the aspirant to these horrible rites, which none could enter save by murder, real or pretended, of a human victim, sought to destroy the enemies of that Prince of Darkness whom he knowingly worshipped? Was it not to screen his own partizans from the hands of the people, that he directed against the people of Christ the wrath of the populace, and saved the followers of Isis and of Mithra and of Astarte, from that exposure of their awful rites, which might have sooner proved fatal to him?

After a time, however, the Chaldeans became alarmed at the general prejudice excited against all Orientals; and the Egyptian priesthood in particular, astonished at the miracles, and surprised at the martyrdom of the apostles, became half persuaded that the Christians were even higher magicians than themselves, and although not converted, believed. According to Adrian, real faith in Egypt—there was none. The Christian bishops, in secret, joined in the mysteries of Serapis, whilst the priests of Serapis admitted the incarnation of Christ.

For long previous to the destruction of Jerusalem, in the revolt of Bar Cochab, there grew up in the deserts of Engaddi and Nitria two vast communities—one the Essenes, the other the Therapeutæ; both deep students in magic, having all things in common under control of their chiefs, abstaining from marriage; but there is reason to suspect, not unconscious of the gratification which can be obtained from opium, sherbeesh, hyosogamus, and bella donna, and other forbidden things. These men devoted their whole time to that contemplative quiet without which these drugs lose their power. They were great mesmerists and miracle workers. They had regular grades of initiation, corresponding with modern Freemasonry.—They had a college at Mount Carmel, founded by the Chaldeans, settled in Palestine by Shalmanezer. The worship of the Virgin there was carried on in the same way, as it is by the monks of Mount Carmel now. In the second century a man named Basilides became the high priest of this brotherhood. He had previously been initiated in the higher Chaldean mysteries. He was a man of vast attainments, and especially in that magical and mesmeric knowledge which enabled him to work false miracles, and to impose on men's minds. Scorning the control of Rome, he formed a scheme for uniting all the Oriental sects, Jew, Christian, Essene, Chaldean, in one common alliance against the Roman proselytism, allowing each to retain his own belief, yet framing a common formula in which all might join. To effect this, he pretended to possess a secret revelation, handed down direct from St. Peter, and also in some degree from Mathias. He taught that Holy Scripture had a two-fold meaning, like the works of Homer, one literal, for carnal men—one spiritual, known only to those to whom it had been handed down, as to him, direct from the apostles, and reserved for the verbal teaching of those who should be found worthy. Thus, then, it became easy for him to adapt the gospel to the views of the Chaldean, and whilst perhaps preaching it in its purity, where by so doing he could deceive, privately to neutralize its purport, and to lead men into his toils. In fact, he played the same part as certain Jesuits did, who in the seventeenth century pretended to be Episcopians, Presbyterians, and Independents, in order to disseminate their own views without suspicion. Are there no such men amongst us now?

Here, for the present, I must stop, for here I conscientiously believe begins the turning point in the history of that great apostasy which was soon to swallow up the Christian church through Asia and half Europe, and which, from the secret religion of the higher, became now the avowed creed of the humble classes as well.—Of this, Basilides and Ammonius Saccas were the first promoters; Clement of Alexandria, Basil, Gregory of Nyssa, and Gregory the Great, the successful chiefs.

### A Stranger Here.

"And truly, if they had been mindful of that country whence they came out, they might have had opportunity to have returned; but now they desire a better, that is, an heavenly country."—Heb. 11:15, 16.

I miss the dear paternal dwelling,  
Which mem'ry still undim'd recalls,  
A thousand early stories telling,  
I miss the venerable walls.

I miss the chamber of my childhood,  
I miss the shade of boyhood's tree,—  
The glen, the path, the cliff, the wild-wood,  
The music of the well-known sea.

I miss the ired haunt of moonlight,  
I miss the forest and the stream,  
I miss the fragrant grove of noonlight,  
I miss our mountain's sunset gleam.

I miss the green slope, where reposing  
I mused upon the near and far,  
Marked, one by one, each floweret closing,  
Watched, one by one, each opening star.

I miss the well-remembered faces,  
The voices, forms of fresher days;  
Time ploughs not up these deep-drawn traces,  
These lines no ages can erase.

I miss them all, for, unforgetting,  
My spirit o'er the past still strays,  
And, much its wasted years regretting,  
It treads again these shaded ways.

I mourn not that each early token  
Is now to me a faded flower,  
Nor that the magic snare is broken  
That held me with its mystic power.

I murmur not that now a stranger,  
I pass along the smiling earth;  
I know the snare, I dread the danger,  
I hate the haunts, I shun the mirth.

My hopes are passing upward, onward,  
And with my hopes my heart has gone;  
My eye is turning skyward, sunward,  
Where glory brightens round yon throne.

My spirit seeks its dwelling yonder;  
And faith fore-tastes the joyful day  
When these old skies shall cease to sunder  
The one dear, love-linked family.

Well-pleased I find years rolling o'er me,  
And hear each day time's measured tread;  
Far fewer clouds now stretch before me,  
Behind me is the darkness spread.

And summer's suns are swiftly setting,  
And life moves downward in their train,  
And autumn dews are fondly wetting  
The faded cheek of earth in vain.

December moons are coldly waning,  
And life with them is on the wane;  
Storm-laden skies with sad complaining,  
Bend blackly o'er the unsmiling main.

My future from my past unlinking,  
Each dying year untwines the spell,  
The visible is swiftly sinking,  
Uprises the invisible.

To light unchanging, and eternal,  
From mists that sadden this bleak waste,  
To scenes that smile for ever vernal,  
From winter's blackening leaf I haste.

Earth, what a sorrow lies before thee,  
None like it in the shadowy past;—  
The sharpest throe that ever tore thee,  
Even tho' the briefest and the last!

I see the fair moon veil her lustre,  
I see the sackcloth of the sun;  
The shrouding of each starry cluster,  
The three-fold woe of earth begun.

I see the shadows of its sunset;  
And wrapt in these the Avenger's form;  
I see the Armageddon-onset;—  
But I shall be above the storm.

There comes the moaning and the sighing,  
There comes the hot tear's heavy fall,  
The thousand agonies of dying;—  
But I shall be beyond them all.

London "Quarterly Journal of Prophecy."

### Riveted to Christ.

Christ is a foundation; the foundation of our hope, of our peace, of our salvation; the foundation of all true worship, of all true access to God; the foundation of that spiritual temple which Jehovah is rearing to himself amid the ruins of the fall. He is the only foundation; the foundation that the Lord himself has laid for the hopes of a perishing world. He is the corner-stone; the support and the connection of the whole building; the chief corner-stone, chosen, tried, precious, sure, adjusted by infinite wisdom and infinite power to its position of honor, of strength, and of beauty, in the stupendous work of man's redemption.

Am I built on this foundation? Men may disallow it, but God has chosen it, and it shall stand. Have I then chosen it as my foundation? Do I rest upon it as my confidence and support? Am I cemented to this foundation, riveted to it,

so that all my interests are consolidated with the interests of Christ? "Think it not enough," says the excellent Leighton, "think it not enough that you know this stone is laid, but see whether you are built on it by faith.—The multitude of imaginary believers lie round about it, but they are never the better or the surer for that, any more than stones that lie loose in heaps near unto a foundation, but are not joined to it. There is no benefit to us by Christ, without union with him; no comfort in his riches, without an interest in them, and a title to them, by virtue of that union. This union is the spring of all spiritual consolations. And faith, by which we are thus united, is a divine work. He that laid this foundation in Zion with his own hand, works likewise, with the same hand, faith in the heart, by which it is knit to this corner-stone." Yes, faith is the cement that unites the soul to this sure foundation; the ethereal link that binds it evermore to Christ. "To whom coming as to a living stone, . . . ye also, as lively stones, are built up a spiritual house."

Have I this faith? "To you who believe, he is precious," an object of honor and esteem. Is Christ precious to me? Is he, not only an object of fuful admiration and affection—as when his attractions are portrayed in eloquent discourse—but is he *precious*, my only honor, my ever chief delight? Then am I built on him by faith; then may I claim that blessed promise, "He that believeth on him shall not be confounded—shall not make haste." Then all my interests are safe; then I am safe—for ever safe.

In the far South there is a river which, ordinarily still and shallow, in the spring is swollen by heavy rains or melted snow from the mountains, and whose sudden freshets devastate the whole country through which it flows. I have heard that one who wished to avail himself of this stream for manufacturing purposes, selected a site for his building where the foundation was of living rock; this rock was drilled at various points, to the depth of several inches, huge stones selected and shaped with care were then laid upon it in cement, each stone being furnished also with iron bolts that fitted into the sockets prepared in the foundation, and were there soldered by fused metal; thus was each stone bolted to its fellow, and the whole to the foundation. The neighbors laughed at such painstaking and expense, and in their improvident way thought it better to take the risk of a freshet. To what purpose was a pyramid of granite built beside a shadow summer rill? The next spring there came a freshet of unprecedented suddenness and force. Wide the torrent overflowed its banks, sweeping down plantations, fences, trees, huts, houses, with appalling devastation. The occupants fled in dismay; confounded at the sudden ruin, they made haste to escape for their lives. Meanwhile, the workmen of this factory pursued their customary labors within its walls; from the windows they saw the roaring flood, the crashing trees and buildings, the torrent of destruction rolling by; yet they felt no alarm, they were not confounded with surprise, they were not agitated by one anxious thought, they did not make haste to secure their safety by flight; they knew that they were safe; nowhere could they be safer than there, founded on the rock, bolted to the rock. Thus it is with the soul that is built on Christ. Secure in him, it cannot know a fear. No danger can surprise it, no agitation or alarm can disturb its peace. It shall not make haste, it shall not ask, Whither shall I flee?—for only where it is can it be safe. "They that are disappointed and ashamed in their hopes, run to and fro, and seek after some new resource. The believing soul makes haste to Christ, but it never finds cause to hasten from him. . . . Such times may come as will shake all other supports, but this holds out against all; 'though the earth be removed, yet will we not fear.'—Though the frame of the world were cracking about a man's ears, he may bear it unaffrighted who is built on this foundation. And in that great day wherein 'all faces shall gather blackness,' and be filled with confusion, that have neglected to make Christ their stay when he was offered them, then it shall appear how happy they are who have trusted in him: 'They shall not be confounded,' but shall 'lift up their faces, and be acquitted in him.'"

Come, then, my soul, and join thyself to Christ alone. Build upon this sure foundation, and rivet thyself and thine immortal destiny to Christ, by every tie of gratitude and affection, with every fiber of thy being. Be not content to have believed in him, to have built upon him thy hope, but daily by new bonds rivet thyself to this living and eternal rock. In thy morning meditations, let some new aspect of Christ, some new adaptation of his words and his life to thy condition and thy wants, be as a burning bolt of love to bind thee unto him, and let the glow of devotion at eventide, the grateful remembrance of what Christ hath been to thee this day, weld and clench that bolt for ever.

Oh, let me be established on the rock! Then

shall I be firm in every trial, in every conflict, in every temptation; then when the cold, dark waters of death shall rise about me, I shall not be confounded; though they gurge in my ears, and chill the life-blood in my heart, yet I shall touch bottom all the way, shall feel the rock beneath my feet, and shall emerge upon the crystal pavement on the other side.

Independent.

### Freedom of Editors.

We hear a great deal said in these days about the freedom of the press, by persons who seem to be ignorant of the very meaning of the term. Freedom of the press is supposed by many to be the liberty of everybody to print whatever sense or nonsense he sees fit to write, at the expense of the money and reputation of newspaper publishers. While we go for freedom of the press, we also go for freedom of editors. A pastor, who is set as a teacher of a church, has the liberty, within reasonable limits, of controlling the use of his pulpit. He may prevent its being made the means of disseminating heresy, or schism, or folly. In this, he is upheld, and no one deems him a tyrant or a usurper. Not so, however, with a newspaper proprietor. Unlike the preacher, the columns of the paper are his own; to their use he has a moral and legal right, and whoever wishes him to admit to them irrelevant or unsuitable matter, attempts to diminish the value of his property, and what is more, the editor's reputation for judgment and good sense.

One man has written a poem, in which bad spelling, bad rhyme, bad sense, and bad syntax contend together for the mastery, whose author would seem like a

"crusader sent  
From some outlandish clime,  
To pluck the eyes of sentiment,  
And dock the tail of rhyme;  
To crack the voice of melody,  
And break the legs of time."

The poem is rejected, and the editor, except in the case of some persons of rare good nature, has made an enemy for life. Some minister has been guilty of wrong-doing, and the fact is sent to the paper as a warning. Its publication is demanded, although it may subject all concerned in the printing and publishing to a harassing suit for libel. One person wishes more independence on the part of the editor; he ought to call things by their right names, and not be influenced by public opinion. Another thinks that an editor ought not to have any opinions whatever; that his only business is to correct the spelling and grammar of the communications sent, publishing all sorts of articles, on all sorts of subjects, from all sorts of people, without a word of comment, giving the privilege to everybody else to express their opinions, while he who is held by the public responsible for the character of his paper, must rigidly abstain from the exercise of the same privilege. The editor is favored with advice, perhaps several times in the same day, of a diametrically opposite purport, and each time told that his patronage from the community depends upon following each course marked out, though precisely contradictory. Now, to a sensible editor, such advice is valuable, and should never be despised or undervalued. He should lay up such hints as guides in the formation of his opinions, and as tests of the state and tendencies of the public mind. But it is obviously impossible for him to follow ALL the mutually destructive courses marked out for his guidance. He must lay aside the hope of satisfying all his patrons, and his only course is to seek aid from on high to form correct opinions for himself, and to follow them with conscientious steadiness and zeal.

An editor is responsible for what he says himself, and for what he admits to his columns, just as a pastor of a flock is responsible for his own sentiments, and for the sentiments of those whom he invites into his pulpit. To have the control over his own columns is his right, which no man may take away from him. This right is connected with his responsibility, otherwise it could not exist. To accuse an editor of restricting the freedom of the press when he exercises his own undoubted rights, is simply ridiculous. The freedom of the press is liberty of every man to publish a newspaper who wishes to, and to discuss in it any subject whatever. The freedom of every one to use the columns of another man's newspaper would be the liberty for him to put his hand into the publisher's pocket, and take out just as much money as he might wish to, and the additional freedom to scatter broad-cast every sort of error and delusion.

N. Y. Recorder.

Never talk of your parentage, for if it is honorable, you virtually acknowledge your claims to rest on the merits of others; or, if it is mean, you wish to show that something good has at length come out of Nazareth; or, if it is neither, your conversation can be interesting only to yourself.





## The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, JUNE 12, 1852.

All readers of the HERALD are most earnestly besought to give it room in their prayers; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disposition.

### PAUL'S EPISTLE TO THE HEBREWS.

(Continued from our last.)

#### CHAPTER X.

Vs. 1-4—"For the law having a shadow of the good things to come, and not the very image of the things, can never with those sacrifices, which they offer year by year continually, perfect those who come to them. For then would they have not ceased to be offered? because that atonement having been once made for the worshippers, they would have had more consciousness of sins. But in those sacrifices, there is a remembrance made of sins, every year. For it is impossible that the blood of bulls and goats should take away sins."

The law being only a shadow of a better covenant, its sacrifices could not, for that reason, absolve from guilt. And because it could not, it was necessary for the high priest to go often into the inner sanctuary; for had there been previously perfect offerings, as was CHRIST's, no substitute for them would have been required; and they would have continued till the present time. No Jew believed that the blood of bulls and goats could take away his sins, but they were regarded as typical of the Messiah. They all felt the inefficiency of those, and longed for the coming of a better dispensation. Said MICAH: "Wherewith shall I come before the LORD, and bow myself before the high God? shall I come before him with burnt-offerings, with calves of a year old? Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."—Micah 6:6-8.

Vs. 5-7—"Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou didst not desire; but a body hast thou prepared for me: in burnt-offerings and sacrifices for sin thou hast no pleasure. Then said I, Lo, I come (in the roll of the book it is written concerning me), to do thy will, O God."

In the Psalms this reads: "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt-offering and sin-offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me. I delight to do thy will, O my God: yea, thy law is within my heart. I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest."—Psa. 40:6-9.

"A body hast thou prepared," or hast fitted me. This corresponds with the expression in the Psalms, "mine ears hast thou opened," i. e., by boring, in allusion to the ceremony by which a slave, who would not take his liberty when offered it, but would continue to serve his master, became a servant for ever. (Deut. 15:17.) It was not a mark of infamy, but of devotion; and illustrated CHRIST's devotion to his Father's will, when he says, "Lo I come to do thy will, O God." He says in John: "I came down from heaven, not to do mine own will, but the will of him that sent me."—John 6:38. And thus he "became obedient unto death, even the death of the cross."—Phil. 2:8. To be thus offered, a body was necessary for him, and so he "took upon him the form of a servant, and was made in the likeness of men."—Ib. v. 7.

The volume, or roll, must be the books of Moses; for in DAVID's time no other portion of the Sacred writings were in existence. It is the Levitical law then, in which that was written of CHRIST,—being shadowed forth by those imperfect types of his better priesthood.

Vs. 8-10—"Having firstly said, Sacrifice and offering and burnt-offerings and offering concerning sin thou didst not desire, nor wast pleased with them: (which are offered according to the law,) then he said, Lo, I come to do thy will. He taken away the first that he may establish the second. By which will, we are sanctified through the offering of the body of Jesus Christ once only."

Thus these words of the Psalmist are a prediction, that when the Messiah should come, the former covenant should give place to the requirements of the new covenant, to confirm which it was the will of God that CHRIST should die; and by his death one offering perfects forever them that are sanctified. The prayer of the Saviour was: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. And as thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth."—John. 17:15-19.

Vs. 11-14—"And every priest standeth daily ministering and frequently offering the same sacrifices, which can never take away sins: but this man, having offered one sacrifice for sins for ever, hath sat down on the right hand of God; from hence, waiting till his enemies are made his footstool. For by one offering he hath perfected for ever those, who are sanctified."

By these repetitions of the argument, the perfect impotency of sacrifices to take away sins is fully shown. "To what purpose is the multitude of your sacrifices unto me? saith the LORD; I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations: incense is an abomination unto me; the new-moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new-moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them."—Isa. 1:11-14.

The epoch here shown is when CHRIST's intercessions shall cease—when his enemies are made his footstool; and this as has been demonstrated is at the destruction of death, when the saints get the victory over the grave, and he shall come to be glorified in his saints. Consequently, he will then at his coming have accomplished the number of his elect: the full number of both Jew and Gentile will have been gathered in, and probation will have ended.

Vs. 13-18—"And the Holy Spirit also, testifieth to us: for having before said, this is the covenant, which I will make with them after those days, saith the LORD; I will put my laws on their hearts, and on their minds will I write them; and their iniquities I will remember no more. Now, where there is a remission of these, there is no more offering for sin."

The inspiration of JEREMIAH, from whose prophecy the words of the covenant are quoted (see Heb. 8:8) is here affirmed. The reference to it in this place, shows that its promises extend into the eternal state—into "the world to come," and consequently it is in that world, where all shall know the LORD from the least even to the greatest.

As remission of sin precludes the necessity of any farther offering for sin, the Romanists, by declaring in the language of the council of Trent, that "the sacrifice of the mass is a true and proper propitiatory sacrifice for sin," deny the efficacy of CHRIST's death, and declare, contrary to the apostle, that he ought often to suffer.

Vs. 19-22—"Therefore, brethren, having confidence to enter the Holy of Holies by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having a high priest over the house of God: let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies bathed with pure water."

The way "into the holiest of all"—i. e., into heaven itself—"was not made manifest" (9:8) while the typical offerings were recognized by JEREMIAH; but CHRIST, by his own blood, having entered into the holy place, and "obtained eternal redemption for us" (9:12), it gives us "liberty"—for so the word "boldness," or "confidence," reads in the margin—"to enter into the holiest by the blood of Jesus." To THOMAS, JESUS said, "I am the way, the truth and the life: no man cometh unto the Father but by me."—John 14:6. As we can only enter by him, and have full liberty thus to enter; while "he ever liveth to make intercession" for, and is able "to save to the uttermost," all who "come to God by him," he is constituted "a new and living way" which he hath consecrated or appointed, by which to enter through the veil into heaven itself. By his tabernacling in a human body and dying for us, "we have boldness and access with confidence by the faith of him."—Eph. 3:12.

We are therefore encouraged thus to draw near unto the "Father of mercies" and live. But to do so acceptably, it must be "in full assurance of faith" in this "new and living way." We must "ask in faith, nothing wavering" (James 1:6); for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."—11:6.

"Having our hearts sprinkled from an evil conscience." This is an allusion to "the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean . . . to the purifying of the flesh" (9:13) i. e., of the legally unclean, so that they might come near the tabernacle and take part in the Levitical worship. Thus, Christians need to be legally cleansed by the blood of CHRIST on our hearts, and the water of baptism as the LORD said: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them."—Ezek. 36:25-27.

Vs. 23-25—"Let us hold fast the hope, that we profess, without wavering; for he who promised is faithful: and let us be attentive to each other, to stir each other to love, and to good works: not forsaking the assembling of ourselves, as the custom of some is; but exhorting each other; and so much the more, as ye see the day drawing near."

We "hold fast the profession of our faith" by constantly adhering to the faith or creed which we profess; and that faith is the hope of the resurrection through the death of CHRIST. This was the faith which the early Christians professed. Said PAUL: "But this I confess unto thee, that after the way which

they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: and have hope toward God, which themselves also allow, that there shall be a resurrection from the dead, both of the just and the unjust."—Acts 24:14, 15. "Touching the resurrection of the dead am I called in question this day."—Ib. v. 21. "I count all things but loss for the excellency of the knowledge of CHRIST JESUS my LORD: for whom I have suffered the loss of all things, and do count them but dung, that I may win CHRIST, and be found in him, not having my own righteousness, which is of the law, but that which is through the faith of CHRIST, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead."—Phil. 3:8-11. "Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection."—Heb. 11:35.

This profession of faith he exhorts them to adhere to, trusting in the faithfulness of him who has promised. "The LORD is faithful, who shall establish you, and keep you from evil."—2 Thess. 3:3. "And the very God of peace sanctify you wholly: and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord JESUS CHRIST. Faithful is he that calleth you, who also will do it."—1 Thess. 5:23, 24. "There hath no temptation taken you but such as is common to man: but God is faithful who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it."—1 Cor. 10:13. "So that ye come behind in no gift; waiting for the coming of our Lord JESUS CHRIST: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord JESUS CHRIST. God is faithful, by whom ye were called unto the fellowship of his Son JESUS CHRIST our Lord."—Ib. 1:7-9. "For I know whom I have believed, and am persuaded that he is able to keep what I have committed unto him against that day."—2 Tim. 1:12. "Wherefore, let them that suffer according to the will of God, commit the keeping of their souls to him in well-doing, as unto a faithful Creator."—1 Pet. 4:19.

In holding fast our profession, we are to be considerate toward each other—are to have regard for each other's trials and weaknesses, and strive to excite each other to greater devotedness in the Master's service. We are "to be kindly affectioned one to another with brotherly love; in honor preferring one another."—Rom. 12:10.

"Not forsaking the assembling of ourselves together." "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."—Acts 2:42. "These be they who separate themselves, sensual, having not the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord JESUS CHRIST unto eternal life."—Jude 19-21. "If there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed."—Rom. 13:9-11. The greater the evidence is of the nearness of the day of the LORD, so much the more need there is of frequent exhortation, and unwavering adherence to the profession of the true faith.—(To be continued.)

#### "WATCH."

BY J. C. RYLE.

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh: go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil: for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy ye for yourselves. And while they went to buy, the bridegroom came; and they that were ready, went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily, I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour when the Son of man cometh."—Matt. 25:1-13.

(Continued from our last.)

II. Learn, secondly, that the visible Church is always in danger of neglecting the doctrine of Christ's second advent.

I draw this truth from that solemn verse in the parable, "While the bridegroom tarried, they all slumbered and slept." I am quite aware that many good men explain these words in a different way. But I dare not call any man master. I feel that I am set for the proclamation of that which my own conscience tells me is true, and I cannot be bound by the opinions of others. There are such things as erroneous interpretations received by tradition, as well as false doctrines received by tradition, and against both I think we ought to be on our guard.

I do not believe that the words, "they all slumbered and slept" mean the death of all; though many think so. To my mind such an interpretation is contrary to plain facts. All the professing Church will not be sleeping the sleep of death, when JESUS comes again. St. PAUL himself says in one place, "We shall not all sleep, but we shall all be changed," (1 Cor. 15:51); and in another, "We which are alive and remain shall be caught up to meet the LORD in the air."—1 Thess. 4:17. Now the interpretation of which I speak involves a most awkward contradiction to these two plain texts.

I do not believe that the words were meant to teach us that the whole professing Church would get in a slumbering and sleeping state of soul; though many think so. I would not be misunderstood in saying this. I do not for a moment deny that the love of even the brightest Christians is very cold, and that neither their faith nor works are what they ought to be. All I mean to say is, that this is not the truth which appears to me to be taught here. Such a view of the text seems to me to wipe away that broad line of distinction between believers and unbelievers, which, with all the shortcomings of believers, undoubtedly does exist. Sleep is one of those very emblems which the Spirit has chosen, to represent the state of the unconverted man. "Awake thou that sleepest," he says, "and arise from the dead, and CHRIST shall give thee light."—Ephes. 5:14.

But what does the verse mean? I believe that the words, "all slumbered and slept," are to be interpreted with a special regard to the great event on which the whole parable hinges, even the second advent of CHRIST. And I believe our LORD's meaning was simply this, that during the interval between the first and second advent, the whole church, both believers and unbelievers, would get into a dull and dim-sighted state of soul about the blessed doctrine of his own personal return to earth.

And reader, I say deliberately, that so far as my own judgment goes, there never was a saying of our LORD's more thoroughly verified by the event. I say that of all doctrines of the gospel, the one about which Christians have become most unlike the first Christians, in their sense of its true value, is the doctrine of CHRIST's second advent. I am obliged to say this of all denominations of Protestants. I know not of any exception. In our view of man's corruption, of justification by faith, of our need of the sanctifying work of the Spirit, of the sufficiency of Scripture,—upon these points I believe we should find that English believers were much of one mind with believers at Corinth, Ephesus, Philippi, or Rome, in former times. But in our view of the second advent of CHRIST, I fear we should find there was a mighty difference between us and them, if our experience could be compared. I am afraid we should find that we fall woefully short of them in our estimate of its importance; that in our system of doctrine it is a star of the fifteenth magnitude, while in theirs it was one of the first. In one word, we should discover that compared to them in this matter we slumber and sleep.

I must speak my mind on this subject, now that I am upon it. I do so most unwillingly. I do so at the risk of giving offence, and of rubbing against the prejudices of many whom I love. But it is a cross I feel it a duty to take up. And speak I must.

I submit then that in the matter of CHRIST's second coming and kingdom, the church of CHRIST has not dealt fairly with the prophecies of the Old Testament. We have gone on far too long refusing to see that there are two personal advents of CHRIST spoken of in those prophecies,—an advent in humiliation, and an advent in glory,—an advent to suffer, and an advent to reign,—a personal advent to carry the cross, and a personal advent to wear the crown. We have been slow of heart to believe ALL that the prophets have written. The apostles went into one extreme: they stumbled at CHRIST's sufferings. We have gone into the other extreme: we have stumbled at CHRIST's glory. We have got into a confused habit of speaking of the kingdom of CHRIST as already set up amongst us, and have shut our eyes to the fact that the devil is still prince of this world, and served by the vast majority; and that our LORD, like DAVID in Adullam, though anointed, is not yet set upon his throne. We have got into a vicious habit of taking all the promises spiritually, and all the denunciations and threats literally.

Now I believe this to have been an unfair system of interpreting Scripture. I believe that the first and primary sense of every Old Testament promise, as well as threat, is the literal one, and that JACOB means JACOB, Jerusalem means Jerusalem, Zion means Zion, and Israel means Israel, as much as Egypt means Egypt, and Babylon means Babylon. That primary sense, I believe, we have sadly lost sight of. We have adapted and accommodated to the Church of CHRIST the promises that were spoken by God to Israel and Zion. I do not mean to say that this accommodation is in no sense allowable. But I do mean to say that the primary sense of every



prophecy and promise in Old Testament prophecy was intended to have a literal fulfilment, and that this literal fulfilment has been far too much put aside and thrust into a corner. And by so doing I think we have exactly fulfilled our Lord's words in the parable of the ten virgins,—we have proved that we are *slumbering and sleeping* about the second advent of CHRIST.

But I submit, further, that in the interpretation of the New Testament the Church of CHRIST has dealt almost as unfairly with our Lord's second advent, as she has done in the interpretation of the Old. Men have got into a habit of putting a strange sense upon many of those passages which speak of the coming of the Son of man, or of the Lord's appearing. And this habit has been far too readily submitted to. Some tell us that the coming of the Son of man often means death. No one can read the thousands of epitaphs in churchyards, in which some text about the coming of CHRIST is thrust in, and not perceive how wide-spread this view is. Some tell us that our Lord's coming means the destruction of Jerusalem. This is a very common way of interpreting the expression. Many find Jerusalem everywhere in New Testament prophecies, and like AARON'S rod, they make it swallow up everything else. Some tell us that our Lord's coming means the general judgment, and the end of all things. This is their one answer to all inquiries about things to come.

Now I believe that all these interpretations are entirely beside the mark. I have not the least desire to underrate the importance of such subjects as death and judgment. I willingly concede that the destruction of Jerusalem is typical of many things connected with our Lord's second advent, and is spoken of in chapters where that mighty event is foretold. But I must express my own firm belief that the coming of CHRIST is one distinct thing, and that death, judgment, and the destruction of Jerusalem, are three other distinct things. And the wide acceptance which these strange interpretations have met with, I hold to be one more proof that in the matter of CHRIST'S second advent the Church has long *slumbered and slept*.

The plain truth of Scripture I believe to be as follows. When the elect is accomplished, CHRIST shall come again to this world with power and great glory. He shall raise his saints, and gather them to himself. He shall punish with fearful judgments all who are found his enemies, and reward with glorious rewards all his believing people. He shall take to himself his great power, and reign, and establish an universal kingdom.\* He shall gather the scattered tribes of Israel, and place them once more in their own land. As he came the first time in person, so he shall come the second time in person. As he went away from earth visibly, so he shall return visibly. As he literally rode upon an ass,—was literally sold for thirty pieces of silver,—had his hands and feet literally pierced,—was numbered literally with the transgressors,—and had lots literally cast upon his raiment,—and all that Scripture might he fulfilled,—so also shall he literally set up a kingdom, and literally reign over the earth, because the very same Scripture has said that it shall be.

The words of the angels in the first of Acts are plain and unmistakable: "This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven."—Acts 1:11. So also the words of the apostle PETER: "The times of refreshing shall come from the presence of the Lord: and he shall send Jesus Christ, which before was preached unto you; whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:19-21. So also the words of the Psalmist: "When the Lord shall build up Zion he shall appear in his glory."—Psalm 102:16. So also the words of Zechariah: "The Lord my God shall come, and all the saints with thee."—Zech. 14:5. So also the words of Isaiah: "The Lord of hosts shall reign in mount Zion, and in Jerusalem and before his ancients gloriously."—Isaiah 24:23. So also the words of Jeremiah: "I will bring again the captivity of my people Israel and Judah, saith the Lord, and I will cause them to return to the land that I gave to their fathers, and they shall possess it." "I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-place, and the city shall be built on her own heap."—Jer. 30:3, 18. So also the words of Daniel: "Behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, shall serve him: his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed."—Dan. 7:13, 14. All these texts are to my mind plain prophecies of Christ's second coming and kingdom. All are yet without their accomplishment, and all shall yet be literally and exactly fulfilled.—(To be continued.)

### THE TRIAL—THE RESULT.

The suit of WM. M. WILLIAMS vs. JOSHUA V. HIMES, for slander, with damages laid at \$3000, was commenced last July in Providence, and has just been heard before the Supreme Court of that State—continuing ten days, from the 24th of May to the 3d inst.

The plaintiff in his declarations, alleged that while distributing at the meetings of the defendant a pamphlet, entitled "The Trial of Elder JOSHUA V. HIMES before the Chardon-street church," that his good name was injured by the words of the defendant,—affirming that the said pamphlet was a libelous book, gotten up to destroy defendant's character, and that the plaintiff had been following him from place to place disturbing his meetings.

The defendant pleaded the general issue, and also justification on the ground that the pamphlet was libelous, as he described it—specifying twenty-five passages, which were, *prima facie*, libelous.

The plaintiff in his replications made the following issues:

1st. That the pamphlet was the report of an ecclesiastical trial, and therefore privileged.

2d. That the passages specified as libelous, were published by the defendant before the book was circulated by the plaintiff. (This was abandoned on the trial) and

3d. That the said passages were true. A formal rejoinder was not entered, it being agreed between the parties, that the replications and rejoinders should be of the same effect as if thus made.

The plaintiff proceeded to put in evidence of the fact that the alleged words were spoken, and also to sustain the truth of the words contained in the libelous passages. These variously accused the defendant of falsehood, dishonesty, fraud &c., to sustain which the plaintiff was permitted to go into any and all the secular, social, and ecclesiastical acts of the defendant during the last fifteen years of his life, which was subjected to a most searching examination, and occupied nearly four days in the presentation of the testimony.

B. COZENS, Esq., for the plaintiff argued that the defendant was not entitled to both pleadings—that of the general issue, and also justification; and also that having plead justification on the ground that the pamphlet was a libel, if the defendant failed to show the falsity of any one of the twenty-five passages specified as libelous, he would not have substantiated the plea.

When the evidence was all in for the plaintiff, and before the case was opened for the defence, the countenances of the court, jury, and audience gave a very clear indication of the impression which had been made, and of the probable result.

The defendant then took up each passage specified as libelous, met the testimony on the other side, and showed by evidence that it was so. He then showed the circumstances under which the alleged words were spoken. The issues then made, were,

1st. That the said pamphlet being circulated among the defendant's audience, for the purpose of annoying the defendant, that the words spoken were in self-defence, and without malice, and therefore not actionable.

2d. That an ecclesiastical trial being privileged, the published report of such trial is not privileged.

3d. That in this case there was no ecclesiastical trial by any to whom the defendant owned jurisdiction. And

4th. That the pamphlet not being privileged, if the plaintiff failed to substantiate the truth of a single passage specified as libelous, the book was libelous, and consequently the words spoken were justifiable.

When the evidence on both sides was all in, and Gen. AMES was about commencing his closing argument for the defence, Gen. T. F. CARPENTER, counsel for the plaintiff arose and said:

"May it please your Honors to indulge me for a few moments; I merely wish to state that this action was commenced by the plaintiff, as I am informed, for the purpose of ascertaining whether we were guilty of circulating a libel upon the character of another; his object in this action was to ascertain that fact.

"Now, may it please your Honors, this issue he expected to try, and supposed, for reasons which were intimated by my learned friend in his opening remarks, that this was the only issue which the defendant would try in the case. It turns out, however, that there are two or three distinct and different issues, which do not touch the specifications set forth in the plea, the comparative truth of which we have proved, as we think; so that, instead of ascertaining the truth of these charges, a verdict in this case may in fact turn upon an entirely different point, and the fact may be that the jury would be compelled to render a verdict for the defendant; say for instance, upon a ground utterly distinct from the question whether these charges are true.

"Moreover, the learned gentleman has suggested in the progress of his argument, that he considers this an immaterial issue, one which, if a verdict should be rendered against his client, could not stand; the verdict could not stand under these circumstances. May it please your Honors, the plain-

tiff, if he has heard enough of the trial going on to know what the progress of the case is, and I think I have been able to make him understand it by informing him of what passes, feels no disposition to pursue an object which may never be attained; therefore, I now discontinue the action in behalf of the plaintiff."

The learned gentleman could not have said less for his client; but the issues made will be seen above. The result was received with a general expression of joy, and as an acknowledgment of the counsel for the plaintiff that they had no case to submit to the jury. All the taxable costs of the suit fall on the plaintiff—each party paying their own counsel, and other expenses not taxable. The Clerk was directed by the Court to enter a discontinuance, and the Court then adjourned. Says the *Providence Journal*:

"We have already stated that the case of William M. Williams vs. Joshua V. Himes was terminated by a discontinuance. We have given a pretty full report of the evidence. The plaintiff, after going over the whole public life of Mr. Himes, proved nothing calculated to shake the confidence of his denomination in him or drive him from the leading position that he has so long occupied in it. A pamphlet, calculated to injure Mr. Himes, had been industriously circulated, and brought into the meetings where he preached and distributed after service. He pronounced this pamphlet a libel, and for this the action was brought against him."

### OUR COUNSEL.

We had engaged the Hon. RUFUS CHOATE to argue the case before the jury; but he was detained at Washington one week longer than he had anticipated, which interfered with his arrangement with us. On the eve of trial we secured the services of the Hon. SAMUEL AMES, of Providence, to supply Mr. CHOATE'S place. As the trial progressed, we saw we had no cause to regret Mr. CHOATE'S absence. Mr. AMES was assisted by ABRAHAM PAYNE, Esq., his law partner, who had been retained in the case from its commencement. We were fully satisfied with their management of the case.

Mr. AMES is a person of noble form and gentlemanly address; and showed himself fully at home on every question of law which came before the Court. His prompt reference to authorities and citation of cases showed a familiarity with that science, which is attainable only by a long and thorough course of study. The attention, with which he was heard by the Court, the acquiescence of the Bench in the positions assumed by him, and the promptness with which the Judges generally ruled in his favor, gave evidence that he did not assume positions without reason, or without knowing that they could be sustained. It would be difficult to find a man more at home on a question of law, or who would see more readily, and keep before him more constantly the bearing of the complicated parts of the case. As a jury lawyer, we had no opportunity to witness a display of his talents; but from his brief, and his arguments respecting law points, we have reason to believe that he would have made a masterly and triumphant argument.

Mr. PAYNE is just reaching the prime of manhood, is a gentleman of good address and fine personal appearance, and will make an able lawyer. He manifested a peculiar tact in putting partisan witnesses through a course of sprouts, which, though amusing to the audience, was anything but agreeable to the witnesses. His opening of the defence to the jury was able and perfectly satisfactory. It was graphic, brilliant, triumphant. He covered the entire case, and was listened to with profound attention by the Court, jury, parties, and spectators—carrying conviction as he spoke. There was a general expression of opinion among all our friends that no case could be entrusted to better advocates than those to whose hands we had entrusted ours.

Gen. CARPENTER was the leading counsel on the opposite side. His reputation for ability in making the worse appear the better reason, and getting the verdict of a jury, is not surpassed by that of any lawyer in Rhode Island. He is very companionable, and we were much pleased with the fairness, kindness, and courtesy with which he conducted the case in his hearing towards the defence. He first learned the nature of the case, on its presentation before the Court. We are told that in addressing a jury he is tremendous; but the discontinuance of the suit deprived us of the opportunity of hearing him, and also Gen. AMES. He did not presume to defend but few of the law points raised on that side, so he had no opportunity to display his legal or forensic attainments. He is a member of the Roman Catholic communion, which may be considered as an offset to the former employment of a Catholic in our office. B. COZENS and SAMUEL ASHLEY, Esqs., were the other counsel for the plaintiff.

### ALARMING INCREASE OF ROMANISTS AMONG US.

It is impossible to ascertain with precision the proportion of the Roman Catholics and Protestants into which this population divides itself; but it is admitted on all hands that more than half,

very much more than half is Roman Catholic. There is abundant evidence of an unmistakable character that the Papal population is fearfully increasing among us, derived chiefly from Ireland and Germany, with a considerable and increasing number of French, from France and Canada. The number of Italians is also increasing. Let us look at a few facts. Archbishop HUGHES lately stated in a public meeting, that there are 200,000 Roman Catholics in the city of New York, and its vicinity, and that although the number of their churches had increased since he became bishop of the diocese, from six to twenty, yet there is imperative necessity for the building or the buying of at least ten more without delay! In the city of Buffalo a third part of the population is Roman Catholic, and they have ten churches, and are building a cathedral which will cost, it is estimated, \$200,000! In the city of Providence, Rhode Island, there are, it is believed, twelve or thirteen thousand Roman Catholics, (in a population of 45,000,) with a bishop, a staff of nearly twenty priests, a goodly number of sisters of mercy, who have under their charge several schools; and this is a place where not many years ago there was only one priest, and a small church embracing a few hundred Irishmen! And what shall we say of the great increase of the Papal population in Rochester, Oswego, Lowell, Lawrence, Cleveland, Cincinnati, St. Louis, Chicago, and many other places!

Archbishop HUGHES estimates the present Roman Catholic population of the United States at three millions and a half! The editors of the Catholic Almanac, (published under the eye of the late Archbishop of Baltimore,) estimated this population at a little short of two millions last year. We are inclined to think that, including New Mexico, the number of the people in these United States who consider the Bishop of Rome their Spiritual Ruler, cannot be less than three millions, or about the eighth part of the population of the country. Soon there will be five millions. The day is not very distant when there will be ten millions, if the ratio of increase continues to be what it has been of late. And what will be the influence upon the destinies of this nation to have so large a body growing up in its midst, who will, for the most part, blindly follow the dictates of their priests, and deposit in the ballot-box their hundreds of thousands of votes, unopened, just as they received them? What a temptation this fact presents to ambitious, unscrupulous politicians, to descend into market and bid for these votes! And are there not men among us who are capable of doing this thing!

Nor is this the strongest or most alarming view which we are compelled to take of this subject. Rome thinks of conquest by her spiritual weapons as well as by political intrigues. She is therefore increasing at a rapid rate her forces among us. At the commencement of the Revolution, or nearly one hundred and seventy years after the first settlement of this country, she had no more than forty-one or two priests here. Now she has six archbishops, twenty-six bishops, 1385 priests, 1411 churches, and 681 other stations, thirty-four seminaries, 421 clerical students, ninety-six convents and nunneries. She lends all her energies to proselytizing—gathering the children of Protestants into her asylums, and sick Protestants into her hospitals, to the neglect of her own children in many cases, and still more of her own poor, whom she often leaves to Protestants to take care of. She sends over from the Old World large sums of money, and she lays all her followers, especially the poor servants and other laborers, under heavy contributions, to find means to build churches, found colleges, etc. What amount of money is now sent to this country annually, by the Society of the Propaganda, whose seat is in Lyons, in France; by the 'Louis Society,' of Bavaria; by the 'Leopold Society,' of Austria, and by other associations—not comparable with these in resources, and yet not to be omitted in a complete estimate of the Papal influence among us, which originates abroad—we have not the means, nor is Rome very desirous that we should have, of arriving at any thing very definite.

The receipts of the Society of the Propaganda, in 1850, were \$573,871, of which the sum of \$89,730 came to the United States. Probably as much as \$60,000 came from other sources; in all \$150,000. It is certain that a large part—probably a fifth—of all that Rome raises for missionary purposes, comes to this country for the propagation of her doctrines. Rome is wise, Oh how wise! Would to God that our Protestant churches had as much sagacity, far-sighted sagacity, as she has! Were that the case, we should invade the domain of Romanism—not wait to be invaded. We should, in that case, do the very thing Rome does not wish us to do, instead of doing what gives her great delight, as it does great advantage. When shall we be wise!

Annual Report of American and Foreign Christian Union.

### A Post-Millennial Argument.

"The Approaching Crisis: not a political renovation of the nations, but the establishment of the kingdom of God: shown by an exposition of the closing chapters of the Apocalypse compared with corresponding Scriptures. Boston, published by Joshua V. Himes, No. 8 Chardon-street, 1852."

Mr. Himes, who seems yet to linger on the earth notwithstanding all his upward tendencies, has, in this pamphlet, turned his attention to the subject of sublimity matters once more, and predicts the immediate coming of the kingdom of God as the thing to be seen in the future and sought in it, in distinction from such trifling matters as breaking the bonds of tyranny, and letting the oppressed go free. His argumentation reminds us of the theory of the insane London architect who is said to have proposed to Sir Christopher Wren to construct the dome of St. Paul's first, and then build up the cathedral up to it, to save the expense of lifting materials, and the danger attending the operations of carpentry at so giddy a height.

The Boston Congregationalist.

The pamphlet above noticed purports to be published, but not to be written by Mr. HIMES. If this notice of it is intended as a refutation, it is a kind of polemics that we prefer to leave to those who have no better arguments to subserve their purpose.

\* Our view is that these tribes will comprise only the descendants of Abraham who have died in faith to be raised on his coming, and the pious Jews living at the advent who will be changed from mortality to immortality.—Ed.



## CORRESPONDENCE.



## THE DEVIL.

BY REV. JAMES INGLIS.

"Be sober, be vigilant; for your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour."—1 Pet. 5:8.

The apostle has just presented a most consolatory view of the affectionate care of God for his people. There is not only the general assurance—"he careth for you"—but an intimation that his tenderness is as incomprehensibly minute as its general scope is incomprehensibly vast—it embraces "all your cares." The proper effect of such an assurance, is to cherish a calm confidence in the hearts of believers, to give steadiness, energy, and earnestness to their efforts, and to free their minds from the paralyzing influence of fear and uncertainty. In ordinary life, our efforts in any cause are earnest, and our sacrifices hearty, in proportion as we are sanguine about the result. No man can throw his soul into an enterprise, if his fear of failure exceeds the hope of success. In the matter of salvation, we are encouraged to earnestness, endurance, and sacrifice, by the perfect security of the desired issue.—"I therefore," says Paul, "so run—not as uncertainly; so fight I—not as one that beateth the air."

The relief of the mind from doubt as to the issue, is not intended to discourage effort, as unnecessary, but to encourage it by the assurance that it will not be fruitless. "Work out your own salvation with fear and trembling." And why? not because you are left alone to the prosecution of such a work, for then you might sit down in despair; but "work, for it is God who, of his good pleasure, worketh in you to will and to do." So in this case: "Casting all your cares upon him, for he careth for you—be sober, be vigilant." Be temperate in all things, and be watchful; do not allow your attention to be occupied, or your soul enthralled by carnal enjoyments or pursuits. The object of vigilance is presented in a startling and impressive light: "Our adversary, the devil, walketh about like a roaring lion, seeking whom he may devour."

We purpose to examine the truth about the existence and character of this enemy, and the nature of our perils from him.

*The importance of the subject, and the defects of prevailing notions.*

Such vague, if not sceptical, notions of the existence and nature of the devil prevail, even among professing Christians, that the intimation in this passage probably excites alarm in few minds. The doctrine has been so much abused by false teachers, and the superstitions of a dark age, that men appear by tacit consent, to pass it by as a bugbear that belonged to the infancy of the world, or as something occult and mysterious, which cannot be intelligently handled. If it is not got rid of by good humored pleasantry, it is explained away as a figure of speech. The impression on the minds of most professing Christians who lay claim to enlightenment, will be found to be that the devil is to be regarded as a personification of the principle of evil, or of some embodied hostility to the cause of Christ.

Besides the text quoted above, there are a sufficient number of solemn warnings in the word of God regarding a formidable enemy under this designation, to render it a matter of evident moment to us to know the truth. Be it a principle or a power, a personification or a personal existence, "the devil" is represented as performing an important part in the history of this world,—especially in relation to the great work of man's redemption,—as the great adversary of the general purpose, and as the especial foe of each of the redeemed. He is the god of this age, working in the children of disobedience, whose work the Son of God came to destroy. He is the steady, malignant, and powerful opponent of the children of God, and with his final overthrow their triumph is immediately associated. The vigilance of believers is therefore aroused; their bold resistance invoked; they are summoned to equip themselves in divine armor for the combat; and they are taught to pray, "Deliver us from the evil one,"—a prayer which our Lord has enforced by his intercession—"I pray that thou shouldest keep them from the Evil one."

An inquiry into his existence and character is not speculation, but intensely practical. It is a question for the times. For, in the first place, the spirit of the age turns away from it with disdain, and the enemy becomes more formidable when vigilance is abandoned. And in the second place, the word of God intimates that the devil,—be it a principle or a person so denominated, aroused to unwonted activity, and with the desperate energy of a death struggle,—

will be a prominent mover in the terrible scenes the close of which will be the descent of an angel from heaven, who "shall lay hold on the dragon, that old serpent, which is the devil and Satan, and bind him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he may deceive the nations no more till the thousand years be fulfilled." WHO, OR WHAT, THEN, IS "YOUR ADVERSARY THE DEVIL?"

*The sources of information regarding the devil.*

Our interest lies in knowing the whole truth on such a subject, without regard to what has been considered orthodox, or what may be popular. We ought to take nothing for granted, but to receive everything that is fairly proved. And where shall we go for information? That is determined by the nature of the case. The subject of inquiry is not matter, nor a property of matter, which we can observe, or on which we can experiment. It is not a faculty, an affection, nor an emotion of the soul, of which we are conscious, or upon which we can reflect. In short, it lies not within the domain of human science. If it is an efficient enemy, its power must be exercised within the sphere of human experience, and the effects of that hostility may be seen, felt, and recorded. We have good in the universe,—and that we are taught to ascribe to the great First Cause. We have evil in the world,—and that must be ascribed to some original cause, and certainly one different from the former. But we cannot, by our own power, go beyond observation and experience;—that is, we cannot go beyond the evil itself. We must await information from one who can go beyond the reach of our natural powers—we must go to Revelation, from which we derive all our evidence of things not seen. But if we cannot go beyond this system of nature, and if reason cannot ascertain the existence or the character of the enemy about which we inquire, reason must be equally incompetent to decide against the existence of such an enemy, or to correct the information we receive from supernatural sources. The authority of Revelation being determined, we must come simply to learn what it teaches on the subject. Our inquiries are not merely aided by the word of God—they are limited by it. We cannot go beyond it, and we may not come short of it.

*Scriptural names of our adversary.*

We come then to the word of God as our only guide, and will neither add to nor take from its testimony. As a starting point, we take the text which we have quoted, as a plain intimation that we have an enemy—the devil—malicious and destructive. Such an enemy is frequently mentioned in the word of God; and in order to ascertain what passages we may use for information, we shall examine the various names and epithets employed in them, and determine whether they are applied to the same enemy.

1. THE DEVIL (Gr., diabolos) is the name used in the text, and signifies a *calumniator*, or *accuser*. We find passages in which it is used in the plural, "devils," but these we leave out of view, and notice that throughout the Scriptures there is some particular enemy spoken of as *the devil*.

2. SATAN is a name frequently occurring in the passages of which we speak. It signifies an *enemy*, and "diabolos" is used as the translation of it in the Septuagint version of the Old Testament. In the beginning of the gospel by Matthew, we are informed that "Jesus was led up of the Spirit into the wilderness, to be tempted of *the devil*." But when the devil had taken him up to an exceeding high mountain, Jesus, addressing him, says, "Get thee hence, *Satan*." Mark, giving an account of the same incident, says, "He was there in the wilderness forty days tempted of *Satan*." "The devil" and "Satan" are names of the same enemy.

3. THE WICKED ONE occurs frequently in such passages. In our Lord's interpretation of the parable of the Sower, as recorded by Matthew, he says: "When any one heareth the word of the kingdom, and understandeth it not, then cometh *the wicked one* and catcheth away that which was sown in his heart." But Mark has it, "*Satan* cometh," and Luke has it, "then cometh *the devil*." These three names here designate the same enemy.

4. BEELZEBUB, or Bee'zebub,—the *fly-god*. The Pharisees accused our Lord of casting out devils by *Beelzebub*, the prince of the devils. In his reply he says: "If Satan cast out Satan, he is divided against himself." This name is applied to the same being.

5. In Rev. 12th we have two other designations applied to the same—"THE GREAT DRAGON, THAT OLD SERPENT, called *the devil* and *Satan*."

We may then use the passages in which these names occur, as affording us information regarding the subject of inquiry, "the prince of this world," "the god of this age."

*The personal existence of the devil.*

These names are all expressive of evil and malignity; but before we inquire farther into the nature of the enemy, we must attempt to decide the question of the personality of the devil. Throughout the

word of God we have frequent mention of such a being, with a uniform character and aim; he has a will, a purpose, power, and craft; there is an original integrity from which he fell, an existence of evil through which he passes, and a final doom to which he approaches. With steady purpose he follows out one design of evil, from the day that the serpent beguiled Eve, till the hour that he is cast into the bottomless pit. And if all this does not intimate a personal existence, by what use of language could such an intimation have been made to us?

But carnal wisdom, catering to carnal taste, explains it all as a personification. Personification is a common figure with the Sacred writers. Job inquires, Where shall wisdom be found? "The depth saith, It is not in me. The sea saith, It is not with me. Destruction and death say, We have heard the fame thereof with our ears." The thing personified must be mentioned by its proper term, else the figure would be unintelligible. The case before us does not fulfil this indispensable condition.

They allege, however, that "the devil and Satan" is a personification of the principle of evil. When our Lord was in the wilderness tempted of the devil,—that is, as they say, by the principle of evil, (where did that principle exist?) there were none present but himself and the tempter. If the explanation is correct, it must have existed in his own heart. Blasphemous conclusion! When our Lord says of the devil, that he abode not in the truth, he must, according to this explanation, have intimated that the principle of evil formerly was in the truth—that wrong was formerly right. And so in many passages we can show the absurdity of every explanation of this term as a personification.

It is not even alleged that so much as a hint is given in the Bible that the devil is anything else than a personal, powerful, malicious, and destructive enemy of God and man. The explanation is a mere device of carnal pride; and by the same method of interpretation, everything in the word of God, that goes beyond our senses and consciousness, may be explained away.

*The original condition of the devil.*

The names by which he is known in Scripture attest the thorough and unmingled evil of his character. And the question arises, How comes such a being to exist? Was he originally thus? Regarding his original condition in as far as it is not a matter that particularly concerns us, we have but little information. We are taught that God has an order of holy intelligences beyond the limits of the human family, who are usually styled *angels*, and that some of that order left their proper station, and forfeited their exalted place. We are not informed in what act of rebellion they fell out; they are spoken of as "the angels that sinned." It appears that Satan was one of this company; for we are informed by our Lord, that he kept not his first estate—"he abode not in the truth;" he is associated with rebel angels as their leader, for we read of "the devil and his angels." And what is affirmed of these fallen angels, is in other passage affirmed of the devil and his angels. The angels that sinned are cast down to hell, delivered unto chains of darkness, and reserved unto the judgment of the great day. So we read of Satan being cast down and chained;—and at the judgment of the great day he is cast into the "fire prepared for the devil and his angels."

Thus far we have found that there is an evil being named "the devil," "Satan," "Beelzebub," "the wicked one," "that old serpent," who originally was an angel of God, dwelling in truth, and who sinned, and he and his company, styled his angels, were cast down from their high estate, not at once and finally destroyed, but reserved for the awful doom prepared for them.

*His present condition and character.*

Of the mode and circumstances of such an existence it is impossible that we can know much. We have no experience to guide our thoughts, no language to utter its ideas. We only know that though reserved for judgment, he is not restrained from activity. In the Eternal counsels there appears to be a purpose to deal with all sin in the universe, as part and parcel of one rebellion. This harmonizes with God's gracious design "in the dispensation of the fulness of time to gather together in one, all things in Christ, both which are in heaven and which are on earth." As there is a fellowship in Christ, so there is a fellowship in evil. The devil is not simply reserved to a day of common judgment, but he is permitted to have access to the children of God, to try their fidelity, and that all the children of disobedience might be leagued in one confederacy of evil, that they might meet a common doom at the hands of him in whom all are made one, even the Son, to whom God hath committed all judgment.

The present condition of the devil is one of hopeless condemnation; but yet, one of restless activity, in which the malice of his fallen nature is displayed. "As a roaring lion, he walketh about, seeking whom he may devour." His character is represented as

wicked without mixture, "he sinneth from the beginning"—"he is a murderer, a liar, and the father of it." He is the fountain of evil, so that all sinners are his children. He seeks maliciously the destruction of all good—is the unrelenting enemy of God and his children, and especially of Christ and his church.

So much may be said of his present condition and character generally, but we have most interest in knowing his relation to the existing state of things on earth. What he has done—what he can do—and what will be the issue of it all. Now it is precisely here that our information is most exact.—(To be continued.)

## ALL THINGS MADE NEW.

"And He that sat upon the throne said, Behold, I make all things new."

Oh blissful words, how sweet they sound  
To the desponding heart;  
They cast a holy spell around,  
And bid each grief depart.

They raise the soul o'ercast with gloom,  
By sin and sorrow driven—  
They bid it look beyond the tomb,  
They bid it look to heaven.

They whisper of a happy world,  
A world divinely fair;  
And love's bright banners all unfurled,  
Are proudly waving there.

They whisper of a glorious clime,  
Where flowers immortal glow,  
Where holy music blends its chime  
With living water's flow.

They whisper of a happy day,  
When the dark curse that rests  
Upon the earth, shall pass away,  
Mid beams of righteousness.

They whisper of a joyful morn,  
When Christ's triumphant hands,  
With power, with mighty power adorned,  
Shall burst death's icy bands.

They bring an end to sorrow's night,  
They usher in the day,  
When God's own gentle hand shall wipe  
Each starting tear away.

They whisper of a city fair,  
Where God shall dwell with men—  
Which saints and angels all shall share,  
The new Jerusalem.

Oh blissful words, they shed a ray  
Of rapture bright and true;  
And to the fancy bring the day,  
"When all shall be made new."

H. M. J.

## LETTER FROM N. BILLINGS.

BRO. HIMES:—I left my home on Thursday, May 13th, and preached in the evening at Elder Sherwin's place of worship in Lowell. The next day I went to Manchester, N. H., and delivered an address on Sacred Music to a good congregation, and found things in a pleasant state. The cause here is doing well. The church have Elder M. L. Bentley for their minister, and his labors have been blest. Several have recently been baptized, and the friends appear to be well united. They have a large hall, and full congregations.

From Manchester I proceeded to Claremont. Was with the friends over the Sabbath, and remained in the place till Thursday, the 20th, and then left for North Springfield, Vt., and preached on Friday afternoon, three times on the following Sabbath, and again on Tuesday afternoon.

From thence I was conveyed by Bro. Kendall to Baltimore, a town adjoining, and preached there on Wednesday afternoon in a school-house.

Left Baltimore on Friday, the 28th, for Castleton, and preached in the evening.

Left Castleton on Saturday for Low Hampton, where I was blessed with a good day on the Sabbath. Bro. Buckley and Bosworth were present. Had full congregations all day. The interest is increasing here. They have a promising Sabbath school, and much interest is felt in regard to it. Elder Bosworth labors with them one half of the time to good acceptance. Elder Buckley is still unable to preach, on account of the difficulty in his throat. At the close of the afternoon service, I went over to Hyderville (a part of Castleton,) and preached in the Baptist meeting-house at five o'clock. Was received with urbanity and Christian kindness by Elder Smith, pastor of the church. The congregation was large, and gave a respectful and attentive hearing to the subject presented, and I trust that good was done.

Yours for the heavenly country.

P. S. You will be gratified to learn that there is a new monument erected over the grave of the late William Miller. It was placed there yesterday, May 31st. It is a fine specimen of good taste and workmanship, and is admired by all. It is of pure white marble; but I shall not attempt to describe it, as you will receive a drawing of the same from other hands.

Low Hampton (N. Y.), June 1st, 1852.



## OBITUARY.



"I am the resurrection and the life: he who believeth in me, though he should die, yet he will live: and whoever liveth and believeth in me, will never die."—John 11:25, 26.

DIED, in South Boston, April 30th, THOMAS SEAY, aged 38 years. He experienced religion at the age of 12 years, and joined the Baptist church in Cambridgeport. He continued a member till after he embraced the Advent doctrine, under the labors of Father Miller, in that place, in 1842. He continued in the faith of the Advent near till the last. He was very devoted to God, and strongly attached to his people, and especially to those ministers of Christ who preached the Advent faith,—the near approach of Christ and his kingdom. He suffered for a long time under a painful disease; but he was patient, and did not murmur or complain at God's dealings. He was a prudent, careful man,—he loved home, and the family altar. His last words to his wife were, "You don't know how much comfort I have in the promise of God," and then added: "Don't weep for me. We have lived in happiness here; soon we shall meet again in the kingdom of God." A few days before his death he read in the Psalms, and marked the 75th verse of the 119th Psalm: "I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me." He read also the following verses just before his death.

How sweet the thought!—while here in tears  
We tread a path uneven;  
Pass but a few more fleeting years,  
And we shall rest in heaven.

How sweet the thought!—where'er by death  
Our friends from us are riven,  
We too shall soon resign our breath,  
And live with them in heaven.

How sweet the thought!—though Jesus be  
To Faith's dim eye here given,  
Death shall remove the veil, and we  
Shall see the Lord in heaven.

But am I truly one of those  
Whose hearts to God are given?  
Have I found comfort in the cross?  
Shall I find rest in heaven?

Lord I am vile! But through thy death,  
Be all my sins forgiven:  
Breathe in my soul a living faith,  
And make me fit for heaven.

Com.

We deeply sympathize with our afflicted sister.  
May the Lord sustain and comfort her, in this bereavement.

J. V. H.

DIED, in North Bloomfield, Trumbull county, O., Oct. 3d, 1851, Bro. A. T. PENNIMAN, aged 33 years. Bro. P. was born in Wilna, N. Y. He embraced the gospel at an early age in Watertown, N. Y., where he labored as a Sabbath-school teacher. Subsequently he was in the employ of a firm in Erie, Pa.; but owing to his firm adherence to the principles of Temperance, he was led to leave it, in consequence of their being involved in the liquor trade. From Erie, he went to Peru, and served in the employ of a Mr. Smith, a Disciple and an Advent believer. Through the influence of some friends Bro. P.'s mind was called to the study of the Bible on baptism and the Lord's coming, and the result was, in 1842 or 1843, he was immersed, and embraced the Advent faith. Bro. Penniman was a close Bible student, and labored efficiently as a Sabbath-school teacher in Indiana. His first business was to serve God—his worldly affairs next. He came to Bloomfield in 1844, and united with the Disciples. His last sickness was short. He died under the paternal roof at Bloomfield—smitten down in the midst of a useful life, and surrounded by a circle of warm friends. But he sleeps in Jesus, (blessed sleep, from which none ever wake to weep), and waits, according to his hope, "for the glorious appearing of the great God and our Saviour Jesus Christ."

"Jesus the King, the Conqueror comes,  
High on a royal seat;  
And death the last of all his foes,  
Lies vanquished at his feet."

GEORGE E. BAKER.

DEPARTED this life, May 13th, 1852, HORACE F. PHILBRICK, son of Josiah W. and Sarah A. Philbrick, of Rye, aged 13 years and ten months, of disease of the heart. By this bereavement the indulgent parents, and one fond and only brother, and aged grand parents, are made to drink deep of the cup of affliction; but they sorrow not as those without hope, believing that their departed friend has just commenced a long and heavenly rest. He had long been feeble in health, and during the last six months had been principally confined to the house. He was calm, cheerful, affectionate, kind, and thankful that he was best cared and attention during his sickness, and for praying parents, and early religious instruction. He had many friends and associates to whom he was strongly attached. The much-loved school room, and his kind teachers, were very dear to him, but he said he could give them all up. The world did not look like much to him. He had long been a praying child, and when asked if he was willing to die, he said, "Yes." He felt that his sins were forgiven, and as time passed, he chose rather to depart and be with his blessed Jesus. He loved to sing, and although suffering much from shortness of breath, he sang,

"Shed not a tear o'er your friend's early bier,  
When I am gone, I am gone," &c.

At another time, "Life is the time to serve the Lord," &c.; and then said, "I shall sing no more here, but shall soon sing among the angels." He

then added: "It seems as though I can see Jesus looking down on me, and I want to go and be with him." He would often pray for patience to wait God's time. He felt glad that he had prayed and gone to meeting when he could. He prayed for and requested his friends to meet him in a better land. A little before his departure, and after he had been told that perhaps he was dying, he whispered out, "Weep not for me,—I shall be better off." He then asked to be laid down, and his pillows adjusted, when his freed spirit took its flight, and left us to mourn. He was very amiable when in health, pleasant and contented in sickness, and happy in view of death, and we doubt not he has gone where he said the weary would be at rest. He believed that his spirit would go immediately to God, and that his body would lie in the grave but a short time and then come forth at the resurrection of the just. May we, his relatives and friends, prepare to meet him, to part no more, is the sincere desire of a grandfather.

EPHRAIM PHILBRICK.

Rye, (N. H.), May 29th, 1852.

## M. Arago.

The following is a letter from M. Arago, the distinguished French astronomer, declining to take the oath of allegiance, referred to in the foreign news in our last:

Paris, May 9th, 1852.

"Monsieur le Ministre:—The Government has itself admitted that the oath prescribed by art. 14 of the constitution ought not to be required from members of a purely scientific and literary body like the Institute. I cannot say why the Bureau des Longitudes, an astronomical academy, in which, when a vacancy occurs, an election ensues to fill it up, is placed in another category. The simple circumstance would perhaps have sufficed to induce me to refuse the oath; but considerations of another nature, I confess, have exercised a decisive influence on my mind. Circumstances rendered me, in 1848, as member of the Provisional Government, one of the founders of the Republic. As such, and I glory in it at present, I contributed to the abolition of all political oaths. At a later period I was named by the Constituent Assembly president of the executive committee; my acts in this last named situation are too well known to the public for me to have need to mention them here. You can comprehend, Monsieur le Ministre, that in presence of these reminiscences my conscience has imposed on me a resolution which perhaps the Director of the Observatory would have hesitated to come to. I had always thought that by the terms of the law an astronomer at the Bureau of Longitude was appointed for life, but your decision has undeceived me. I have therefore, M. le Ministre, to request you to appoint a day on which I shall have to quit an establishment which I have been inhabiting now for nearly half a century. That establishment—thanks to the protection given to it by the governments which have succeeded each other in France for the last forty years—thanks, above all, may I be allowed to say, to the kindness of the legislative assemblies, in regard to me—has risen from its ruins and its insignificance, and can now be offered to strangers as a model. It is not without a profound sentiment of grief that I shall separate from so many fine instruments, to the construction of which I have more or less contributed; it is not without lively apprehension that I shall behold the means of research created by me passing into malevolent or even inimical hands; but my conscience has spoken, and I am bound to obey its dictates.

"I am anxious that in this circumstance everything shall pass in the most open manner; and in consequence I hasten to inform you, Monsieur le Ministre, that I shall address to all the great academies of Europe and America—for I have long had the honor of belonging to them—a circular which will explain my removal from an establishment with which my name had been in some sort identified, and which was for me a second country. I desire it to be known everywhere that the motives which have dictated my determination have nothing for which my children can ever blush. I owe these explanations, above all, to the most eminent savans who honor me with their friendship, such as Humboldt, Farady, Brewster, Melloni, &c. I am anxious, also, that these illustrious personages may not be uneasy concerning the great change which this determination of mine will produce in my existence.

"My health has without doubt been much impaired in the service of my country. A man cannot have passed a part of his life going from mountain peak to mountain peak, in the wildest districts of Spain, for the purpose of determining the precise figure of the earth; in the inhospitable regions of Africa, comprised between Bougia and the capital of the Regency; in Algerian corsairs; in the prisons of Majorca, of Rosas, and of Palmos, without profound traces being left behind. But I may remind my friend that a hand without vigor can still hold a pen, and that the half-blind old man will always find near him persons anxious to note down his words. Receive, Monsieur le Ministre, the assurance of my respect."

FR. ARAGO.

The following is the reply of the Minister of Public Instruction:

"Monsieur:—In excusing yourself on May 9th, on the score of ill-health, for not attending with your colleagues of the Board of Longitude to take the oath to the Prince President and to the Constitution, you had authorized me to suppose that you would not decline an obligation imposed by the Constitution on all public functionaries. Your second letter, which bears the same date, but which I received at a later hour, does not allow me to entertain that hope.

"Without stopping to remark on the change of language which it is impossible not to be struck with, and on the terms, so little guarded, which I was surprised to meet with on this occasion from your pen, I considered it my duty to take the orders of the Prince before I accepted your resignation. The President of the Republic has authorized me to admit an exception in favor of a servant whose works have thrown a lustre on France, and whose existence his Government would regret to embitter. The publicity given

to your letters will not change in any respect the resolution which I consider it an honor to transmit to you. Receive, Monsieur, the assurance of my distinguished consideration.

H. FORTOUL."

## More Austrian Outrages.

A correspondent of the "Daily News," writing from Florence, says:—"The son of the Director of the Botanical Garden, opposite the English church, inadvertently, while reading, ran against an Austrian corporal (not an officer of rank, as was at first represented.) The unfortunate young man was immediately hurried off to the Fortezza da Bazza, and bastinadoed with such severity that he will remain mutilated for life. His agonized father hurried to the Chevalier Landucci, the Minister of the Interior, to demand justice, and was coolly told that his complaint could not be received, as his parental feelings necessarily prevented his taking a calm and unprejudiced view of the case. From the Minister of the Interior he went to the Grand Duke, who replied, 'It is useless coming to me. In any doubtful question that may arise between an Italian and an Austrian, we must give the decision in favor of the Austrian.' In reference to the Mather case, there has been no compromise, nor is there likely to be one. The foundation of the report was the wish expressed by Lord Granville and Mr. Scarlett, that the case should be met, as it would have been in England, by an action for damages, and some discussion has taken place upon the amount of damages that should be claimed. To this discussion the Tuscan Cabinet has put an end by formally refusing to recognize the claim in any shape. England is referred to Austria; and Austria scorns the very idea of either apology or pecuniary compensation. British subjects residents in Italy are now required to submit to the abrogation of every principle of international law, and of all that makes civilized polity differ from the brute force which we bombard and annihilate at Lagos. When Mr. Gladstone revealed the horrors of the Neapolitan dungeons, all Europe cried out shame; yet at Leghorn, the Straffords were flung, by the express order of the Austrian Commandant, and before trial, into the same cell with a convicted murderer; and one of them was afterwards removed to a cell covered with water two feet deep, where he remained four days perched upon a bench. In their case, as in that of Erskine Mather, both international law and Tuscan law were openly violated; but among the Austrians here an opinion has been long gaining ground that the British lion may now be bearded with impunity. They imagine, from our debates on the militia, that we are really in the defenceless condition our statesmen assume; and the tameness of our remonstrances is attributed to fear."

London Weekly Despatch.

## Plain Speaking.

The editor of the *Shepherd of the Valley*, printed at St. Louis, Mo., one of the most bigoted Romish papers in the country, indulges in the following plain language.

"The church, we admit, is, of necessity, intolerant; that is, she does everything in her power to check, so effectually as circumstances will permit, the progress of crime and error. Her intolerance follows necessarily from her claim of infallibility; she alone has the right to be intolerant."

"Were she really the enemy, instead of the mistress of civilization, did she oppose popular education; did she discourage the arts, and check the investigations of science; we should make the acknowledgment with much indifference."

"Heresy, she inserts in her catalogue of mortal sins; she endures it when and where she must, but she hates it and directs all her energies to effect its destruction."

"If the Catholics ever gain,—which they surely will do, though at a distant day—an immense numerical superiority, religious freedom in this country is at an end. So say our enemies. So we believe."

"We have said that we are not the advocate of religious freedom, and we repeat it, we are not. The liberty to believe contrary to the teachings of the church, is the liberty to believe a lie; the liberty to think otherwise than she permits, is the liberty to abuse the mind and pollute the imagination; from such liberty may we and those we love at all times be preserved."

"It is useless to disguise this fact; every man's reason will tell him that it is true, and every Catholic will feel that he wishes that time were come, even whilst he wastes his breath in empty praise of liberty of speech. This is our answer to the attacks which have been made upon us by the religious press; we avow it as our intimate conviction that religious liberty, as at present understood, is inconsistent with the prevalence of any particular form of belief, and with the prevalence of infidelity itself."

## Earthquake at St. Michael's.

Our Lisbon correspondent, writing on the 9th, says: "We have received an account of an earthquake which took place at St. Michael's, on the 16th ult., and which did considerable damage, attended by the loss of seven lives. There had previously been much rain and wind, but the 16th was dry and hot, in the afternoon the atmosphere began to thicken, or rather darken, and about 10 o'clock at night a violent shock was felt, accompanied by a great subterranean noise. The convulsion threw down houses and walls, ruined others, and opened chasms; the people fled in all directions. About twenty-five minutes after four A. M., on the 17th, another shock was felt, less violent. The whole particulars are not yet known, but those which have been ascertained, show that Ponta Dalgada is pretty nearly a heap of ruins; the tower of the church also fell, and caused much damage to that edifice; the same thing happened at Feteiras. The vessel found derelict at sea, which the Dragon brought in dismantled and water-logged, is discharging her cargo of fine white pine bark. No papers have been found, or other materials, by which anything can be known. The name, 'Gilmour,' is on her anchor, and other parts are also marked with English names. Her burden is about 1000 tons."

Weekly Dispatch.

## BOOKS FOR SALE AT THIS OFFICE

NO. 8 CHARDON-STREET, BOSTON.

NOTE.—Under the present Postage Law, any book, bound or unbound, weighing less than two pounds, can be sent through the mail. This will be a great convenience for persons living at a distance who wish for a single copy of any work; as it may be sent without being delayed by the removal of its cover, as heretofore. As all books sent by mail must have the postage paid where they are mailed, those ordering books will need to add to their price, as given below, the amount of their postage. And that all may estimate the amount of postage to be added, we give the terms of postage, and the weight of each book.

TERMS OF POSTAGE.—For each ounce, or part of an ounce, that each book weighs, the postage is 1 cent for any distance under 500 miles; 2 cents if over that and under 1500; 3 cents if over that and under 2500; 4 cents if over that and under 3000; and 5 cents if over that distance.

## BOOKS PUBLISHED AT THIS OFFICE.

THE ADVENT HARP.—This book contains Hymns of the highest poetical merit, adapted to public and family worship, which every Adventist can use without disturbance to his sentiments. The "Harp" contains 454 pages, about half of which is set to choice and appropriate music.—Price, 60 cts. (9 ounces.) Do bound in gilt.—80 cts. (9 oz.)

POCKET HARP.—This contains all the hymns of the former, but the music is omitted, and the margin abridged, so that it can be carried in the pocket without encumbrance. Price, 37½ cts. (5 ounces.) Do gilt.—60 cts. (5 oz.)

WHITING'S TRANSLATION OF THE NEW TESTAMENT.—This is an excellent translation of the New Testament, and receives the warm commendations of all who read it.—Price, 75 cts. (12 oz.) Do gilt.—\$1. (12 oz.)

ANALYSIS OF SACRED CHRONOLOGY: with the Elements of Chronology; and the Numbers of the Hebrew text vindicated. By Sylvester Bliss.—232 pp. Price, 37½ cts. (8 oz.) Do gilt.—50 cts. (8 oz.)

FACTS ON ROMANISM.—This work is designed to show the nature of that vast system of iniquity, and to exhibit its ceaseless activity and astonishing progress. A candid perusal of this book will convince the most incredulous, that Popery, instead of becoming weakened, is increasing in strength, and will continue to do so until it is destroyed by the brightness of Christ's coming. Price (bound), 25 cts. (5 oz.) Do in paper covers—15 cts. (3 oz.)

THE RESTITUTION, Christ's Kingdom on Earth, the Return of Israel, together with their Political Emancipation, the Best, his Image and Worship; also, the Fall of Babylon, and the Instruments of its overthrow. By J. Litch.—Price, 37½ cts. (5 oz.)

DEFENCE OF ELDER J. V. HIMES: being a history of the fanaticism, puerilities, and secret workings of those who, under the garb of friendship, have proved the most deadly enemies of the Second Advent cause. Published by order of the Chardon-st. Church, Boston.—233 pp. Price (thin covers), 25 cts. (4 oz.) Do thick covers—37½ cts. (6 oz.)

ADAM'S TRACTS (bound).—Vol. 1.—This contains thirteen small tracts, and is one of the most valuable collection of essays now published on the Second Coming of Christ. They are from the pens of both English and American writers, and cannot fail to produce good results wherever circulated.—Price, 25 cts. (3 oz.) The first ten of the above series, viz. 1st, "Looking Forward," 2d, "Present Dispensation—Its Course," 3d, "Its End," 4th, "Paul's Teachings to the Thessalonians," 5th, "The Great Image," 6th, "If I will that he tarry till I come," 7th, "What shall be the sign of thy coming?" 8th, "New Heavens and Earth," 9th, "Christ our King," 10th, "Behold He cometh with clouds,"—stitched, 12½ cts. (2 oz.)

ADAM'S TRACTS (bound).—Vol. II. contains—William Miller's Apology and Defence, "First Principles of the Advent Faith; with Scripture Proofs," by L. D. Fleming, "The World to come! The present Earth to be Destroyed by Fire at the end of the Gospel Age," "The Lord's coming a great practical doctrine," by the Rev. Mourant Brock, M. A., Chaplain to the Bath Penitentiary, "Glorification," by the same, "The Second Advent Introductory to the World's Jubilee," a Letter to the Rev. Dr. Raffles on the subject of his Jubilee Hymn, "The Duty of Prayer and Watchfulness in the Prospect of the Lord's coming," In these essays a full and clear view of the doctrine taught by Mr. Miller and his fellow-laborers may be found. They should find their way into every family.—Price, 33½ cts. (6 oz.) The articles in this vol. can be had singly, at 4 cts each. (Part of an ounce.)

KELSO TRACTS.—No. 1.—Do you go to the prayer-meeting?—50 cts per hundred; No. 2.—Grace and Glory.—\$1 per hundred. No. 3.—Night, Day-break, and Clear Day.—\$1.50 per hundred.

## BOOKS FOR CHILDREN.

THE BIBLE CLASS.—This is a pretty bound volume, designed for young persons, though older persons may read it with profit. It is in the form of four conversations between a teacher and his pupils. The topics discussed are—1. The Bible. 2. The Kingdom. 3. The Personal Advent of Christ. 4. Signs of Christ's coming near.—Price, 25 cts. (4 oz.)

## GREAT COUGH REMEDY!

Ayer's Cherry Pectoral,

FOR THE CURE OF

Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

THIS invaluable remedy for all diseases of the throat and lungs, has attained a celebrity from its remarkable cures, never before equalled by any other medicine. Other preparations have shown themselves palliative, and sometimes effected notable cures, but none have ever so fully won the confidence of every community where it is known. After years of trial, in every climate, the results have indisputably shown it to possess a mastery over this dangerous class of diseases, which could not fail to attract the attention of physicians, patients, and the public at large. See the statements, not of obscure individuals, and from far distant places, but of men who are known and respected throughout the country.

The widely celebrated Surgeon, Dr. Valentine Mott, of New York city, says:

"It gives me pleasure to certify the value and efficacy of Ayer's Cherry Pectoral, which I consider peculiarly adapted to cure diseases of the throat and lungs."

Dr. Perkins, the venerable President of the Vermont Medical College, one of the eminently learned physicians of this country, writes that the Cherry Pectoral is extensively used in this section, where it has shown unmistakable evidence of its happy effects upon pulmonary diseases.

The Rev. John D. Cochrane, a distinguished clergyman of the English Church, writes to the proprietor from Montreal, that he has been cured of a severe asthmatic affection, by Cherry Pectoral. His letter at full length, may be found in our Circular, to be had of the Agent, and is worth the attention of asthmatic patients. The following letter is from the well-known Druggist at Hillsdale, Mich., one of the largest dealers in the State, and this case is from his own observation:

"Dear Sir:—Immediately on receipt of your Cherry Pectoral, I carried a bottle to an acquaintance of mine who was thought to be near his end with quick consumption. He was then unable to rise from his bed, and was extremely feeble. His friends believed he must soon die, unless relief could be obtained for him, and I induced them to give your excellent medicine a trial. I immediately left town for three weeks, and you may judge of my surprise on my return, to meet him in the street on my way home from the cars, and find he had entirely recovered. Four weeks from the day he commenced taking your medicine, he was at work at his arduous trade of a blacksmith."

There are other cases within my knowledge, where the Cherry Pectoral has been singularly successful, but none need be cited as this.

Very truly yours, G. W. UNDERWOOD.

## HEAR THE PATIENT.

"Dr. J. C. Ayer, Lowell.—Dear Sir:—Feeling under obligations to you for the restoration of my health, I send you a report of my case, which you are at liberty to publish for the benefit of others. Last autumn I took a bad cold, accompanied by a severe cough, and made use of many medicines without obtaining relief. I was obliged to give up business, frequently raised blood, and could get no sleep at night. A friend gave me a bottle of your Cherry Pectoral, the use of which I immediately commenced according to directions. I have since purchased the first bottle, and am nearly recovered. I now sleep well, my cough has ceased, and I feel the use of your valuable medicine."

E. S. STONE, A. M.,

Principal Mount Hope Seminary.

"Dear Sir:—I wish I could tell all that suffer with a cough, what your Cherry Pectoral has done for me. It does seem to me that I benefited by the information. I had a lung fever, which left my lungs weak and inflamed. Being very feeble, and unable to gain strength at all, my friends thought I must soon sink in consumption. I had no appetite, and a dreadful cough was fast wearing me away. I began taking your beautiful medicine, by the advice of a clergyman, who had seen its effects before. It eased my cough at first, and gave me rest at night. In less than a fortnight I could eat well, and my cough had ceased to be troublesome, my appetite returned, and my food nourished me, which soon restored my strength. Now, after five weeks, I am well and strong, with no other help than your Cherry Pectoral. Yours with respect,

"JULIA DEAN."

"I hereby certify that the above statement of my wife is in conformity with my own views of her case, and her cure by Ayer's Cherry Pectoral."

"The above-named Joseph Dean, and Julia, his wife, are personally known to me, and implicit confidence may be placed in their statement."

SAMUEL C. VAN DUSEN,  
"Pastor of the Baptist Church."

Prepared by JAMES C. AYER, Chemist, Lowell, Mass., and sold by S. W. Fowle, Boston; Brown & Felt, Salem; W. F. Phillips, Newburyport; W. R. Preston, Portsmouth; Durgin & Co., Portland; Cushing & Black, Augusta; G. W. Emerson, Bangor; W. O. Poor, Belfast; Allison & Gault, Concord; J. A. Perry, Manchester; James Green, Worcester; H. Brewer, Springfield; Hark & Butler, New Bedford; Lee & Osgood, Norwich; C. C. Gorham, New Haven; W. E. Bixby, Newark; Balch & Co., Providence; E. Thornton, New Bedford; L. Clapp, Pawtucket; J. T. Hall, Plymouth; T. A. Peck, Burlington; S. K. Collins, Montpelier; H. Wardner, Windsor; and by all druggists everywhere. [17-2m]



## THE ADVENT HERALD.

BOSTON, JUNE 12, 1852.

**OUR FUTURE LABORS.**—We will give notice of our future labors as soon as we can make the necessary arrangements. We feel more than ever consecrated to the work to which we believe God has called us. The trials of the way have served to render the cause which we advocate more dear to us, and have greatly confirmed us in the faith. We never felt more encouraged to labor than we do now. The field is open before us, and the confidence and sympathy extended toward us are encouraging. The things that have happened to us will turn out, we doubt not, to the furtherance of the gospel. Let us all cheer up, and go forward in our work with increased confidence and hope.

**To Correspondents.**

**S. J. M. M.**—It will not be necessary to drive those pegs at present. That kind proposition will be duly considered. The conclusion we cannot now determine.

**J. Curry**—Accept our thanks for copies of the *Bulwark*.

Correspondents will be patient—due attention will be paid to all.

**WANTED.** fifty copies of last week's *Herald*—of June 5th. By mistake of the printer, we have fallen short the number above stated. Agents or others who have copies they do not wish to preserve, will oblige us by sending them to this office. In return, we will send to those desiring it a copy of the *Crisis*.

**BUSINESS.**—We have been so much engaged for the last two weeks, that some mistakes may have been made in the business department of the office. Friends will please inform us of any error they may notice.

**TO FRIENDS.**—Our numerous friends will please accept our hearty thanks for their many kindnesses and sympathies in our late perplexities. May heaven reward them.

**Letter from C. B. Turner.**

**MY DEAR BRO. HIMES:**—Yours of May 3d, with your kind favors, and those from C. F. and G. W. G., were received most gratefully; and also yours enclosing one from Bro. J. Pearson, with the kind token of remembrance of the brethren and sisters at Newburyport.

By the advice of many friends and physicians both at the North and South, I left Georgia with the view of spending the warm season at the North. The thermometer had already risen to 97 before I left, which was quite too relaxing. Fearing to hazard a trip from Savannah direct to New York, I came via Charleston. My passage there was rough, and I was quite overcome. After recovering a little, I came on here. The passage was as favorable as I could have expected, except the damp and chilly atmosphere which we met after the first day. That has affected my lungs very much, but as the weather is again pleasant, I hope the unfavorable effect may not be lasting.

Though my prospect of recovery is yet small, yet my health is much improved since going South. I am not so entirely helpless, and my lungs have healed very much.

It has pained my heart to see so many of the faithful laborers laid aside from the vineyard by disease. The earth is whitened to the hand of the reaper, and yet how few there are who are gathering fruit unto life eternal. The thickening clusters of purpling grapes proclaim the approaching vintage of the earth, and the day of vengeance of our God. O that God would send forth laborers into his vineyard!

In hope and love, C. B. TURNER.

Brooklyn (N. Y.), May 31st.

**STATE TEMPERANCE CONVENTION.**—To the Temperance Men in each Town in Massachusetts—Gentlemen:—A Delegated Temperance Convention has been called by the State Central Executive Board, to meet at Worcester, on Wednesday and Thursday, the 23d and 24th days of this month, June.

You are earnestly requested, as societies or citizens, to appoint delegates, in number to suit yourselves, to attend this Convention. Its object is not merely to exchange thankful congratulations for the recent prohibitory enactment of this State against the Liquor Traffic; but specially to counsel and plan with each other for measures of future labor and action.

Never was there such an opportunity, and such encouragement to labor for the extirpation of the Liquor Traffic from our midst, as are afforded by the operation of this new law; but as of Liberty, so of Temperance, the price we pay for each is, "eternal vigilance." Sleep not, dream not, men of Massachusetts, but up and perfect the work so gloriously begun.

Appoint your delegates soon. A two days' convention, remember. The fares on the several railroads will probably be reduced for the Convention. ED. OTHMAN,

Chairman S. C. E. Board.

B. W. WILLIAMS, Rec. Sec'y.

Boston, June 1st, 1852.

The Democratic National Convention, which met at Baltimore last week, after a stormy session, nominated Gen. Franklin Pierce, of New Hampshire, for President, and W. R. King, of Alabama, the presiding officer of the United States Senate, for Vice President. The nomination was effected on the 49th ballot.

Dr. Bailey, the editor of the *National Era*, announces that he has secured the services of Mrs. Harriet Beecher Stowe, the popular authoress of *Uncle Tom's Cabin*, as a regular contributor to that paper. The pen of this talented lady will be a decided acquisition to the columns of the *Era*.

**Foreign News.**

The British steamship *Asia* arrived at New York on the 2d inst. The news that she brings is of no particular interest.

In the House of Lords on the 18th ult., the bill for the repeal of the disabilities law was read a third time and passed on the 21st. The repeal of this intolerant law will allow Alderman Salomons, a Jew, to take his seat in the House of Commons, to which he was elected by the city of London.

The Earl of Derby stated, that it was not the present intention on the part of the Government to propose any change in the endowment of the Roman Catholic College of Maynooth.

The Earl of Winchelsea made a violent attack on the Catholic priesthood, who, he said, were endeavoring to subject the power of the Queen, but he expected the next Parliament would remedy the evil by the Emancipation Act.

On the 21st, Lord Palmerston called the attention of the House of Commons to dangers now threatening the existence of constitutional government in Spain and elsewhere.

Another colliery explosion has occurred in Lancashire, by which more than thirty lives were lost.

**FRANCE.**—The Duke de Broglie has resigned his seat as a member of the Council General of the Eure, and of the Municipal Council of Broglie. Viscount A. de Bremond, Deputy Mayor of St. Florent, has also resigned, as well as M. Faillay, as member of the Council General of the Eure Seires, and several others, having refused to take the oath of allegiance to Louis Napoleon and his Constitution.

Odillon Barrot is declared to have forfeited his seat in the Municipal Council of St. Austin, not having taken the oath within the time prescribed.

The French fleet appeared before Naples on the 10th.

Gen. McMahon quitted Constantine May 7th, with an army of 10,000 men, on an expedition against Kabylia.

Several of the Paris papers are out with savage articles against Generals Changarnier and Lamoriciere.

Three hundred more political prisoners have been removed from Paris to Havre for transportation.

**Thrilling Incident.**

The following interesting story is taken from a Devonshire (England) paper:

"Dudleigh Salterton has been the scene of a most thrilling incident. Six little children, on Wednesday morning, got into a boat on the beach, and a mischievous boy shoved it off. The boat drifted away to sea before the children were missed. Terrible was the agony of the mothers when they knew it. A number of men went off in all directions; every boat was on the look-out until far into the night. Daylight returned, and still nothing was heard about them; they were lost either in the expanse of the wide ocean, or buried within its insatiable depths. A Plymouth fisherman, fishing early in the morning, saw something floating in the distance; he bore down to it, and discovered it to be a boat, and in the bottom the six children, all cuddled in like a nest of birds, fast asleep, God having mercifully granted them that solace after a day of terror and despair. He took them aboard, feasted them with bread and cheese, and gladdened their despairing hearts with a promise to take them home. Between three and four in the afternoon, the fisherman was seen in the offing with the boat astern. All eyes were turned towards him; and the best spy-glass in the town was rubbed again and again, and at last they fairly made out that it was the identical boat. The news flew through the town; the mothers came frantic to the beach, for there were no children discovered in the boat,—none to be seen in the sloop. Intense was the agony of suspense, and all alike shared it with the parents. At last the boat came in, and the world went round, 'They are safe!' and many stout-hearted men burst into tears, women shrieked with joy, and became almost frantic with their insupportable happiness. It was indeed a memorable day; and a prayer, eloquent for its rough sincerity, was offered up to Almighty God, who, in his infinite mercy, had spared these innocent children from the perils and terrors of the sea during that fearful night. Five of the children were under five years of age, and the sixth was but nine years old."

**Electricity in the Capture of Whales.**—The *New Bedford Mercury* gives an account of a new method of capturing whales. The most prominent features of this method are thus described:—"Every whale, at the moment of being struck with the harpoon, is rendered powerless, as by a stroke of lightning, and therefore his subsequent escape or loss, except by sinking, is wholly impracticable, and the process of lancing and securing him entirely unattended with danger. The arduous labor involved in a long chase in the capture of the whale is superseded, and consequently the inconvenience and danger of the boats losing sight, or of becoming separated from the ship, is avoided. One or two boats only would be required to be lowered at a time, and therefore a less number, both of officers and seamen, than heretofore employed, would be ample for the purpose of the voyage. The electricity is conveyed to the body of the whale from an electro-galvanic battery contained in the boat, by means of a metallic wire attached to the harpoon, and so arranged as to reconduct the electric current from the whale through the sea to the machine. The machine itself is simple and compact in construction, enclosed in a strong chest, weighing about 350 pounds, and occupying a space in the boat of about three and a half feet long by two in width, and the same in height. It is capable of throwing into the body of the whale eight tremendous strokes of electricity in a second, paralyzing in an instant the muscles of the whale, and depriving it of all power of motion, if not actually of life."

**Jerusalem and M. de Rothschild.**—The following item appears in the Paris correspondence of the *Christian Advocate*:

"One of our correspondents at Constantinople, under the date of April 1st, (the first of April!) announces the following original solution by the Divan of the vexatious questions of the Holy Places. The four Pachalics of Syria are to be given up to M. de Rothschild in exchange for 500,000,000 francs, (\$125,000,000), to be paid into the treasury of the Sultan. For a sum of 50,000,000 France will desist from

her pretension, founded, as she says, on ancient treaties; and half that sum is to be paid to Russia and England in lieu of their claims.

"It is not known as yet what title M. de Rothschild will assume, whether that of king, emir, bashaw, or bey, but it is certain that he intends to rebuild Jerusalem, Antioch, and restore the Temple of Solomon, according to the description given of it in the Old Testament. In the new Jerusalem there is to be an exchange, a theatre, and chapels for every kind of worship. Besides this, the new monarch intends to establish a line of steamboats from Marseilles to Beyrout, and to connect Aleppo, Damascus, Tripoli, and St. John d'Acre with his capital by a net of railways, &c. But I ought perhaps to apologize for noticing such a romance."

**Violent Hail Storm.**—A violent hail storm, accompanied by a heavy gale, occurred in Hagerstown, Md., on Sunday, the 30th ult. It extended about a mile in width, and laid waste everything in its train. Whole crops of wheat have been destroyed, gardens ruined, fruit trees stripped, and windows riddled. The corn also has been greatly damaged. One gentleman lost his whole crop, some eighty or one hundred acres. In many places, after the storm had subsided, hail was seen on the ground two feet in depth, and many of the hail-stones were as large as walnuts, and in some places they were as large as hen eggs. In the lower part of Hagerstown the windows were nearly all broken.

**Profits of Patents.**—The Washington correspondent of a paper writes:—"I had an opportunity the other day to see a statement of the enormous profits realized by the assignees of Woodworth's Planing Machine during the twenty-four years which the patent has existed. James G. Wilson has received in sales, assignments, and tariffs, \$2,131,752, and John Gibson, of Albany, has also received a very large sum. Gibson, I understand, is in receipt of \$1 for every 1000 feet planed in one hundred mills, each of which turns off 10,000 feet each day."

**Noel Divorce Case.**—A recent divorce case in Indiana is thus noticed by the *Versailles Whig*:—"Josiah Squires was divorced from his wife, Frederica Squires. The cause of the divorce was, that the reconciliation was hopeless, and his wife had abandoned him from the fact, as she states, that he did not furnish her as much liquor as he agreed to, and that they had been married very nearly two years, and he had only purchased her one keg of beer."

The Council of Catholic Bishops, lately held in Baltimore, decreed that eight or ten new bishoprics shall be added to the Roman Catholic church in the United States, and also that the mass shall henceforth be said or sung in English. These decrees must be sent to Rome and be approved by the Pope, however, before they can go into effect.

"*Gazette of the Union, Golden Rule, and Odd Fellows' Family Companion.*"—This is the name of a handsome weekly paper, of sixteen pages. It is devoted to the interests of Odd Fellowship. In common with all who have not been initiated into the mysteries of that Order, of course we are unable to speak intelligently of its claims. The department devoted to matters pertaining to the Order, though comprehensive and complete, occupies comparatively a small portion of the paper. It purports to be the only paper that gives a full and complete account of the proceedings of the Order throughout the United States; at the same time it contains tales, travels, adventures, narratives, a general summary of current events, &c. &c. The *Gazette* is published by Crampton & Clarke, 107 Fulton-street, New York, at \$3 a year, or \$2 in advance.

We knew that the Order of Odd Fellow was widely extended and influential, but we were not prepared for the statement of the *Gazette of the Union*, touching the revenue of the Order throughout the United States for the past year, ending June 30, 1851, which is said to be \$1,316,227 24! This is compared with the united revenues of the American Bible Society and ten other Societies, for a like period, which amounted to \$1,374,699 43.

**The Musical World and Journal of the Fine Arts.**—The number for June 1st is a rich one. It contains an interesting and instructive criticism on Jenny Lind, one on Ole Bull, the great violinist, a letter from Dresden by Lowell Mason, letters from Paris and London, full of musical intelligence, five pages of music, and a large quantity of matter interesting to the general reader. This No. contains two other articles, which we should not omit to notice—"Rejected Contributions," and "To Correspondents." These are decidedly unique and piquant, and we will warrant, that those to whom they are directed will be at no loss to understand their purport. The *Musical World* is published on the 1st and 15th of every month, by Oliver Dyer, 257 Broadway, New York, at \$1 50 a year.

The *Christian Parlor Magazine* for June is published by Jas. H. Pratt & Co., at 116 Nassau-street, N. Y. This No. contains a beautiful design, emblematic of the fall of Hungary.

The new Advent chapel in Portsmouth, N. H., will be opened for divine service next Sabbath, June 13th. Elder Edwin Burnham will preach in the same the Sabbath following, and continue meetings some days. E. CROWELL.

Married, in Harrisburg, Pa., May 25th, by Rev. J. Winebrenner, Elder J. D. BOYER, of Elk county, Pa., formerly of Philadelphia, to Miss CAMILLA E. BOYER, of Harrisburg, Pa.

**General Depository**

OF AMERICAN AND ENGLISH WORKS ON THE PROPHECIES RELATING TO THE SECOND ADVENT OF CHRIST AND THE MILLENNIUM.

WE have made arrangements with a house in London, to furnish us with all important English works on the Advent and will engage to supply those desiring works of the above character at the earliest possible moment. Address, J. V. HIMES, Office of the "Advent Herald," No. 8 Chardon-street, Boston.

Bro. HIMES left for the Conference in Hartford on Wednesday, in good health and spirits.

**"Youth's Guide."**

The June number (No. 2, Vol. 5) of this interesting and beautiful little monthly paper is published.

**CONTENTS.**

Richard Bakewell (Chap. II.) The Monkey and the Hawk.  
Expanding the Chest. Earthly Glory.  
The Four Master Spirits. Luxury.  
Everything in its Place. Praise Ye the Lord.  
Who Stole the Bird's Nest? The Two Brothers.  
The Disobedient Boy. The Boy Tried and Found Guilty.  
Lame and Lazy. The Curious.  
A Rattlesnake Story. Enigma, &c. &c.

TERMS (invariably in advance).

Single copies ..... 25 cts. a year.  
Twenty-five copies (to one address) ..... 5 00  
Fifty copies ..... 9 00

**Appointments, &c.**

**NOTICE.**—As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening, or they cannot be inserted until the following week.

Bro. F. H. Berick will preach in Alma, Me., June 17th, evening. He will also hold a grove meeting on the land of Thomas Harley, in Newcastle, commencing Friday, June 18th, at 3 p. m., to continue over the Sabbath. Also a grove meeting at South China, on the land of Wm. Pullen, commencing Friday, June 25th, at 3 p. m., to continue over the Sabbath. J. C. WELLCOME.

I will preach at Blanford, Mass., June 17th, and remain over the Sabbath—will Bro. David Bates call for me at the Russell depot, on the arrival of the first train of cars from Albany, on the day appointed; at Westfield, afternoon or evening of June 22d, as Bro. Stocking may appoint; Springfield, Wednesday evening, June 23d; Nashua, N. H., evening, July 2d; Manchester, Sabbath, 4th. My Post-office address is Roxbury, Mass. N. BILLINGS.

I wish to recall my former appointments for the 11th, 12th, 14th, and 15th inst. I will preach at Athens, Vt., Sabbath, 15th; Claremont, N. H., 16th; Woodstock, Vt., 17th; N. W. Strafford, 18th; S. Newbury, Sabbath, 20th; N. Danville, 21st. Week days at 7 p. m. ADDISON MERRILL.

Bro. Wesley Burnham will preach in Holderness, N. H., Sunday, June 13th; Pierremont, 15th, 19th, and Sunday, 20th; New Durham Ridge, Sunday, 27th.

Bro. Daniels will preach in Providence, R. I., Sunday, June 13th, and in Loudon village, N. H., Sundays, 20th and 27th.

Bro. G. W. Burnham will preach in North Scituate, R. I., Sunday, June 13th.

Bro. J. P. Farrar will preach in Essex, Mass., Sunday, June 27th.

There will be a conference at Derby Line, Vt., to commence on Thursday, June 17th, at 10 a. m., and continue over the Sabbath. The object of the conference is to consider the wants of the cause, and the best means of supplying them; and to embrace Canada East and Northern Vermont. It is desired that each church, within the limits of this conference, send one delegate, or more, that the cause may have a general representation. The ministering brethren must not fail of being present. Bro. I. H. Shipman and I. E. Jones are requested to attend. The brethren at Derby Line will do what they can to accommodate those who come from a distance. J. M. ORROCK, Sec'y C. E. Con.

There will be a tent-meeting in Waterloo, C. E., to commence Wednesday, June 30th, at 5 p. m., and continue over the Sabbath. The brethren will do what they can to sustain the meeting. There will be a tent for the accommodation of any that come from a distance, who may wish to provide for themselves. Board and lodging can also be obtained on moderate terms at Bro. Reynolds' hotel.

A meeting will be held in the meeting-house at Sutton Flat, C. E., to commence Wednesday, July 7th, at 5 p. m., and continue over the Sabbath. S. W. THURBER, J. M. ORROCK.

Rev. W. S. HURLBUT's address is West Bolton, Vt.  
R. W. READ's address is South Reading, Mass.

**BUSINESS DEPARTMENT.****Business Notes.**

**J. Walton**—We find by our books that the C. H. was sent you at Alton to end of vol. 2d, and then stopped—nothing due; so that you must have received it somewhere else, or some one unknown to us had sent it. We now send the Y. G. and the A. H. for the money you send. We cannot furnish back numbers of the C. H., as we have none on hand.

**J. C. Jr.**—We have none such as you describe—you may find them in New York.

**Ira Johnson, J. Armstrong** (for Rev. J. Inglis), J. Powell, W. H. Eastman, H. H. Gross—Sent books the 5th by express.

**C. L. Carpenter**—Your Herald has gone regularly to Montreal, directed to C. Lawson. The manner in which the word Carpenter was attached to your former direction, we supposed that to be your occupation. You will find your papers at the Post-office, directed to C. Lawson.

**G. W. Haven**—Have not a copy to send.

**Delinquents.**

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

**N. G. CROSBY**, of Holyoke, refuses his paper, owing \$ 50

Total delinquencies since Jan. 1st, 1852 ..... 62 71

**FOR THE DEFENCE.**

Previous donations	511 07
E. Rowell	1 00
H. D. Boss	2 00
F. Gunner	5 00
W. Swope	5 00
J. W. Potts	5 00
T. Duckert	1 50
J. Yeom	2 50
E. Evans	1 00
C. Lane	1 00
Mott	1 00
W. Still	1 00
E. Schmieding	1 00
J. Litch	1 00
B. F. Brownell	1 25
B. F. Gould	20 00
W. Winkley	10 00
C. Shaw	1 00
Church in Providence	135 00
A. H. Brick	3 00
Sister Pearce	50

The receipts up to the present time are \$710, and the expenditures \$106.

**The Advent Herald.**

**TERMS.**—\$1 per volume, of twenty-six numbers, if paid in ad- vance. If not paid till after three months from the commencement of the volume, the paper will be \$1 12 1/2 cts. per volume, or \$2 25 cts. per year. \$3 for six copies—to one person's address. \$10 for thirteen copies. Single copy, 5 cents. To those who receive of agents without expense of postage, \$1 25 for 26 Nos.

For Canada papers, when paid in advance, \$1 20 will pay for six months to Canada East, and \$1 30 to Canada West, or \$1 will pay for 22 Nos. to the former, or 20 Nos. to the latter.

Where we are paid in advance we can pay the postage in advance to the line—20 cents for six months to Canada East, and 30 cents for six months to Canada West. Where the postage is not paid in advance, it is cent on each paper to Canada East, and 2 cents to Canada West, which added to the price of the vol. \$1 12 1/2 at the end of six months, brings the Herald at \$1 38 to Canada East, and \$1 63 to Canada West.

**ENGLISH SUBSCRIBERS.**—The United States laws require the pre- payment of two cents postage on each copy of all papers sent to Europe or to the English West Indies. This amounting to 32 cents for six months, or \$1 04 a year. It requires the addition of 2s. for six, or 4s. for twelve months, to the subscription price of the Her- ald. So that 6s. sterling for six months, and 12s. a year pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., London.

**Receipts from June 1st to the 8th.**

The No. appended to each name below, is the No. of the Herald to which the money credited pays. By comparing it with the present No. of the Herald, the sender will see how far he is in advance, or how far he is in arrears. No. 553 was the closing No. of last year. No. 559 is to the end of the first six months of the present year; and No. 606 is to the close of this year.

S. Woodhull, 552—book sent; W. Boardman, 560; S. A. Hayes, 600; A. Hardy, 605; and Y. G.; W. Burnham, 560; E. K. Jarvis, worth, 612; L. Richardson, 584; J. Murray, 589; S. Millikin, 606; J. Halabouch, 606; J. Brown, 590; J. Walton, 606; B. Jones, 580; L. C. Marlton, 612; M. Hare, 599; J. Blythe, 612; H. N. White, 580; S. Clay, 612; R. Phippen, 612; R. Plummer, 612; M. T. Currier, 619; H. Coolidge, 586; W. W. Spenson, 606; J. L. Witherell, 606; N. Jefferson, 606; J. Wilson, 612; E. Bates, 606—each \$1.  
E. Matthews, 625; A. B. Pennington, 625; J. Powell, 612; L. Arm- strong, 623; D. F. Wetherbee, 612; C. Norton, 573—and books, sent; B. McAllister, 606; E. Cone, 580 and Y. G.; J. O. Degrush, 602; Lucy Miller, 623; H. D. Boss, 633; D. Atwood, 540; E. Burn- ham, 580, and Y. G.; C. Stevens, 612; B. F. Gilbert, each \$2.  
O. Jones, 632, and Y. G.; W. Busby, on acct—each \$3. A. W. Millikin 604, —\$4. M. Rainy, 380—50 cts.





Luke 9: 28-30.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. IX.

BOSTON, SATURDAY, JUNE 19, 1852.

NO. 25. WHOLE NO. 579

## THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON-STREET, BOSTON,

(Nearly opposite the Revere House.)

JOSHUA V. HIMES,  
PROPRIETOR AND EDITOR.

ALL communications, orders, or remittances for this office, should be directed (post paid) to J. V. HIMES, Boston, Mass. Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.

\*\* For terms, &c., see last page.



### CHIDE MILDLY THE ERRING.

BY CAPT. G. W. PATTEN.

Chide mildly the erring!  
Kind language endears;  
Grief follows the sinful—  
Add not their tears.  
Avoid with reproaches  
Fresh pain to bestow—  
The heart which is stricken  
Needs never a blow.

Chide mildly the erring!  
Jeer not at their fall:  
If strong were but human,  
How weakly were all!  
What marvel that footsteps  
Should wander astray,  
When tempests so shadow  
Life's wearisome way!

Chide mildly the erring!  
Entreat them with care:  
Their nature's are mortal—  
They need not despair.  
We all have some frailty—  
We all are unwise,  
And the grace which redeems us  
Must shine from the skies.

From the London "Quarterly Journal of Prophecy."

### Genesis

(Continued from our last.)

CHAP. II.

Vs. 16, 17—"And the Lord God commanded the man saying, Of every tree of the garden thou mayest (or shalt) freely eat (*Heb.*, eating thou shalt eat, that is, thou shalt go on eating unhindered). But of the tree of knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die."

We now come to the constitution under which God placed man. It was given in the form of a commandment—"thou shalt," and "thou shalt not,"—an injunction and a prohibition. "The Lord God COMMANDED the man." There was as it were a moral necessity laid upon him to obey. This utterance of God's will imposed this necessity. It was not the mere declaration of certain consequences to arise from obedience or disobedience. It was such a declaration of will on the part of Jehovah as hedged him in on every side with the most overwhelming of moral necessities. It was not indeed a necessity that left him without a free choice, but it was a necessity which gave a most preponderating bias to that free choice in the direction of obedience, even apart from consequences. Under a similar necessity, has God in his announcement of grace placed fallen man. He has not simply left to us a choice of the evil or the good. He has given utterance to his will. "This is my COMMANDMENT, that we believe in the name of his Son Jesus Christ." A necessity is laid upon us. It is not a mere question as to our own woe or weal; it is a question of obedience or disobedience. Hence the inquiry so often made by those who have begun to learn what it is to be lost, but who as yet only dimly see how they may be saved,—*"Am I at liberty to believe and to come to Christ as I am?"* is one of the strangest that could be made. What should we have thought of Adam, had he asked, *"Am I at liberty to obey God's commands?"* What are we to think of the sinner who asks, *"Am I at liberty to come to Christ?"* At liberty to come! You dare not do otherwise, except you are prepared to defy God and disobey his commandment. At liberty to come! You are not at liberty to refuse. A necessity lies on you to come,—even that most solemn of all necessities, which springs from the declaration of the will of God. You can only be lost by acting all your life long in deliberate disobedience to the plainest of all commandments that ever came from the lips of God.

But let us consider the two points of this law given to Adam,—*"Thou shalt,"* and *"thou shalt not."*

1. *The injunction.* "Of every tree of the garden, eating thou shalt eat." It is not "mayest eat," as our translation has it, but "shalt eat." As a sovereign's wishes are commands, so is it here. It is not a mere permission or invitation, but a command. And it is a peculiar form of speech,—the positive injunction that most truly comports with the authoritative dignity of a Sovereign Jehovah, as well as suite best the condition of the responsible creature by leaving no room for any doubt on his part as to what is the sovereign will of him to whom all obedience is due.

2. *The prohibition.* One tree is forbidden, only one,—the tree of the knowledge of good and evil; and this with the added threatening of death for any breach of this solemn prohibition. What might be God's ultimate purpose regarding this tree, we cannot say. Nor can we fully comprehend the reasons for setting it in Paradise, within sight and reach of man. It was both in appearance and in its properties the most attractive of all the trees (*Gen.* 3:6), the one which appealed most directly to man's intelligent nature. And had the prohibition been permanent and irreversible; had God meant that a tree possessing such qualities should never, throughout man's whole future existence, be partaken of by him, it is not easy to see the reason either of the planting or the prohibiting of the tree. But take the prohibiting as a temporary one, intended to prove man; suppose that after a certain time of obedience free access to the tree was to be allowed, then the difficulty lessens, if it does not wholly disappear. Man was, ultimately, to eat freely of it, and to obtain all its singular benefits. By means of it he would rise in the scale of being, and obtain, in so far as a finite nature can, a participation of the divine knowledge of good and evil, without having to pass through that sore and long experience through which alone we now reach it.

The eating of that tree would have done for him, through physical means, in some measure at least, what our participation of Christ, our eating of his body, does for us now, and will do yet more abundantly hereafter. Had man waited God's time,—had he exercised faith, he would have gotten all that the tree could give him ere long, and that in the way of obedience. "Believing" in God, he would not have "made haste." But he believed not; and made haste, as if resolved to have, whether through obedience or disobedience, all that the tree could yield him. It was to be proved whether he could trust God, and whether he loved God's will better than his own. Concerning this prohibition, we may note, (1.) *It was a needful prohibition.* Man must be kept in remembrance that he is not an absolute sovereign,—that he is but a vicegerent. He must be made to feel that there is another will in the universe besides his own, greater than his own, independent of his own, an absolutely sovereign will. (2.) *It was but one prohibition.* There was but one point in which his will and God's could come into collision. In great loving-kindness God had made it so. Man was not burdened, or fretted, or perplexed, with many points of this kind. *Only one!* How gracious! How considerate, as if God sought to make man's trial the least possible, so as to leave him without excuse if he should disobey. (3.) *It was a simple prohibition.* It had nothing intricate or dark about it. There was nothing mysterious about it, nothing in which man could mistake, nothing which could leave room for the question, *Am I obeying or not?* It was distinct beyond the possibility of mistake. (4.) *It was a visible prohibition.* It was connected with something both visible and tangible. It was not inward, but outward. It was not a thing of faith, but of sight. Everything about it was palpable and open—the tree, the fruit, the place, the threat, the consequences. (5.) *It was an*

*easy prohibition.* Man could not say it was hard to keep. He was only to refrain from eating one fruit. Being a negative, not a positive requirement, it reduced obedience to its lowest form and easiest terms. Hence man's sin was the greater. He was wholly inexcusable. (6.) *It was enforced by a most solemn penalty.* It began with a declaration of God's will, and it ended with the proclamation of the penalty—*death.* How much this expression includes has been often disputed. There is no need of this. In the day that man ate of the tree he came under condemnation—he became a death-doomed man; the sentence went forth against him. Grace came in afterwards, and suspended the full execution of the sentence; but still the sentence went out—"dying thou shalt die." That *temporal* death, as it is called—the dissolution of soul and body—was the *first* thing contained in this sentence, there can be little doubt. Not as if the sentence rested there. Temporal death was but the entrance into that gloomy region of condemnation within which all things terrible await the sinner. Temporal death was to be, not then only, but ever after, the *visible pledge or mark* of the sentence. Hence it is that we read, "It is appointed unto men once to die;" in which words the apostle refers to the primeval sentence—*man's once dying*—and shows how this sentence was fulfilled in the *once dying* of the substitute. (*Heb.* 9:28.) This death brought with it all manner of infinite ills and woes. It brought with it, or included in it, condemnation, wrath, misery, separation from God—all endless—all immediate—all irreversible, had not free love come in—had "grace not reigned through righteousness, unto eternal life, through Jesus Christ our Lord." The sentence was, "The soul that sinneth it shall die." But "where sin abounded, grace did much more abound."

V. 18—"And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him."

The previous verses have described the preparation of man's dwelling; the eighteenth and those that follow contain a minute detail of the formation of his help-meet. In the case of the animal creation, male and female were created together. Not so with man. There must be an interval between his creation and that of the woman, just as there was to be an interval between the incarnation and the in-gathering of the Church. In all things pertaining to man there must be something more special than in other beings. The work must be done more deliberately, step by step, that each thing done may be seen *in itself* before it is seen in its connexion with other parts of creation. Man is created *alone* at first, that he may stand forth as the great model of God's workmanship, and that our eye may be fixed on him as the representative of our nature. He is the great head of humanity—its root—its fountain. In him, thus placed before us alone, we have the intimation of God's purpose regarding man's nature, and man's rule over the earth. Besides, he is thus made to feel his loneliness—his need of another like himself. He feels as if one half of his nature were wanting. He stood indeed amid a glorious world—a world bursting with fresh glad beauty on every side, and teeming with boundless life—but he stood alone! There was no one like himself—no soul to meet his soul, in all its buoyant outgoings. He stood

"An exile amid splendid desolation,  
A prisoner with infinity surrounded."

He had, it is true, God for his companion; but this was not all that was needed, as God himself here testifies. There must be one like himself—in whom there will be more of equality and sympathy and nearness—one neither too high nor too low for him. "I will make (says God) an help meet for him." God only understands his case, and can satisfy the cravings of his spirit for the intercourse of a spirit like his own. I will make for him an helper, corresponding to him—another self—his counterpart—the very being to fill up the void within him.

Vs. 19, 20—"And (or now) out of the ground the Lord God formed (or had formed) every beast of the field, and every fowl of the air (*Heb.*, heaven); and brought them unto Adam (or to the man) to see what he would call them; and whatsoever Adam (or the man) called every living creature, that was the name thereof. And Adam gave names to all (the) cattle, and to the fowl of the air (the heaven), and to every beast of the field."

God now proceeds to show man the exact point where the void lay. Adam had been made to feel that void, but God's object is to place him in circumstances such as shall lead him step by step to the seat of the unsatisfied longing within. Accordingly, God brings before him all the creatures which he had made, that Adam, in his choice may have the whole range of creation. Adam surveys them all. He sees by instinctive wisdom the nature and properties of each, so that he can affix names to all in turn. His knowledge is large and full. It has come direct from God, just as his own being had come. It is not discovery, it is not learning, it is not experience, it is not memory, it is intuition. By intuition he knew what the wisest king in after ages only knew by searching.\* Solomon, we read, "spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes."—1 Kings 4:33. But Adam's knowledge went far beyond this. In the case both of Adam and of Solomon, we see what man shall yet attain to—what wide-spread knowledge shall be theirs who are one with that second Adam in whom are hid all the treasures of wisdom and knowledge. From these instances we see not merely the folly but the sin of those who depreciate science, as if it were the handmaid of ungodliness, and the result of the fall. Sorely misused has science been; sadly has it oftentimes risen up between the soul and God—between sinful man and the incarnate Son—between the intellect of the learned and the Gospel of the grace of God. Fearfully has it wrought, as a deadly poison to the human spirit, through the workings of pride and self-sufficiency, and idolatry of the reason. But not withstanding all these results, let us hold fast the truth which Adam's wondrous attainments teach us, that such knowledge is in itself most truly and surely good—not evil.

V. 20—"But for Adam there was not found an help meet for him."

No counterpart,—no being to fill up the void within him, was to be found in all these. There was no response from any one of them to the deep feelings of his breast. They were too far asunder from him. Their nature was not in harmony or sympathy with his. The two extremities of being had thus been presented to Adam—God himself on the one hand, and the animal creation on the other. In neither of these can a help-meet be found. The one is too far above him, the other too much beneath him. A being must be found liker and nearer himself. The whole creation, perfect as it was, yet contained nothing for true and loving companionship. Men may speak of fellowship with nature, in its various forms and orders of life,—of finding sympathies in the breeze, the cloud, the wave, the rock, the flower; but all this is but the exaggeration of sentiment or poetry. In all creation, animate or inanimate, there is no fellow, no companion for man.—(*To be continued.*)

### "Hungary in 1851."

The following article forms two chapters from Mr. C. L. BRACE's new work on Hungary, with the above title, which have been sent us for publication. Mr. BRACE is the gentleman whose arrest and imprisonment by the Austrian authori-

\* Some have asserted that man rose by the fall,—that is, that he gained in intellect what he lost in spiritual character. There is no proof in Scripture for such a statement. The results of the fall were unmingled loss, both intellectually and morally.



ties, while travelling in Hungary a year or two since, caused so much discussion by the press in this country at that time. The object of Mr. BRACE in requesting the publication of these two chapters is, to draw the attention of Christians of this country to the present condition of the Protestant church in Hungary. In an accompanying circular he says:—I have thought I could not do my part to this suffering church better, than by laying this information before those who are the leaders of public opinion, in this country, and requesting them to lend a helping hand by publishing these chapters in the columns of their respective journals."

#### THE PROTESTANT CHURCH IN HUNGARY.

On my very first arrival in Hungary, in the spring, I discovered a state of affairs among the Protestants so remarkable, as to excite at once my strongest interest; and such as I knew, if well understood, would call forth the deepest sympathy from the whole Protestant church of Europe and America.

All that I then heard has been confirmed by what I have seen through the country, and especially by what I have observed here in Debreczin, the central point of the Protestant influence. I shall stop the course of my narrative to give some account of it.

The information first came to me in the following manner:

I had had, among other letters, a letter of introduction to a clergyman in Pesth, perhaps the most prominent preacher and orator in Hungary, at the present time. Soon after reaching the city I presented it to him. He received me in a very friendly manner, but as soon as he found out my objects he arose and came to me with singular warmth, and said:

"You seem to me like a messenger from heaven! It was only a day or two since we clergymen were consulting as to what *could* be done for our Protestant church in Hungary. Did you know, sir, that the last flicker of Protestantism is going out here, on these Hungarian plains—and when it is gone there will not be a glimmer of the pure faith all through Eastern Europe? We have had a church which has stood for three hundred years under disasters and persecutions, but it seems as if she were going down now. And we do not know what to do; we are not allowed to petition the Emperor, and even if we should present a petition it is doubtful whether it would be of the least use to us, with the present influence which surrounds him. We had thought of sending deputies to England and America to let the churches know our great need, but it would be exceedingly difficult for them to obtain the permission from the police to go. And if they did obtain it, it is not probable they would ever be allowed to come back again. And then our means are so small, and we are so watched that it will be very hard to carry out any such plan.—But it is possible, that through you we can get the matter before the American public. It is our last hope."

I listened with the greatest interest, and promised heartily to do all that I could.

The great part for me was to get hold of the facts. Accordingly, I met for two successive evenings with the clergymen from Pesth, and the neighborhood, and they laid open in detail for me, the history of the church, and especially its present constitution, with the attack which the Austrian Government is making now on its very existence. The requisite documents, too, were given me.

My greatest regret is, that these clergymen cannot plead their own cause in America. For they are the very men to be loved by their countrymen. They are *people's preachers*, emphatically; men of rich powers and of cultivation—but beside with a certain "whole heartedness," a certain social, witty turn—and a sturdy manliness, which do exceedingly win favor in our land. They are men, too, who would sacrifice, and have sacrificed all, without a thought of repining for the great cause to which they are pledged.

It might be thought, as so little has ever been heard of the Protestant church of Hungary, that it had had a very quiet, pleasant existence, and had escaped the storms which have given such deep root to the other churches of Europe. But it is not so. Whatever vigor it has, comes from its struggles; its whole history has been a history of disaster and persecution, of a privilege won here by misfortune, and a liberty gained there by blood. It has been far from aid, in a land whose Catholic clergy are the richest in Europe. The whole weight of the Austrian Government—to whom its every principle was odious—has been thrown against it. Yet, despite all this, the little church, winning strength and simplicity from its trials, has grown steadily on, until now it contains more than three millions of men, and embraces the intelligence, and virtue, and talent of Hungary within it.

The first great guarantee of the rights of the Protestant church in Hungary was gained in 1606. There had been for two years an incessant persecution against them by the Jesuits,

and by their influence the Emperor Rudolph had succeeded in carrying through in the Hungarian Parliament the resolution that "no more complaints of Protestants should be presented to that body," and that "the old laws against heretics should be renewed." The result was a terrible confusion through the land, to such a degree that one of the princes of Siebenburgen, at that time an independent state, took advantage of it, to make an attack upon the Austrian provinces, and nearly succeeded in breaking to pieces the monarchy. Alarmed by this, the Austrian cabinet concluded the celebrated "Peace of Vienna," of 1606, according to one article of which "all persons in Hungary, whether noblemen or citizens of the free cities, or soldiers in the border-guard," should be allowed the free exercise of their religion, and Protestants should have the liberty, as in previous years, of presenting their petitions to the Hungarian Parliament.

The security gained thus for the Protestant church, however, did not continue long. In a few reigns another pupil of the Jesuits, Ferdinand II., had ascended the throne, under a solemn vow, "to hunt every Protestant from his kingdom," even "if it cost him his crown and his life." Now commenced another time of darkness and suffering for this sorely-pressed church. The Protestants were robbed, condemned without trial, in every way despoiled of their rights, until at length their troubles brought another Prince of Siebenburgen to their aid—and the "Treaty of Linz," in 1645, was won with the armed hand from Austria, and, approved by the Parliament, became one of the laws of the land. By this their rights were secured in the most solemn manner again, and complete liberty of conscience was not only granted, as in 1606, to certain classes, but to every class, "even the peasants and all subjects through the land."

The Protestant church of Hungary seemed at length to rest on a sure basis. But hardly twenty years had passed before the Jesuits again commenced their workings. The teachings of Luther and Calvin were proclaimed an invention of the devil. Preachers were forced from their office; churches occupied by soldiers; and the peasants driven to mass with the bayonet; and in 1670, under pretext that the Protestants had been implicated in a conspiracy which was discovered in Hungary, the whole church was nearly destroyed. Only some twenty parishes survived. The going over to Protestantism was treated as *perjury* by the laws of the land, and the whole reformed religion was utterly forbidden in all the newly-conquered parts of Hungary. Under Maria Theresa's much-praised government, these attacks continued. The "Council of State," a kind of "star-chamber," was formed, and the most severe measures were constantly enacted by it against the unfortunate Protestants. A convert from Catholicism was punished with two years in a fortress. Non-observance of festivals was atoned for with heavy fines. The Jews were utterly forbidden to embrace the new faith. Freedom of the press was prohibited, and Catholic books forced upon the schools. The Protestants were shut out from all offices, their institutions of learning closed, and their young men forbidden to go to foreign universities; everything seemed to forborne an extinction of the weak, little sect. Perhaps this might have been the result, but in some way, the dreaded enemy of Maria Theresa, the indomitable old Frederic of Prussia, heard of their sufferings—and, though he always felt himself entirely at liberty to ill-treat the Protestants at home as he chose, he would never allow other people to abuse them. He wrote in consequence a stern, pithy letter to the Queen, in regard to her treatment of "his brethren," which instantly produced a change in the legislation towards them, and gained them a breathing time.

Their privileges, however, were at length recovered, in the very last years of the eighteenth century—and, what is most remarkable, through the efforts of the Catholics of Hungary themselves. Indeed it should be remembered, that the attacks on the Protestants have scarcely ever come from their fellow-countrymen. The two churches in Hungary have generally lived very amicably. The hostility is from Vienna.

All the rights granted them by the two former treaties, were secured to them again, and firmly established by royal decree, and by the acts of the Parliament of 1792. They have passed, since then, through other persecutions, but have safely weathered every storm.—and poor and small as the sect is, it has contained during the last twenty years, the best men of Hungary in talent and character within it.—Misfortunes have given it strength; and it is firmly founded now on the love and confidence of the people. It leads the education of the nation, and is the repository of free thought and pure morals. Naturally, after such a history, its deepest and strongest sentiment is a hatred of religious despotism. But its trials are not by any means over. Within the last year a blow has been aimed at the church of Hungary by the Austrian Government, more deadly than all the attacks through which it has yet passed

—an assault so insidious and well-directed, that it must make every friend of Protestantism tremble for its very existence in Hungary. The mode in which this attack was made was through an "edict" from Haynau, to the military commandants in Hungary, with regard to "the new forming of the Protestant church," dated February, 1851.

In order to understand this edict, it will be necessary briefly to look at the constitution of the Hungarian church, against which it is especially aimed. The whole Hungarian people are remarkable for one tendency, whether in matter of state or church—a tendency which, in my view, even now in their misfortune gives us hope for their better future—an inclination to *govern themselves* by representative assemblies. Their Protestant church is a complete democratic representative system in its government, more so than any church in Europe except the Scottish. It is, however, peculiar in its constitution, uniting characteristics both of our Congregational and Presbyterian churches.

Every church, or parish, chooses its own preacher, appoints his salary, dissolves connection with him when it chooses, and manages its parish schools in the most truly *Congregational-like* manner. Yet above it is a series of representative assemblies, which have even a legal power over its movements. First comes the assembly of the *Seniorate*, composed of the preachers from several neighboring churches, together with delegates from the congregations. This decides upon certain school and parish affairs, and is presided over by two members, chosen from themselves, a Senior and Curator. Above again, is the assembly of the "Superintendents," the highest church convention, which decides upon all the most important matters before the National church.

The "Superintendent" is a kind of Protestant bishop, presiding over many "Seniorates," and having the oversight of several hundred thousand souls. His duty is to visit the various parishes under his charge, to examine the candidates for the ministry, and to keep watch over the morals of the clergy. I have called him a "bishop," still it must not be supposed that he has anything of the pomp or luxury of a prelate about him. He is usually paid two or three hundred dollars a year for travelling expenses, but otherwise must be at the head of a congregation, and perform the usual duties of a clergyman. As far as I have known the "Superintendents," they are generally men of talents and wide influence, but in their mode of life extremely humble and simple. They are chosen almost directly from the people. This "Assembly of the Superintendents" is composed also of men sent directly by the congregations as delegates, and is presided over again by two members, one a Superintendent, and the other the "Upper Curator." And here we must call the attention of the reader to one very singular provision of this constitution, in which, perhaps, it differs from any other church-constitution existing. The Hungarians, as is natural, after such a history of suffering under ecclesiastical tyranny, have a deep and abiding dread of priestly rule. Accordingly, they have established, that in every church, every assembly, every council, there should be certain men, appointed from the *laity*, to aid in guiding the proceedings, and especially to take charge of the monetary matters. In consequence, every assembly of the Seniors, every convention of Superintendents, every church-meeting, has its *two* presiding officers—clergyman and layman, the latter usually having the title of *Curator*, or *Inspector*.

The constitution, as we have sketched it, is somewhat modified in different parts of the land, under the somewhat different forms of Lutheran and Reformed. The choice of the preacher has come often to be determined almost by the approval of the "Assembly;" the assemblies themselves have a greater or less proportion of lay members—still in its main principles, the constitution is the same through the whole country. Under it the Hungarian church has thrived.—Laity and clergy have worked well together; and the referring of everything to the people, the constant use of representative bodies, has given a life and energy to it—a sense of *personal* responsibility, such as is scarcely known in any other church in continental Europe. It is the same church-system which has nourished the incessant mental activity, and the free character of the Scottish race. It was a like system which trained the founders of our Republic, and prepared the New England men for a wider range of "self-government." Is it to be wondered, if the Hungarians cling to this church-constitution as the surest pledge of success to their principles—as the life and support of their religion?

At this, most wisely, the tool of Austrian tyranny and Jesuitism has aimed his attack.—(To be continued.)

#### National Contrasts.

Foreigners are not a little astonished at this

repudiating reserve of the English people; and I remember an anecdote on this point of our national character, which I will take advantage of these desultory memoirs to record for the benefit of the thinking portion of the public. It happened that a French gentleman, in stepping from the packet-boat at Dover, when the water was a little rough, fell into the sea, and in the bustle and confusion of the landing might have been drowned, if it had not been for the interference of an Englishman, who quietly slipped down the ship's side, and held the stranger up till they were both helped on shore. The Frenchman, in the enthusiasm of his gratitude, would have embraced his deliverer in the French fashion; but that demonstration was gently repulsed by the Englishman, who returned no other reply to the Frenchman's unbounded expressions of friendship than a bow in the English style. After this they both went their respective ways. But it chanced that, a few days after, they met before dinner at the house of a mutual acquaintance. The Frenchman sprung towards his deliverer with the vivacity of his nation, and in the most cordial manner—but was abashed at being received in a very stiff way by the Englishman, and with a look which was barely one of recognition; and, in short, as if the parties were strangers. The grateful Frenchman was puzzled at his behavior; if he had not considered himself as under a most important obligation to the other, he would have been inclined to resent the slighting of his acquaintance as an intentional affront, and, perhaps, would have insisted on settling the matter with pistols for two before dinner. But, fortunately, observing the master of the house at that moment disengaged at the other end of the room, he instantly entreated him to explain the mystery of his deliverer's conduct towards one who was bound to him by such a debt of gratitude as the preservation of his life! "You were not acquainted with that gentleman before you met in the packet-boat?" asked the master of the house. "We had never spoken," replied the Frenchman. "Then, perhaps, you have never been introduced?" "Introduced! He introduced himself to me in the sea, and saved my life!" "Oh!" replied the host, "we don't consider that as any introduction at all."—"But," exclaimed the Frenchman, in astonishment, "are we not considered as introduced to each other as the guests of the same friend, about to sit down at the same dinner-table?" "Not exactly," replied the host; "you see, my friend, we English people have our customs, which on this point are, perhaps, rather peculiar; but I will soon set this matter to rights by a regular introduction." The regular introduction was made accordingly, and the prescribed movements were executed by both parties respectively:—Mr. Stiffstarch:—The Frenchman attempted to grasp Mr. Stiffstarch's hand; but that gentleman only bowed and retreated behind his neckcloth:—Monsieur Bonenfant:—Mr. Stiffstarch made another bow over his neckcloth, and the ceremony was completed. "Can you forget," said the Frenchman, "that you saved my life?" "Don't mention it," said the Englishman; "it was nothing; hope you didn't catch cold?" "But why," asked the Frenchman, some time after, and when they had become intimate, "why didn't you know me when you met me again?—you who had saved my life!" "We never know one another in this country," replied the English friend, "unless properly introduced by a mutual acquaintance. This is a custom observed by all, by the highest and the lowest, although it is adhered to most punctiliously by the middle classes, and by those of an uncertain rank who are monstrously fearful of compromising their dignity by allowing themselves to be spoken to by one of inferior position." "How of inferior rank?" asked the Frenchman; "are not all persons of education and good manners of the same rank among those whom you designate as belonging to the middle classes?" "By no means," answered his English friend. "The gradations of rank in this country are infinite; among the middle classes especially.—There are the great merchants and the little merchants, and the less; and the great shopkeepers and the little shopkeepers, and the less in endless degrees. There are those who live in large houses and those who live in small ones; and then again there are those who live in apartments in fashionable, or respectable, or inconsiderable streets; and these are divided into classes of greater or less consideration according to the particular floor which they occupy in the house. Thus a first floor lodger would rather die than speak to a ground floor one; and the ground floor would consider his social position compromised by association with the second floor; and all would regard with horror any approach towards intercourse from the inhabitant of the attic, whatever might be, in other respects, his education or acquirements. Then there are the numerous classes of carriage people varying in rank according to the character of their equipage, from the occupant of the close carriage with the footman behind it down to the one horse chaise. And nothing short of a general conflagration would induce a member



of any of these numberless classes knowingly to enter into social intercourse with a member of the class which he considers beneath his own."

London Weekly Despatch.

(For the Herald.)

### Sketches of Travel.

#### THE BASILICA OF ST. PETER'S.

No. XXI. (Concluded.)

But, in order to form a correct idea of the immense size of St. Peter's, you must make the ascent of the Dome upon the outside. We improved the early morning for this purpose, so as to avoid the intense heat of the sun. Our guide had previously obtained for us the necessary permission from the Cardinal Secretary of State, which one of our party was required to sign, and thus hold himself responsible for the conduct of all the rest, and for any accident which might befall them. We enter a door in the left aisle and commence the ascent of a spiral inclined plane, winding around a hollow cylindrical tower in the centre, so broad and easy that horses traverse it with their loads! Marble tablets inlaid in the walls meet the eye at frequent intervals, commemorating the various great personages who have made the ascent. The roof is of marble, and with its rows of houses for the workmen, its streets and gutters, its multitude of statues, and domes, and turrets, seemed like a village of itself upon the solid ground. Upwards of \$30,000 are expended annually upon the necessary repairs. From this height the pavement of the Piazza in front appears like a fine mosaic, the steps are not distinguishable. Above this roof some of the domes rise to the height of one hundred and fifty-three feet.

We resume the staircase which pursues its winding way between the double walls of the Dome, and step out into the first gallery on the inside at the bottom of the drum of the cupola. The mosaics of the Evangelists which appeared so perfect from below, are now seen to be composed of pieces of stone as large as one's thumb-nail, and the pen in the hand of St. Mark is six feet long! Still higher up, and we come out into the second gallery and look down upon the pavement of the interior, two hundred and eighty feet below. Then follows a series of zig-zag steps within the thickness of the dome, between its inner and outer shell, where we are obliged to bend our bodies to conform to the curvature as we ascend, till we reach the outside gallery at the foot of the lantern, three hundred and sixty-four feet above the pavement. From this point we can see the vast size of the Dome. Its ribs and corners are full of projecting iron points, upon which to stick the candles upon the great illuminations. On one side the whole city of Rome is spread out like a map at our feet. Away in the distance stretches the desolate Campagna, bounded by the sea. Civita Vecchia is pointed out to us, the Pontine Marshes, and the mountain of Soracte, to which Horace alludes in one of his odes,

"Vides ut alta stet nive candidum  
Soracte."

Mariano, our guide, pointed out to us where the French had their batteries, where they effected a breach in the walls, and entered. And to give life to the description, while we were looking, a long column of French cavalry made their appearance winding along the road outside of the walls. With grim exultation he showed us the place where Garibaldi and Mazzini had their masked batteries, silently awaiting the approach of the enemy. The French thought to enter the Gardens of the Vatican, and thence through the covered passage which communicates with the Castle of St. Angelo. But a volume of flame burst forth in their very teeth, six hundred were killed at one discharge, and they were obliged to retreat in dismay. Had their ammunition lasted, Mariano assured us that the French never would have entered Rome. In his broken English he described to us the scene in council when it was proposed to make terms with the French, as they could hold out no longer. All favored it but Mazzini. He rose, and looking around him with his glance of fire, exclaimed, "What! the French enter Rome? Never! Never! Stone upon stone!"

From this gallery we ascended by another staircase, which wound around the lantern to the foot of the stem which supports the ball and the cross. Then up a perpendicular iron ladder inside this stem, and squeezing through a narrow aperture, we are seated inside the copper ball upon the summit, which was already becoming quite hot by the rays of the sun. It is said that at noon-day in summer, it is hot enough to roast eggs.

We were so fortunate as to be at Rome during the greatest festival of the year, viz., that of St. Peter and St. Paul, on the 29th June. We attended vespers in the eve preceding to see the Pope, who always is present on this occasion. The great Piazza was full of soldiers, and carriages, and people. A line of French infantry and the Pope's Guards were drawn up on each side of the passage-way, from the central door

to the High Altar. The Swiss Guards in their picturesque costume, striped with yellow, red, and blue, plaited ruffs of muslin around their necks, with breastplates, and helmets, and halberds, were scattered here and there about the church. The procession entered. First a company of the Pope's Guards, then the Pope's attendants in red gowns, then a string of priests, and doctors, and cardinals, in white mitres, and finally the Pope himself, borne in a magnificent chair of crimson and gold upon the shoulders of four men, with an immense fan of white ostrich plumes carried by a bearer on each side of him. The Pope had on a splendid gown of crimson embroidered with gold, a gilded mitre, and on his finger the *Papal ring*, sparkling with jewels of priceless value. As he drew near, a choir of singers struck up, the soldiers presented arms and knelt, and the crowd bowed themselves, some to the floor. I maintained an erect posture, without molestation, save angry looks, and kept my eye on the Pope when not more than an arm's length, that I might read his countenance. His eyes were closed as if in prayer, but it seemed to me as if he dared not look upon such idolatrous homage paid to a mortal. He is a fine looking man, with a pleasant expression, very much like his portraits, and as he passed he waved the first two fingers of his right hand on each side, bestowing the benediction upon the people with much grace and dignity.

Upon this occasion we visited the *Grotte Vaticane*, or subterranean chapel, which retains the original floor of the old Basilica, and stands over the tombs of the early martyrs. It contains the tombs of Popes, Emperors, and Kings. It is affecting to see persons of high rank prostrating themselves before the statue of St. Paul in one of the chapels, and kissing the feet with reverence. The bronze statue of St. Peter, in the church above, was also the object of great veneration. In honor of the occasion, it was dressed in the same way as the Pope. Crowds of people came up and knelt before it, then pressed their foreheads to the well-worn toe, and then kissed it most devoutly.

As the shadows of evening began to fall, we took our seats upon the pedestal of the Obelisk in the Piazza, to watch the process of the *illumination*. Eighty men are employed in lighting the lamps. In consideration of the hazardous nature of their task, they receive the *sacrament* before they ascend, so that in case one loses his footing and falls, he may be sure of a prompt admission into heaven. There are two illuminations. The first, called the *silver illumination*, consisting of 4,400 lanterns, begins at eight o'clock, and traces the outlines of every column, and cornice, and frieze, the bands of the Dome, and the cross on top. The second, called the *golden illumination*, begins at nine o'clock, when at the first stroke 1475 large lamps are lighted instantaneously, and the whole building stands revealed in a blaze of light.

The next morning we visited St. Peter's again, to see High Mass performed by the Pope in person. The number of persons in the church was much greater than the evening before. It was curious to note the great variety of costumes, French, English, Italian; military officers of different grades; the various dresses of the monks, friars, and priests; the different orders of the Pope's household; and the country people in holiday array, the peasant girls with their noble forms and stately gait, their dark brown yet clear and rich complexion, their jet-black hair beautifully braided, and their profusion of ornaments. On each side of the High Altar rows of benches had been arranged, rising as they receded, for the accommodation of ladies of high rank and station. My companions were thrown into rapture by the discovery of the beautiful Misses Pagliano, of Naples, and their mother the Countess, upon the seats near the altar.

We saw the Pope enter in the same manner as yesterday, heard him intone the gospel in a good clear voice, very distinct; then followed the concert of trumpets, interesting chiefly from the peculiar character of the music; the Pope elevated the Host and the cross, turning around to all; the cardinals knelt before him, offering up incense in golden censers, the smoke rose upward in graceful wreaths, seeming to blend with the music, and ascend to the great Dome overhead, at the highest point of which could be discerned the Great Father in mosaic, as if contemplating the scene below, and gratefully accepting the offering. Even so! thought I, this is all *picture-worship*! a magnificent temple, choice sculpture, exquisite paintings, sweet music, gorgeous vestments, a splendid ceremonial—all appealing to the senses—and, to make the system complete, the *object* of their worship exalted over all, a GOD IN MOSAIC.

In passing out, the Pope stopped near the door to hear an address delivered to him, and then read a formal protest against all the enemies of the church, invoking the support and aid of all Catholic powers, and complimenting his dear brother the King of Naples, for the countenance and protection extended to him in his late exile.

We stand awhile upon the steps to witness the crowds of people and carriages that thronged the Piazza, saw the cardinals escorted to their splendid coaches of crimson and gold, and then followed the departing multitude.

S. J. M. M.

### Walking.

BY CAROLINE A. BRIGGS.

I have done at length with dreaming—  
Henceforth, Oh thou soul of mine,  
Thou must take up sword and gauntlet,  
Waging warfare most divine.

Life is struggle, combat, victory!  
Wherefore have I slumbered on,  
With my forces all unmarshalled,  
With my weapons all undrawn?

O how many a glorious record,  
Had the angels of me kept,  
Had I done instead of doubted,  
Had I warred instead of wept!

But begone, regret, bemoaning!  
Ye but weaken at the best—  
I have tried the trusted weapons  
Rusting erst within my breast.

I have wakened to my duty—  
To acknowledge strong and deep  
That I recked not of aforesight,  
In my long, inglorious sleep!

For to live is something useful,  
And I knew it not before,  
And I dreamed not how stupendous  
Was the secret that I bore—

The great, deep, mysterious secret  
Of a life to be wrought out  
Into warm, heroic action,  
Weakened not by fear or doubt.

In this subtle sense of being  
Newly stirred in every vein,  
I can feel a throb electric—  
Pleasure half allied to pain.

'Tis so great, and yet so awful—  
So bewildering, yet brave—  
To be king in every conflict  
Where before I crouched a slave.

'Tis so glorious to be conscious  
Of a growing power within,  
Stronger than the rallying forces  
Of a charged and marshalled sin!

Never in those old romances  
Felt I half the sense of life,  
That I feel within me stirring,  
Standing in this place of strife.

Oh, those olden days of dalliance,  
When I wanted with my fate—  
When I trifled with a knowledge  
That had well nigh come too late.

Yet, my soul, look not behind thee!  
Thou hast work to do at last;  
Let the brave toil of the Present  
Over-arch the crumbled Past.

Build thy great acts high and higher—  
Build them on the conquered sod  
Where thy weakness first fell bleeding,  
And thy first prayer rose to God!

### Character in Public Instruction.

"He taught them as one having authority, and not as the scribes."—Matt. 7:29.

BYRON'S picture of a sunless day, and a starless night, and the "icy earth hung blind and blackening in the moonless air," would command little attention without the *skeleton spirits* which he has made to haunt the death-scene of an expiring world. Who cares for the speculations of the geologist, whether "the beginning," in which the earth, a formless void, struggled to make its chartered track in space, were for an hour, or twice ten thousand years of pitchy darkness, ere light, refining to its phosphoric flame, made change of day and night? When *spirit* lived on earth, it was then the earth was born, and then its history began. It was only when man lived and walked abroad, a creature of intelligence, on the face of the pristine earth, that its bowers of green and flowers of the spring-time of the new creation seemed redolent with the luxury of life, and painted treasured memories for the heart, to soften rugged paths, and cheer the gloom which sin at length inflicted on the world.

Man is the subject of interest in all the annals of time. All things else are but counter-parts in his intellectual and moral history. In the beginning, he was the favored production of God's own right hand; and in his fall, his calamity moved the sympathy of all worlds, and found a ransom only in the blood of the Son of God. Hence, we find the interest of our subject in the interest that attaches to man. Let the mental philosopher scan the faculties and capacities of the human soul, its passions, its sentiments, and its aspirations; and then consider that, in one degree or another, every in-

dividual who helps to make up the millions of the inhabitants of the earth partakes of these endowments; and we have before us the mass of mind to be affected by the great instrumentality of public teaching. With such a view, the scope and sphere of public instruction is seen, as well as its necessities, and its burdens, and its qualifications.

Man, in his intellect, his affections, his soul, is the pupil that public teaching should influence, refine, and adorn. The storm may beat down the sturdy forests, the waves of the ocean may sink the island in its bosom, the phenomena of nature's forces may be grand and terrific, and bear down to death and ruin all which thwarts their paths, and still all these in character be infinitely below the power which public instruction requires for its great and beneficial purposes. Had man never fallen, the instructions of Gabriel would have found an eternity too short to perfect him in knowledge, or to have reached the extent of his capacities to learn. But the groves of Eden are no longer man's academic bowers. He now wanders, wild, and lost, and listless, over the barren heaths, and by the murky pools of a sin-stricken earth, and "his feet stumble on the dark mountains."—Hence, man's teaching requires the comprehension of his condition as it is seen in the light which God has cast around it, and that the teacher carry with his instructions the benevolent and practical purpose of rescuing the lost from their ruin. And it is essential that he value the object he seeks as Christ has valued it, when Christ suffered the pains of death and shed his blood for the redemption of souls.

Hence, public instruction finds its character, according as it comprehends man's relations and responsibilities to God, and the intellectual and moral necessities of his being. And its power is vested in the integrity of truth, as affecting these high relations and interests.

But how has sin consigned the earth to its sorrows, and shut out the light of truth from the nations! The puerile toys and vanities which usurp human affections, and waste hope's last hour in trifles, are as a syren-harp to quicken the footsteps of the gay million in their hurried march to the palace of death. They die seeming to court the embrace of the destroyer. Superstition comes with her trifles, too. But she courts no fancies nor submits to any caprices. She has decked the legions of hell in priestly robes, and made them her ministers; and man in the nurtured torments of his conscious depravity, forces himself to become her slave.—Thus, the great human family is trodden down, and the world is filled with misery and crime; and public instruction by the power of God is called to extinguish these perdition-fires on earth, and to bring life and light to the lost. But, while we rejoice that public teaching in its instructions of the heart is available as an instrument of saving grace, how must we sigh to contemplate its waning light and its feeble fires! Whether the present moral condition of the human family be the point in contemplation, or the tablets of human history running through a space of six thousand years, how few have their hearts turned towards the tabernacles of Zion, or the light which radiates there!

In the best ordered communities degenerating tendencies are ever conspicuous, and the very teachings of truth are *traditionized* and accommodated to human selfishness.

In the history of the Jewish nation, while we have the most distinguished examples of high-toned moral instruction, there is a constant reversion by that inconstant people to the orgies of heathenism. The very wickedness of that, God's chosen land, makes the contrast and relief of his prophets' reproofs; while it was, for the time, the only spot on earth where sacred instruction had authority and power. When God moved among his people, they felt his presence either in compassion or judgment; yet the tones of his holy prophets, as they uttered his curses or promises, seemed often—like dying echoes in a wilderness land—only to make terrible the desolation, and solitude, and silence that succeeded. Yet, these men did not live for a day. Their teachings are as stars, shining evermore, though, for times, clouds may hide their light from the world. Above all things earthly, there was in the teachings of these prophets a character comprehending the purposes, the interests, and office of public instruction. Their manner of life attested the sincerity of their hearts, and the burden of their messages could only be weighed in the scale of eternity.—Their visions comprehended passion-wrought sketches of the miseries of man, in contrast or association with the brightest glories and most lofty sublimities of the spirit-world. Truth was their pole-star, and God their protector and king. And such associations gave character to the declarations of Elijah the Tishbite, as well as to the penitent confessions of the erring David; enkindled the flames that wrapped the spirit of Isaiah's muse, and gave life to the melancholy tones of Jeremiah's Lamentations; unlocked the visions of this strange world to the view of Ezekiel, and made Daniel a preacher



of God's government, while a slave in the presence of the proud monarch of Babylon. These be our masters to teach us, and our priests to baptize and consecrate us to the office of public instruction.

John Milton Stearns.



## The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, JUNE 19, 1852.

All readers of the HERALD are most earnestly besought to give room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disposition.

### PAUL'S EPISTLE TO THE HEBREWS.

#### CHAPTER X.

(Continued from our last.)

Vs. 25-29.—"For if we wilfully sin after we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful expectation of judgment and fiery indignation, which will devour the adversaries. He, who despised the law of Moses, died without mercy under two or three witnesses: of how much sorer punishment suppose ye, will he be thought worthy, who hath trodden under foot the Son of God, and hath accounted the blood of the covenant, with which he was sanctified, an unholy thing, and hath treated the Spirit of grace with contempt?"

While he who sinned ignorantly, inadvertently, or under the influence of sudden and strong temptation, had provision under the law for his purification, of others God said: "But the soul that doeth aught presumptuously, whether he be born in the land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people. Because he hath despised the word of the Lord, and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him."—Num. 15: 30, 31.

To sin presumptuously under the law, was to despise Moses' law, and seems to relate particularly to the sin of apostasy. Thus: "If there be found among you, within any of thy gates which the Lord thy God giveth thee, man or woman that hath wrought wickedness in the sight of the Lord thy God, in transgressing his covenant, and hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded; and it be told thee, and thou hast heard of it, and inquired diligently, and behold, it be true, and the thing certain, that such abomination is wrought in Israel: then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, even that man or that woman, and shalt stone them with stones, till they die. At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death. . . . And all the people shall hear and fear, and do no more presumptuously."—Deut. 17: 2-6, 13. "If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers; namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth; thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou conceal him."—Lev. 19: 13-16. Thus "if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him."—Heb. 2: 2, 3.

Those who sin presumptuously under the gospel, despise the offering of Christ—they tread under foot his blood, and do despite to the Spirit of grace. Despising the sacrifice of Christ, the apostate infidel has no other refuge to flee to; and "the blasphemy against the Holy Ghost shall not be forgiven unto men."—Matt. 12: 31. Those who have thus sinned are apostates, and will be devoured by the fire of the Lord's jealousy: for "the great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to

deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make a speedy riddance of all them that dwell in the land."—Zeph. 1: 14-18.

Vs. 30, 31.—"For we know him, who hath said, Vengeance is mine, I will recompense, saith the Lord. And again, The Lord will judge his people. It is a fearful thing to fall into the hands of the living God."

This is written in Deut. 32: 35, 36: "To me belongeth vengeance, and recompense; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste. For the Lord shall judge his people, and repent himself for his servants; when he seeth that their power is gone, and there is none shut up, or left." A portion of this is also quoted in the Psalms: "For the Lord will judge his people, and he will repent himself concerning his servants."—Psa. 135: 14. It is a fearful thing to fall under God's displeasure. Said the Saviour: "Be not afraid of them that kill the body, and after that, have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him."—Luke 12: 4, 5.

Vs. 32-35.—"But remember the former days, in which, after being enlightened, ye endured a great struggle with afflictions; partly, while ye were made a spectacle both by reproaches and afflictions; and partly while ye became companions of those, who were so used. For ye sympathized with me in my bonds, and joyfully endured the plundering of your goods, knowing in yourselves that ye have in the heavens a better and an enduring possession. Cast away therefore your confidence, which hath a great recompense of reward."

To the early Christians it was "given in the behalf of Christ, not only to believe on him, but also to suffer for his sake" (Phil. 1: 29); and they rejoiced "that they were counted worthy to suffer shame for his name."—Acts 5: 41. After the death of Stephen, "there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles."—Acts 8: 1. Afterwards "Herod the king, stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword."—Acts 12: 1, 2. Paul, in recounting his own sufferings says: "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."—2 Cor. 11: 24-27. To the Thessalonians Paul writes: "Ye also have suffered like things of your own countrymen, even as they have of the Jews: who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men."—1 Thess. 2: 14, 15. Thus were they "made a spectacle unto the world, and to angels, and to men."—1 Cor. 4: 9.

They took joyfully the spoiling of their goods because they had "a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth."—Luke 12: 33. They were begotten "unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."—1 Peter 1: 3-5. "Rejoice, and be exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."—Matt. 5: 12.

Vs. 36-39.—"For ye have need of patience, that, doing the will of God, ye may receive the promise. For yet a little while, and he who is to come will come, and will not delay. Now the just will live by faith, but if any draw back, my soul hath no pleasure in him. But we are not of those, who draw back to perdition; but of those, who believe to the salvation of the soul."

Doing the will of God, seems here to refer to their own sufferings, before spoken of,—to the "great fight of afflictions" which they had endured for the sake of Christ. "Wherefore, let them that suffer according to the will of God, commit the keeping of their souls to him in well-doing, as unto a faithful Creator."—1 Pet. 4: 19. Having thus suffered, they would need patience in waiting for the promise, which is to be given equally to all who had died in the faith, none yet, receiving the promise, and to those who should come after them: "God having provided some better thing for us, that they without us should not be made perfect."—Heb. 11: 40.

The promise is however sure to be received: "Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ."—Col. 3: 24. "And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."—Heb. 9: 15. "Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."—1 Pet. 1: 9-11.

While he cautions them not to apostatize, Paul had confidence in their endurance, as he says in another place: "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister."—6: 9, 10.

#### CHAPTER XI.

Vs. 1, 2.—"Now faith is the certain persuasion of things hoped for, the demonstration of things not seen: for by it the elders obtained a good testimony."

Faith, is an obedient belief and trust; and is derived from a verb, which signifies, to bind to, or to make fast. The apostle had been exhorting the believing Hebrews to steadfastness in the faith; and he closes his argument on that point, by showing what is effected by an abiding, unwavering faith. The word usually rendered "substance,"—the certain persuasion ground or confidence, signifies subsistence—that which becomes a foundation for another thing to stand on. Thus faith is that by which we live, walk, and have access to God with. "The just shall live by faith."—Gal. 3: 11. "For we walk by faith."—2 Cor. 5: 7. "We have access by faith," &c.—Rom. 5: 2. It is a full conviction, and a laying hold of the things hoped for; which are the things brought to view in this epistle, viz., "the world to come, (2: 5), 'the rest that remaineth for the children of God,' (4: 9), the 'inheritance' confirmed to ABRAHAM by the oath and promise of God (6: 13), the results of the 'new covenant' (8: 11), Christ's second 'appearing' (9: 28), the 'better thing' provided for us, without which those who died in faith will not be made perfect (11: 40), the 'kingdom that cannot be moved.'—12: 28. These are now only the subjects of hope—they being as yet unseen. 'For we are saved by hope. But hope that is seen, is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it.'—Rom. 8: 24, 25. Thus 'we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.'—2 Cor. 4: 18. 'Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight.)'—2 Cor. 5: 6, 7.

The elders who were well reported of because of their faith, are those who are subsequently mentioned in connection with the manner in which their faith was respectively exercised; who "all having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect."—11: 39, 40.

The good report which they obtained, was the testimony which is recorded in the Scriptures respecting their faith—there being no one mentioned in the apostle's list, of whom nothing is recorded in the Old Testament.

Vs. 3.—"By faith, we understand that the worlds were framed by the word of God, so that things, which are seen, were not made out of things, which appear."

That is, it is by the exercise of our own faith that we understand this. Those who are without faith in the Mosaic cosmogony have no such understanding respecting the creation. We understand this because we believe the inspired record: "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God said, Let there be a firmament in the midst of the waters: and let it divide the waters from the waters. And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And God said, Let there be lights also in the firmament of heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days, and years. And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so."—Gen. 1: 3, 6, 9, 11, 14, 15.

Paul affirms that those things which are now seen, were made out of things which are not seen, which are invisible, i. e. that they were created out of nothing—were not made out of pre-existent matter.—(To be continued.)

#### ORIGIN OF THE NEW ZEALANDERS.

Thinking the following article would be interesting to the readers of the *Advent Herald*, I have transcribed it from the *The Nelson Examiner and New Zealand Chronicle*. The writer is the brother of our esteemed Bro. JOSEPH HUGH, of Leeds. He went from this country to New Zealand some years ago, as a missionary, and, I apprehend, is still engaged in the propagation of the gospel in that country.

Yours &c.

C. A. THORP.

"SIR:—Those who have resided among the New

Zealanders for years, and become familiar with native customs and ceremonies, discover many things which trench very closely upon the customs and ceremonies of the Jews, and which would lead one almost to conclude that they are the descendants of ABRAHAM.

"Mr. BUDDLE, in his interesting lecture, has noticed a few of these. He observes that, amongst the Hebrews the mother was *tapu* for a season after childbirth; so it is amongst the New Zealanders, with whom the mother is not allowed to feed herself, nor engage in any kind of work; some sacred person is engaged to attend her, and that person has to be fed by another, his hands not being permitted to touch any kind of food, and no common person allowed to touch him. This looks rather like the Jewish custom.

"Again, the Asiatic custom of betrothing is prevalent amongst the natives of New Zealand to the present day. Daughters are frequently betrothed from their birth, and the persons to whom they are promised never forget the claim thus given them, and a breach of faith on the part of either has often created war. It is true the girls are not always pleased with the choice their parents have made for them, and I myself have witnessed strange heart-yearnings on this account.

"The Mosaic law on the subject of a brother taking to wife a deceased brother's widow, is a regulation in force among the New Zealanders, with whom the nearest kinsman can claim the widow as his right.

"Amongst the Hebrews, he who came near a corpse was considered unclean, and had certain ablutions to perform before he could come into the congregations; and so amongst the New Zealanders, he who touches a corpse is *tapu*, and cannot feed himself, nor do any kind of common work until the *tapu* is removed.

"The Jewish custom in reference to first-fruits, finds also a similar practice amongst the New Zealanders. Other striking circumstances might be noticed; indeed, as I before observed, those who have resided among them for years, and become familiar with their customs and ceremonies, and finding them bear such close affinity to those of the ancient Israelites (making due allowance for the lapse of so many ages), and their physiognomy in many instances too so closely resemble the naked features of that singular people, have been ready to ask themselves the question, Can it be possible that the New Zealanders are a remnant of the Ten Tribes of Israel? and some persons, without endeavoring to become acquainted with their traditions, or troubling themselves with making other researches, have hastily come to the conclusion at once, that they are indeed the descendants of ABRAHAM. But these conclusions should not be adopted too hastily, although for my part I confess that I am strongly inclined to believe that the New Zealanders are of Jewish origin.

"When I lived among them I tried to learn whether there was anything amongst their more ancient traditions which would sanction such a conclusion. The first important tradition I got was from a very old Tohunga, at Puketi, about thirty miles inland from Patea. This old priest, in giving the late Rev. J. SHEVINGTON an account of their tribes previous to Turu's leaving Hawaiki, amongst other things of interest observed, that very many generations ago their great Tupuna (forefather), from whom they sprang, was commanded by one of the gods to build a very great kaupuke (ship), and that in obedience to the command of the god, he commenced building a great ship on the top of a hill far away from the sea. The people observing this concluded that he had become porewarewa (mad, insane), and that they used to go every day to make sport of him, and used to ask him, 'Why, if he must build so great a ship, he did not build it near the sea, which was far off?' But notwithstanding their opposition and ridicule he continued his labors for many, many summers, until at length the great ship was finished. When it was thus completed, the god who had told him to build it, sent him a great number of cattle of all kinds into his ship, and also birds and reptiles; and when this was done, it began to rain very heavily, and continued to rain for many days, until the land everywhere was flooded; and the flood increased until it reached this ship, which, after all the sport that had been made of it, was got to the sea at last, and its inmates saved, while all else were drowned. The man who built this great ship was the forefather of all the New Zealanders.

"I give this tradition as I received it, without adding a sentence; but it evidently has reference to NOAH.

"In one of their traditionary songs, composed by a great chief named *Tewakapai*, who lived many generations ago, in one of the stanzas they sing as follows:

"Ko Houna i takoto i roto i te honu o te Ta horo."  
"And Jonah lived in the belly of the whale."

"In another of their traditionary songs, composed by a chief of Ngatimaru, whose name was *Te Whetutautohe*, I traced back the pedigree of his family in order to ascertain how long the song had been in use amongst them, and the present was the seventh



generation since it was composed. The following sentences occur in it:

"Na Iwi Arama i wakawai?"  
"Twas Eve that deceived Adam."

"And again—"

"Ko Arama i taka ki te hara i Iwi?"  
"And Adam fell through the sin of Eve."

"They have also a tradition of one *Ihu Atamai*, who came down from heaven, and lived amongst them—that is, their forefathers. This *Ihu Atamai* was an exception to all other men in that he was good, superlatively good; all his works were perfect—perfection stamped his character and all his actions. Now *Ihu* in Maoric, is Jesus in English; *Atamai* signifies to be generous, benevolent, good, liberal—Jesus the benevolent. He was succeeded by one *Ihu Wareware*, who aped to be another *Ihu Atamai*, but proved to be a counterfeit. Now *Wareware* in native means to be foolish, silly, unlearned, forgetful, but generally the latter; but in this expression more is implied—Jesus the contemptible; an appellation given to distinguish him from his predecessor, whose works alone were perfect.

"Does not this point back to CHRIST Jesus, and to one of those false Christs by whom he was succeeded? Is not this Asiatic? Indeed, their traditions, and traditional songs indicate, I had almost said clearly, an Asiatic origin; and these, coupled with their Jewish customs and ceremonies, indicate a Jewish origin.

"This idea prompted me to search out their native names in order to ascertain if any of them were really Jewish, and to my surprise, I found a goodly number of *bona fide* Jewish names amongst them; and in many consultations I had with the natives on the subject, they declared most positively that they had not received these names from the Pakeha, but from their forefathers, and that they had been common names amongst them throughout all their generations.

"In the pedigree of the family which I gave in my first letter, if you trace it back to the ninth generation, you will find *Teman*, the name of Esau's grandson; *Ko Pita*, PETER (a popular native name); *Ka Haimona*, SIMON; *Ko Heta*, SERP; *Ko Arama*, ADAM; *Ko Iwi*, EVE; (this latter name is given indiscriminately both to man and woman—when a man lives to be a grandfather, he is called *Iwi*, EVE; a woman who lives to be a grandmother is also called *Iwi*); *Ko Honah*, JONAH (another popular native name); *Ko Hura*, JUDAS; *Ko Ihu maota te Ariki*, which leaving out *maota*, would be Jesus the LORD: the word *maota* is now obsolete.

"These are a few of the native names I met with, and which I believe were peculiar only to the Jews, and their use among the New Zealanders, coupled with their customs and traditions, strongly indicate, I humbly think, that this people had a Jewish origin.

"I am, sir, &c. W. HOUGH.

"Nelson, July 8th, 1851."

#### "WATCH."

BY J. C. RYLE.

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh: go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil: for our lamps are gone out. But the wise answered, saying, Not so, lest there be not enough for us and you: but go ye rather to them that sell, and buy ye for yourselves. And while they went to buy, the bridegroom came, and they that were ready, went in with him to the marriage; and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily, I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour when the Son of man cometh."—Matt. 25:1-13.

(Continued from our last.)

I have long felt it is one of the greatest shortcomings of the church of CHRIST, that we ministers do not preach enough about this advent of CHRIST, and that private believers do not think enough about it. A few of us here and there receive the doctrine, and profess to love it, but the number of such persons is comparatively very small. And after all, we none of us live on it, feed on it, act on it, work from it, take comfort in it, as much as God intended us to do. In short, the bridegroom tarries, and we all slumber and sleep!

It proves nothing against the doctrine of CHRIST's second coming and kingdom, that it has sometimes been fearfully abused. I should like to know what doctrine of the Gospel has not been abused.

It proves nothing against the second advent of CHRIST, that those who hold the doctrine differ among themselves on many particular points in prophecy. Such differences need never stumble any one, who recollects that unity on great points is perfectly consistent with disagreement on small ones. LUTHER and ZWINGLIUS differed widely in their views of the LORD'S Supper:—yet who would think of saying that therefore Protestantism is all false? FLETCHER and TOPLADY were both clergymen in the Church of England, but differed widely about Calvinism:—yet where would be the sense of saying that all evangelical religion was therefore untrue? In common fairness this ought to be remembered when people talk of the differences among those who study prophecy. It is possible for men to differ much as to the meaning they place on the symbols in the book of Revela-

tion, and yet on the matter of CHRIST's coming and kingdom they may be entirely and substantially agreed.

It proves nothing against the doctrine, that it is encompassed with many difficulties. This I fully concede. The order of events connected with our LORD's coming, and the manner of his kingdom when it is set up, are both deep subjects, and hard to be understood. But I firmly believe that the difficulties connected with any other system of interpreting unfulfilled prophecy are just twice as many as those which are said to stand in our way. I believe too that the difficulties connected with our LORD's second coming are not half so many as those connected with his first, and that it was a far more improbable thing, "a priori," that the SON of GOD should come to suffer, than it is that he should come to reign. And after all, what have we to do with the "how," and "in what manner" prophecies are to be fulfilled? Is our miserable understanding of what is possible to be the measure and limit of God's dealings? The only question we have to do with is, "Has God said a thing?" If he has, we ought not to doubt it shall be done.

For myself I can only give my own individual testimony: but the little I know experimentally of the doctrine of CHRIST's second coming, makes me regard it as most practical and precious, and makes me long to see it more generally received.

I find it a powerful spring and stimulus to holy living:—a motive for patience, for moderation, spiritual-mindedness,—a test for the employment of time,—and a gauge for all my actions,—"Should I like my LORD to find me in this place,—should I like him to find me so doing?"

I find it the strongest argument for missionary work. The time is short. The LORD is at hand. The gathering out from nations will soon be accomplished. The heralds and forerunners of the King will soon have proclaimed the Gospel in every nation. The night is far spent. The King will soon be here.

I find it the best answer to the infidel. He sneers at our churches and chapels, at our sermons and services, at our tracts and our schools. He points to the millions, who care nothing for Christianity, after 1800 years of preaching. He asks me how I can account for it, if Christianity be true? I answer, it was never said that all the world would believe and serve CHRIST under the present dispensation. I tell him the state of things he ridicules was actually foreseen, and the number of true Christians, it was predicted, would be few. But I tell him that CHRIST's kingdom is yet to come, and that though we see not yet all things put under him, they will be so one day.

I find it the best argument with the Jew. If I do not take the prophecy of ISAIAH literally, I know not how I can persuade him that the fifty-third chapter is literally fulfilled. But if I do, I have a resting-place for my lever which I know he cannot shake. How men can expect the Jews to see a Messiah coming to suffer, in Old Testament prophecies, if they do not themselves see in them a Messiah coming to reign, is past my understanding.

And now is there any one among the readers of this article who cannot receive the doctrine of CHRIST's second advent and kingdom? I invite that man to consider the subject calmly and dispassionately. Dismiss from your mind traditional interpretations. Separate the doctrine from the mistakes and blunders of many who hold it. Do not reject the foundation because of the wood, hay, and stubble which some have built upon it. Do not condemn it and cast it aside because of injudicious friends. Only examine the texts which speak of it as calmly and fairly as you weigh texts in the Romish, Arian, or Socinian controversies, and I am hopeful as to the result on your mind. Alas! if texts of Scripture were always treated as unceremoniously as I have known texts to be treated by those who dislike the doctrine of CHRIST's second advent, I should indeed tremble for the cause of truth.

Is there any one among the readers of this article who agrees with the principles I have tried to advocate? I beseech that man to endeavor to realize the second coming of CHRIST more and more. Truly we feel it but little compared to what we ought to do, at the very best. Be gentle in argument with those that differ from you. Remember that a man may be mistaken on this subject, and yet be a holy child of God. It is not the slumbering on this subject that ruins souls, but the want of grace. Above all avoid dogmatism and positiveness, and specially about symbolical prophecy. It is a sad truth, but a truth never to be forgotten, that none have injured the doctrine of the second coming so much as its over-zealous friends.

III. Learn in the third place, that whenever Christ does come again, it will be a very sudden event.

I draw that truth from the verse in the parable which says, "At midnight there was a cry made, Behold the bridegroom cometh, go ye forth to meet him."

I do not know when CHRIST will come again. I

should think it most presumptuous if I said that I did. I am no prophet, though I love the subject of prophecy. I only assert positively that CHRIST will come again one day to set up his kingdom on earth, and that whether the day be near or whether it be far off, it will take the church and world exceedingly by surprise.

It will come on men suddenly. It will break on the world all at once. It will not have been talked over, prepared for, and looked forward to by everybody. It will awaken men's minds like the cry of "fire" at midnight. It will startle men's hearts like a trumpet blown at their bedside in their first sleep. Like PHARAOH and his host in the Red Sea, they will know nothing till the very waters are upon them. Like DATHAN and ABIRAM and their company, when the earth opened under them, the moment of their hearing the report of the visitation will be the same moment when they will see it with their eyes. Before they can recover their breath and know where they are, they shall find that the LORD is come.

I suspect there is a vague notion floating in men's minds, that the present order of things will not end quite so suddenly. I suspect men cling to the idea, that there will be a kind of Saturday-night in the world, a time when all will know the day of the LORD is near,—a time when all will be able to cleanse their consciences, look out their wedding garments, shake off their earthly business, and prepare to meet their God. If any reader of this article has got such a notion into his head, I charge him to give it up forever. If anything is clear in unfulfilled prophecy, this one fact seems clear, that the LORD's coming will be sudden, and take men by surprise. And any view of prophecy which destroys the possibility of its being sudden,—whether by interposing a vast number of events as yet to happen, or by placing the millennium between ourselves and the advent,—any such view appears to my mind to carry with it a fatal defect. Everything which is written in Scripture on this point confirms the truth that CHRIST's second coming will be sudden. "As a snare shall it come," says one place. "As a thief in the night," says another. "As the lightning," says a third. "In such an hour as ye think not," says a fourth. "When they shall say, peace and safety," says a fifth. (Luke 21:35. 1 Thess. 5:2. Luke 27:24. Matt. 24:44. 1 Thess. 5:2.)

Our Lord Jesus Christ himself uses two most striking comparisons when dwelling on this subject. Both are most teaching, and both ought to raise in us solemn thoughts. In one he compares his coming to the days of Lot. In the days when Lot fled from Sodom, the men of Sodom were buying and selling, eating and drinking, planting and building. They thought of nothing but earthly things; they were entirely absorbed in them. They despised Lot's warning. They mocked at his counsel. The sun rose on the earth as usual. All things were going on as they had done for hundreds of years. They saw no sign of danger. But now mark what our Lord says, "The same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed."—Luke 17:28-30.

In the other passage I allude to, our Lord compares his coming to the days of Noah. Do you remember how it was in Noah's day? Stay a little, and let me remind you. When the flood came on the earth in Noah's time, there was no appearance beforehand of anything so awful being near. The days and nights were following each other in regular succession. The grass, and trees, and crops were growing as usual. The business of the world was going on. And though Noah preached continually of coming danger, and warned men to repent, no one believed what he said. But at last one day the rain began and did not cease: the waters rose and did not stop: the flood came, and swelled, and went on, and covered one thing after another, and all were drowned who were not in the ark. Now mark what our Lord says, "As it was in the days of Noe, so shall it also be in the days of the Son of man: they did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all."—Luke 17:26, 27. The flood took the world by surprise,—so also will the coming of the Son of man. In the midst of the world's business, when everything is going on just as usual,—in such an hour as this the Lord Jesus Christ will return.

#### "Our Plan."

During our late absence, our courteous friend of the *Investigator*, has made several references to us. They allude to an article in this paper containing some statistics respecting Boston, and say:

Now, under these circumstances, the idea strikes us forcibly, and we submit it respectfully to our Christian brother of the "*Advent Herald*"—whether it wouldn't be better, all things considered, to give up the hopeless task of trying to improve Boston and the rest of mankind by the power of the gospel, and, in lieu of it, substitute our plan? The longer we live, and the more we see of religious training and its results, the stronger we become convinced that if there was one half the pains taken and money expended to teach mankind just KNOWLEDGE, that there is to teach them the incomprehensibilities of religion or theology, they would be wiser, happier, and more virtuous without religion than they are now with it. This may be said, by some, to be only assertion.—Well if any person is of the opinion that the result would be otherwise, and can support his opinion by anything better than assertion, there will be no people more willing to give him a fair hearing than infidels.

Having seen the operation of what the *Investiga-*

tor calls "our plan" during the last fifty years of French history, in that unfortunate empire, we find no disposition to exchange for it, the good old "plan," revealed in the word of God, and which presents in the future something more than a leap in the dark.

The *Investigator* has in the same paper an extract from a long article we published a few years since respecting false Messiahs, which it gives as "Something for Second Adventists." Why, man, we gave it for an entirely different class of people, and by your publishing the portion you have, they have just received it.

#### FRENCH AFFAIRS.

The United States steamship *Baltic* arrived at New York on Sunday last. We give the following extract from the London correspondence of the *N. Y. Commercial Advertiser*, concerning French affairs:

The result of the Emperor of Russia's visit to Vienna and Berlin is understood to have been the formation of a compact, which may be considered a perfect revival of the "Holy Alliance" of 1815. At the same time some diplomatic notes have come to light—apparently in a semi-official way—which demonstrates the ground on which the combination is formed, and which is little less than a manifesto both of distrust and contempt for Louis Napoleon. He has thus far played the game that was desired of him, but it is now intimated that he must not pretend to set himself up as an equal with those whose purposes he has served, or expect anything more than such reward as they may allow him. The documents in question, in which this policy is revealed, are a series of communications which have lately passed between the Russian and Austrian Cabinets. Their object was to define a clear course to be pursued by the continental monarchs under the various eventualities which seem immediately probable in France. At the outset of this correspondence, it was admitted that Louis Napoleon's election in 1848 was an infringement of the arrangement of 1815, which comprised the perpetual exclusion of the Bonaparte family from supreme power. That step, however, was tolerated because the other powers of the continent were then occupied with their own affairs. Toleration having been granted him in 1848, it was natural that it should be continued after the *coup d'etat* of December, 1851. In each case the power assumed was professedly provisional; it was not even stated to be for life, and had not in fact "the pretension to be anything more than temporary."

The discussion, however, was next raised as to what is to be done if he should become Emperor. In that case, it appears from the correspondence, his position, for the sake of peace, may still be quietly recognized, supposing he assumes the title merely as a "change of decoration." But it must be understood that Emperor "for life" is all the dignity he must aim at, his elevation being analogous to that of the elective kings of Poland. On the other hand, "if he should pretend to be the heir of his uncle," his treatment, it is said, is to be very different. His reign, it is plainly announced, may be permitted as a fact, but will never be acknowledged as a right.—Should he, therefore, attempt to establish a hereditary dynasty, he will be regarded simply as a usurper. Finally, it is arranged that even if he should content himself with the Empire upon the barren terms that would be permitted, it would be necessary that certain conditions should be exacted from him. These conditions will be that he shall seek no territorial aggrandizement, that he shall distinctly pledge himself not to claim the hereditary rule, and that he shall give an ample explanation of the political doctrines upon which his Government is to be carried on.

Anything more desperately galling to Louis Napoleon than the fact of these resolutions being paraded before all Europe, can hardly be conceived, and their publication is pregnant with the most serious probabilities. The alliance between Russia, Austria, and Prussia, being now thoroughly cemented, while they also feel certain of the sympathy of Belgium, Sardinia, Holland, and all the other powers, as far as any measures for resisting French aggression are concerned, it is evident that the mask of equality is to be thrown off, and that Louis Napoleon is to be taught that he is powerless, and merely suffered to remain until Henry the Fifth is prepared to order him out. But the elements are here plainly furnished of a contest that may speedily scatter renewed confusion from one end of the continent to the other. Louis Napoleon, it may be assumed, would ask nothing better than a pretext for recalling the glories of his uncle at Marengo and Austerlitz, and there are many who believe he would find almost the whole French nation ready to undertake another European raid. Even the generals who have lately refused the oath to him, with every kind of insult, would perhaps forgive all if he would but summon them to an opportunity of asserting "the honor of France," while he himself, if it would serve his purpose, would be ready to appeal to the Hungarians and Romanists, German Socialists, and all upon whom he has helped to trample. Taking all these things into consideration, it is impossible not to see that strange events may be gathering, and that a quarrel is approaching in which honest men may get their own.

It is again positively asserted that a fusion has been effected between the Legitimists and Orleanists, and under existing circumstances the statement seems not improbable. In the various departments numerous instances continue of the refusal of public functionaries to take the oath of allegiance to the President. Meanwhile balls and entertainments are continually given in Paris, while, in order to insure the continued support of the church, an increase has been made in the stipends of the Archbishops of Paris and other principal dignitaries.

An official contradiction has been given to the rumor that Louis Napoleon has been intriguing to upset the last remains of constitutional government in Spain, an event which is still believed to be imminent.



## CORRESPONDENCE.



## THE DEVIL.

BY REV. JAMES INGLIS.

"Be sober, be vigilant; for your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour."—1 Pet. 5:8.

(Continued from our last.)

## The origin of sin and misery on earth.

We have no information as to when the devil fell into his present condition, except that his fall preceded the entrance of sin into this world; for he was unrestrained in seducing man from his allegiance to God. The circumstances of the temptation and fall of man are familiar to all our readers. At present we have to do chiefly with the tempter. In the original narration, as well as in Paul's statement in Cor. 11:3, we learn that the serpent beguiled Eve. Not a serpent, but "the serpent." Much unprofitable discussion has taken place of the reptile, or animal aspect of the tempter. We are more solicitous to know who was the actual tempter. Many take it for granted that it was the devil who tempted Eve. Let us inquire if the word of God sustains the conclusion.

The consequence of eating the forbidden fruit was certain death. To persuade them to eat it, was to be guilty of their death as directly as to put a poisoned cup into their hands. The description of the devil, that he is a murderer from the beginning, corresponds with this; and save in this base seduction, we know not how this description would apply to him. The method of his accomplishing his purpose makes good his right to the title, "a liar and the father of it." But that the devil was the tempter, appears most conclusively from the terms in which an injured God uttered his righteous curse on the betrayer of his children: "I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel." We here recognize the intimation of one coming, born of a woman, to destroy the works of the devil,—of the long weary conflict in which the church suffers from the malice of Satan, and of the final destruction of the destroyer by the King of kings and Lord of lords—the Seed of the woman, crowned with the glory of heaven. This intimation contains, in brief, the history of a fallen world. In allusion to its closing threatenings, a suffering church is comforted with the assurance, "God will bruise Satan under your feet shortly." In the prophetic vision of the last great triumph, when the angel comes down to cast Satan into the bottomless pit, his identity with the first enemy is shown, and we are reminded of the fulfilment of God's ancient threatening by the use of the ancient name, "that old serpent," not merely "the serpent," but "that old serpent." The history of six thousand years of sin and suffering are wrapt up in that short word, "old."

We have no speculation to offer regarding the devil's appearance as the serpent. But the determination of the question, who was the actual tempter, is important. The conclusion that the old serpent was the devil, throws light upon the whole body of revealed truth. It illustrates the great controversy with which revelation is occupied, and the great work which the Redeemer has undertaken. It illustrates the true relations and the certain doom of sin, and shows how it can be affirmed that "he who committeth sin is of the devil." This earth was the domain of God, which he bestowed upon man his son. The devil seduced man from God, and became the prince of this world as well as of devils. God showered good upon his fair dominion, and crowned his children with blessedness; but Satan brought upon the world death and the curse. He is hence styled, "he that had the power of death;" not that he had either independent or communicated power to inflict death of his own malignant will, but death was the penalty of sin, and as he led man into sin he exposed him to its sentence. He has the power of death only as he is the father of sin. We conclude, then, that Satan is the original cause of sin and misery in this world.

## The purpose of grace, and the devil's opposition to it.

"The whole world lieth in the wicked one." But God sent forth his Son, that the world through him might be saved. He did not give up man's lost heritage to be the undisputed prey of the enemy, but Christ "came to destroy the work of the devil." The decision is virtually made, not only in the purpose of God, but also in the sacrifice of Christ for our sins, by which the inheritance is purchased, and the prince of this world is judged. All power is given to the Son in heaven and on earth, and he is carrying all affairs forward toward the ejection of the judged usurper. Meanwhile, by the agency of

his Spirit, and the ministry of his word, he is gathering a people to himself out of the world. When all his ransomed ones are complete, Satan shall be cast out, and Christ's everlasting kingdom established in the restitution of all things. Satan, meanwhile, maintains a desperate struggle. While the Lord is gathering his people, Satan struggles to secure his victims. Men are divided into two classes, Christ's and the devil's. Ye, said our Lord to his antagonists, "are of your father the devil." Cain was "of that wicked one." He operates in his own to keep men in disobedience. Those who are of the world are said to be "according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." He who beguiled Eve deceiveth the whole world.

## His opposition to Christ.

He is not only the fountain-head and promoter of sin, but agreeably to the intimation of God in Eden, he is the especial and personal adversary of our Redeemer. We might adduce the facts of the life of Jesus in proof. The temptation at the commencement of his ministry, and Satan's entering into the traitor at its close, are proof of it. Beyond what appeared to man, also, the Lord spoke of his last terrible conflict as being with this enemy; in anticipation of it he says: "The prince of this world cometh." But we have still more direct intimations of the personal opposition of Satan to the Redeemer. Amongst these we select a remarkable passage, partly for the purpose of establishing our position, and partly for the opportunity of explaining a difficult text:

"Yet Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee."—Jude 9th. The only record of any controversy with Satan in which such language was addressed to him, is found in Zech. 3:2. But two objections present themselves to the reception of this as the occasion alluded to in Jude. 1st. The antagonist is Joshua the high priest, not Michael. 2d. There is no mention in Zechariah of the body of Moses as the subject in dispute.

As to the final objection: Joshua was seen standing before the angel of the Lord as high priest—Satan is seen at his right hand resisting him. Joshua is seen in filthy garments, which are taken away, and he is clothed in a change of raiment, and a fair mitre is set upon his head. The sequel explains the vision. Joshua, as there seen, is declared to be a typical man—a type of one who is styled, "My servant The Branch." This we need not stop to show is a familiar prophetic name of the Messiah; and that Joshua was a type of the Messiah, is more plainly shown in the sixth chapter of Zechariah, where the prophet is instructed to make crowns of silver and gold, and set them upon the head of Joshua, and say, "Behold the man whose name is The Branch;" and it is predicted that "he should sit and rule upon his throne: and he shall be a priest upon his throne." There is but one in heaven or on earth to whom the prediction is applicable.

But who is Michael the archangel? Men speak of archangels as a numerous order, superior in rank to angels; but we find no such order mentioned in Scripture. There is but one archangel, here named Michael. The name Michael signifies, *Who as God*. In Dan. 10:13 he is styled, "The first of the chief princes," which answers to the New Testament description of him who is "head of all principalities and powers." In the 21st verse of the same chapter he is spoken of as "prince of the Jewish people," the appropriate description of the Messiah. In Dan. 12:1 we read: "And at that time Michael shall stand up, the great prince which standeth for the children of thy people." The whole passage is descriptive of the appearing of the Lord without sin unto salvation. So that "Michael the archangel" is to be understood as a title of Christ, of whom Joshua the high priest was a type.

As for the second objection: It takes for granted that "the body of Moses" means his mortal remains. But in what did the devil resist Joshua as a type of Christ? The great burden of the prophecy is the deliverance of Israel by the Messiah. Joshua in filthy garments represents the Mediator as bearing the sins of his people. Their removal and his being clothed with a change of raiment, represents the putting away of sin, and his coronation with a fair mitre, represents his success and acceptance as the atoning high priest. Thereupon the deliverance and exaltation of Israel are predicted. This, then, is the matter in hand—the deliverance of Israel; and it was in this that Satan resisted the Messiah, as appears also in the terms of the rebuke: "The Lord rebuke thee, even the Lord who hath chosen Jerusalem." But as the Christian church is styled "the body of Christ," the Jewish people are appropriately styled "the body of Moses." The plain meaning of Jude is, when the Redeemer in the vision of Zechariah is seen contending with Satan for the deliverance of Israel, he did not attempt to bring against him a rail-

ing accusation, but said, "The Lord rebuke thee." (See Macknight on the passage.)

We have then here an intimation of an often repeated truth in the Scriptures. In figure, parable, vision, and plain declaration, the deadly opposition of Satan to our Messiah is taught. It is with Satan a struggle for existence, rather than victory; for the accomplishment of the Messiah's purpose involves his destruction. The Lord will rebuke him—the fire is prepared for him—the captor will be taken captive—the destroyer shall be destroyed—the Seed of the woman shall bruise the serpent's head. But though his overthrow is sure, he is represented as maintaining the struggle with unyielding malignity to the last, opposing every step of the great enterprise, obstructing all the means of grace to a perishing world, making the children of the kingdom the objects of his special hostility.

## His efforts to obstruct the means of grace.

We have already spoken generally of his agency in the perpetuation of sin, as well as in its introduction. And according to the representation of Scripture, we find him opposing the will of the Saviour, "that men should be saved," by instigating and promoting error and wickedness. The vast systems of pagan and christened idolatry under which the bulk of mankind are enslaved, receive from him their vitality and energy. Every ungodly man is moved and influenced by him, doing "the lusts of his father the devil;" and throughout the whole brotherhood of sinners his active influence extends, as the spirit that now worketh in the children of disobedience. In all this there is not only evil itself, but a direct counteraction of the gracious designs of the gospel. He deceiveth the whole world, which spell-bound cleaves to his fatal service.

But in addition to this, he directs his efforts to blind men's minds to the truth. The gospel in its purity is a glorious light, which, with self-evidencing power, is calculated to illumine the moral darkness of every heart. It is designed to carry conviction along with it, did it meet with a fair and candid reception. So the apostle claims: "But if our gospel be hid, it is hid to them that are lost, in whom the god of this world hath blinded the minds of them that believe not, lest the light of the gospel of the glory of Christ should shine into them." By prejudice and falsehood he closes their hearts against conviction. In like manner he is represented as withdrawing the truth from the heart, effacing impressions, and diverting attention from it. In our Lord's interpretation of the parable of the sower, the devil is said to come and take away the word out of the hearts of the hearers, lest they should believe and be saved.

He aims also to cripple the instrumentality of the church and destroy its influence, by mingling corrupt and carnal men in its membership. The tares that spring up with the wheat are the children of the wicked one, and the enemy that sowed them is the devil. He instigates nominal professors to falsehood and impiety, as Satan put the foul fraud into the heart of Ananias. He has snares for the elders of the church—wiles and stratagems for all.

But his hostility to the Redeemer finds a special object in believers. He attacks them fiercely; for we read of "the fiery darts of the devil." He assails them with lust, and cunning; for he is transformed into an angel of light, and his ministers are transformed into ministers of righteousness. He promotes persecution against them—as a church was warned, "Satan will cast some of you into prison." He follows them with persevering malignity, for we are told, "as a roaring lion he walketh about, seeking whom he may devour." In short, the whole opposition to the Christian life is moved, inspirited, and controlled by him. He heads the great antichristian movement throughout the world. Whatever aspect it assumes, its coming is "after Satan."

The conflict in which we are engaged is thus unspeakably more momentous than if it were merely with the craft and malice of men, and the wisdom and might of this world; "for we wrestle not with flesh and blood, but with principalities and powers, against the rulers of the darkness of this world, with wicked spirits of the air." This controversy will be maintained until it is terminated in the destruction of him that hath the power of death, that is the devil—till Satan is bruised under the feet of a glorified church—till the angel shall come down from heaven and bind that old serpent, and cast him into the bottomless pit and shut him up a thousand years. Then having been loosed for a little while, and having vainly renewed his assault, he shall be cast into the lake of fire and brimstone, and shall be tormented day and night forever and ever.

O joyful deliverance! The weary earth shall be emancipated. The down-trodden church shall be exalted in triumph over all enemies. "Ye that love the Lord, hate evil. He preserveth the souls of his saints. He delivereth them out of the hands of the wicked one. Light is sown for the righteous, and gladness for the upright in heart. Rejoice in the Lord, ye righteous, and give thanks at the remembrance of his holiness."—(To be continued.)

## LETTER FROM M. MONTGOMERY.

MY BROTHER:—If you will examine closely Rom. 11:24, you will see that it cannot be rendered correctly by the conditional "should:" it must be, as in our version, "shall:" and a similar attention to vs. 11, (1st clause) 26, and 27—"shall turn away ungodliness from Jacob . . . when I shall take away their sin,"—will show that a positive interpretation is not an opinion merely, but the only one possible, in harmony with the inspired word. If the difference between v. 26 and our version of Isa. 59:20, seem to cause any ambiguity, a perusal of Isa. 60th, immediately following that chapter, should suffice to set it at rest.

If the prediction in dispute in the 12th and 13th of Zech., according to my brother's view, have "come to pass" in one period of time, viz., in "that day" when the fountain for sin &c. is opened, then we must understand 12:3, &c., as clearly fulfilled, and at that period.

But is it true that all who burdened themselves with Jerusalem were cut to pieces—that in "that day" the Lord did "smite every horse with astonishment, and his rider with madness?" If we suppose "that day" to apply, in an extended sense, both to the time of our Lord's crucifixion, and that of Jerusalem's siege and destruction by the Romans, did anything like this take place then? Did "the governors of Judah become like a hearth of fire among the wood, and like a torch of fire in a sheaf, and devour all the people round about, on the right hand and on the left?" &c.—v. 6. Did the Lord, "in that day, defend the inhabitants of Jerusalem?" Was "he that is feeble among them at that day" strengthened to be "as David?" and the house of David as God, as the angel of the Lord before them?" And did it "come to pass in that day," that Jehovah did "seek to destroy all the nations that came against Jerusalem?" Surely, my brother, you must needs affirm all these things of that period, if you link together the expressions, "in that day," with v. 7 of chap. 13th.

How could you say, "Not all Judah and Jerusalem were thus to mourn,"—when the Lord's word says, "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications"—"a great mourning," (and this expression shows the following to refer expressly to the extent and generality of the mourning): "The land shall mourn"—"every family apart, and their wives apart." Can a land be said to mourn for a person, when the majority in that land are continuing to hate and reject, as was the case at the death of our Lord? You say it was not a penitential mourning; and this restricts the number of mourners to those who accompanied him at his crucifixion, or were spectators thereof. Was it to such mourners as these that Peter preached repentance? (Acts 2:36, 38, &c.; 3:12, &c.) "The multitude of them that believed," (4:32), were not included in that mourning, according to your own view; and yet these, with previous disciples, were but a small minority of the population. For "of the rest durst no man join himself unto them: but the people magnified them."—5:13.

Is there not a stage in penitential sorrow, when the soul perceives the wondrous excellence of Him its sins have pierced, and knows not as yet but that he is lost forever? And is the comparison inapt, of such a sorrow to that for a lost, much loved child? I trust my brother will be kept from saying so.

I will just mention the prediction in Isa. 7:14, and that of the resurrection generally, as instances of wonders as great as that of the restoration of lost genealogies, which to every believer are yet matters of fact. See, too, Ezek. 37th, which appears intended to meet this very difficulty.

Because you and I cannot see the evidence by which this prediction's fulfilment shall be fully demonstrated, it is not obliterated from the memory of our God, nor is he limited as to the means of its demonstration, however buried they may now be from human vision.

If, at a time of need, a spring sufficient to supply the city of Boston were prepared for immediate use there, but the inhabitants fearing the expense, or preferring on some other account their existing supply of brackish water, the engineer should have to divert it through subterraneous channels to those localities, where the sweet beverage was thankfully received and prized, while but a small quantity could be used in Boston: and after a period of sickness and drought occasioned by their folly, the inhabitants at length acceded to his terms, and the full stream flowed freely in its original channel—could it not be said that this fountain was only, in the full meaning of the words, opened to the Boston people at the latter period, although some of the inhabitants may have partaken of its waters from the very first, and other places may have been blessed with the pure stream? Thus Jesus' cleansing blood has been opened by the Spirit's power to the church, which contains an election out of Israel; but the time is to come



when that Spirit shall be poured "on the house of David and the inhabitants of Jerusalem." Then, and not before, will that fountain be opened to them, because then and then only, will they be made willing, in the day of Christ's power, to drink freely thereof, and to be cleansed thereby, "from all their filthiness, and from all their idols." (Psa. 110th; Ezek. 36:25, &c.; Sol. Song, 6th.)

If the testimony of the Scriptures distinctly showed that such a space as 1800 or 2000 years must be placed between verses 2 and 3 of chap. 14, of course it must be so interpreted. Otherwise the "then" of v. 5 refers very simply to what immediately preceded it, and appears to announce the next event of importance mentioned by the Holy Spirit. And in the next verse *we have* the expression, "in that day," already often used in chapters 12th and 13th, and seeming naturally connected with those passages, as well as with "the day of the Lord," in v. 1 of chap. 14th. It is repeated, too, in vs. 6, 8, 9, 13, 20; and, without some insuperable obstacle, would surely indicate a succession of events, which should transpire in near conjunction the one with the other. Is there any such obstacle? Surely the fact that Jerusalem was to be captured and rifled, is not inconsistent with the preservation of the residue of the people by the intervention of the Lord himself, "in flaming fire taking vengeance on them that know not God!"

My brother is too apprehensive. My strong expressions, which seem to trouble him, has reference to a case which is not his—that of one who should speak of v. 16 as already fulfilled.

That the physical changes of v. 4 are to be effected at the same epoch, when the earth is to be subjected to a deluge of fire, is a hypothesis, in proof of which my brother does not adduce a single scripture. The promise of no more utter destruction in v. 11 has evidently reference to Jerusalem. The plague described in the verse immediately following synchronizes with the deliverance of Israel, inasmuch as it describes the means of her enemies' destruction. Were this the place for going at length into the question, I believe the Scriptures will suffice to show that the church, of whom 1 Thess. 4:17 speaks, will have been caught up before either the nations assemble against Jerusalem, or the Lord appears for their deliverance. We must not strain Scripture; if we find there the word *all*, and immediately after find exceptions mentioned, we must take the first expression as speaking generally. Else we must accept transubstantiation (or Luther's substitute), and expect to see Judas on a throne of glory. (Matt. 19:28.)

The connection between vs. 16 and 17 is most evident, where no theory intervenes to demand their forcible separation from each other.

The feast of tabernacles is an expression often occurring in the Old Testament, and referring to one, and that an Israelitish institution. The closing chapter of Ezekiel, which my first article showed to be yet unfulfilled, describes the future celebration of this, among other restored feasts of Israel. (Ezek. 45:25.) Truly the Levitical ordinances have been abrogated for the whole of the present dispensation, and the church, having her place in heavenly, not earthly glory, will not join in their celebration in that which is yet to come. But to suppose they shall not be revived in that period, is to set aside a considerable portion of the most sure word of prophecy. This is not the only place which speaks of judgments on those who will inhabit the earth at the period of Israel's restoration and blessing. Isa. 60th contains perhaps, one of the strongest: "The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. . . . The sons also of them that afflicted thee shall come bending unto thee: and all they that despised thee shall bow themselves down at the soles of thy feet."—vs. 12, 14. Will you say this speaks of the church? "Whereas thou hast been forsaken and hated, so that no man went through (thee)."—v. 15. When has this been true of the church—or has she ever had a territorial, distinctive domain on earth, such as the land of Israel? I assert then that the simple reading of v. 15 is the true one: that it describes the judgment God will send on the remainder of the Gentile nations, who shall refuse to go up to Jerusalem to keep the feast of tabernacles, Israelitish still, yet not as of old confined within, but extended to all the inhabitants of earth.

I will beg my brother's patient study of the passages quoted in my first article, with prayer for Divine guidance on the subject, and am assured that such a course will result in a change of view on the point in question. Surely the consideration of appearances should not suffice to prejudice a single soul. True, there is in us all a natural reluctance to yield up a belief in which the mind has been trained. But as soon as it is proved to be contrary to the revealed word of our God, grace enables us to renounce it, even with cheerfulness, and to rejoice in every fresh field of truth laid open before us in those green pastures.

May we be willing to be as nothing, that Christ may be all—his word elucidated and circulated, and his work done. And this cannot be, unless we get grace to walk with him. How else can we bear to renounce *all*?—I know no other way. If any expression of mine has been faulty or unkind, forgive me, my brother, for I have not intended it. May the Lord bless you, and me, abundantly, and give us *with all his saints*, truly to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. Controversy in love, meekness, and docility of mind, I am sure is good. Beyond this, it is hurtful to ourselves and others, or I widely mistake.

REMARKS.—The foregoing we conclude is intended as a reply to our remarks on the letter of this writer, published in the *Herald* of May 8th. As we then said all that we had to say on the subject; and as we find no new points in the present communication, or any which have not already been replied to, we do not feel that it is necessary to add to our remarks of May 8th.—Ed.

BRO. HIMES:—I wish to say through the "*Herald*" to the brethren scattered abroad that I have left Nova Scotia for a season, and expect to go West as far as Wisconsin to spend a short time in visiting my friends, and the brethren and sisters, to proclaim to them and the world the glad tidings of the kingdom of God nigh at hand. I expect to visit some of the brethren in New York State on my return, and afterwards Maine, before I go back to N. S. My Post-office address at present will be Racine, Wis.

WM. M. INGHAM.  
Hartford (Ct.), June 10th, 1852.

NOTE.—Bro. INGHAM is a useful and acceptable brother, and in good standing with Adventists.

### THIRTEENTH ANNUAL CONFERENCE OF Second Adventists.

Held in Hartford Ct., June 8th, 9th, and 10th, 1852.

The Conference was called to order at 10-1-2 o'clock A. M., by calling Bro. J. LITCH to act as Chairman, and Bro. ANDREWS as Secretary *pro tem*. The morning was devoted to prayer and voluntary speaking by the brethren, and was an interesting and profitable time.

Bro. O. R. FASSETT and J. J. PORTER were then appointed by the chair to nominate officers for the permanent organization of the meeting.

In the afternoon, Bro. D. I. ROBINSON preached from 1 Pet. 4:7—"But the end of all things is at hand: be ye therefore sober, and watch unto prayer."

At four o'clock the Conference was called to order, and the nominating Committee made the following report: JOSIAH LITCH, Pres't; O. R. FASSETT, Vice Pres't; S. BLISS and L. D. MANSFIELD, Sec'y's. Business Committee—J. V. HIMES, L. OSLER, D. I. ROBINSON, EDWIN BURNHAM, RICHARD STARKS, J. J. PORTER, and WILLARD IDE.

On motion, Bro. ANDREWS, PORTER, and STARKS, were appointed a Committee to enrol the names of the members of the Conference.

The Conference then adjourned, to meet on Wednesday at ten o'clock, A. M.

Bro. J. J. PORTER preached in the evening, on the work of the ministry.

Bro. OSLER and EDWIN BURNHAM also made some interesting remarks.

WEDNESDAY MORNING, JUNE 9.

Meeting called to order by the Chairman. The business committee then presented their report, which was received, and the items taken up *seriatim*.

Whereas, the condition of our cause requires the united action of the ministers and lay brethren; therefore

*Resolved*, That we recommend all the friends to hold sectional conferences once in six months, to take into consideration the wants and interests of the cause, to give mutual counsel, and attend to devotional exercises.

*Resolved*, That we recommend that the following ministers correspond with the churches and ministry, and call the first conferences in their several sections, viz., Maine—I. C. Wellcome. Mass.—L. Osler. New Hampshire—I. H. Shipman. Vermont—E. L. Clark. Rhode Island—Pastor at Providence. Conn.—O. R. Fassett. New York city—L. D. Mansfield. Western New York—H. H. Gross. Penn.—J. Litch. Nova Scotia—Wm. M. Ingham. Northern N. Y.—I. E. Jones. Canada East—R. Hutchinson. Canada West—D. Campbell.

These resolutions were discussed at length by Bro. OSLER, EDWIN BURNHAM, STARKS, ROBINSON, MORGAN, BERICK, and MANSFIELD, when the Conference adjourned, with the question pending.

Bro. D. T. TAYLOR preached at 2-1-2 o'clock P. M. The Conference again commenced at four o'clock, and after some further remarks adopted the resolutions.

The third resolution was then read and discussed by Bro. ROBINSON, MANSFIELD, MERRILL, and HIMES, and passed, after being amended as follows:

Whereas, there is a great deficiency of ministerial laborers to meet the wants of our cause and churches, therefore

*Resolved*, That we recommend to all pastors and evangelists, that while they pray the Lord of the harvest to raise up laborers for his harvest, to also co-operate in encouraging those whom God has called to the work, by counsel and exchanges, and that the churches be advised both to hear and sustain them in venturing out into the vineyard, that they may become able ministers of the New Testament. We also request that the sectional conferences take this

subject into special consideration, and in the best way they can promote this desirable object.

Conference then adjourned.

In the evening, at 8 o'clock, Elder EDWIN BURNHAM preached from the following text:

"But we are all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."—2 Cor. 3:18.

After a brief paraphrase and running commentary on the whole chapter, Bro Burnham remarked:

The word glory is used as a noun, and also as a verb.

In my text, it seems to be used in both senses. God gloried in the old dispensation, and also exhibited his glory; so in the new.

At evening we glory in the light of the moon; but in the morning, when the sun shines forth upon the dew-drops glittering like gems on the grass, we forget the beauties of the moon.

When the people of Israel came up from Egypt, God exhibited his glory by a pillar of cloud and fire.

At Mount Sinai, God exhibited his glory. He appeared by his angels. The appearance was such as our language inadequately expresses. "Fire of fire," I suppose, would convey the idea.

Moses' face was so glorious, that the people could not look upon him, as we cannot look upon the sun.

At the dedication of the temple of Solomon, the glory of God was also manifested.

God's law developed God's glory. The people needed moral discipline. God did not give them a law which they could comprehend at a glance; but a ritual, which would require all their attention, and keep them from wandering.

The glory of the new dispensation was not opened amidst the thunders and lightnings of Sinai, but by the birth of a babe in Bethlehem of Judea. This babe is born in a stable,—he lays his head upon the bosom of a lonely virgin, yet angels announce his advent, hail his natal day, and the wise men of the east bring their gifts of gold, frankincense, and myrrh.

The angel was permitted to come and announce the birth of Christ; but suddenly there was with him a multitude of the heavenly host, praising and blessing God.

When Jesus was twelve years old, he exhibited his glory in his dispute with the learned doctors.

Afterward he was transfigured in Mount Tabor. A cloud of glory enveloped him, and Moses and Elias appeared in glory. He charged his disciples not to tell of it until his resurrection. Afterward Peter told of it, saying, "We have not followed cunningly devised fables, but were eye witnesses of his glory, when we were with him in the holy mount."

At his resurrection, he did not ask the steel-clad soldiers for permission to rise, but he rose majestic from the tomb. Afterward he walked out with his disciples, and from the Mount of Olives he ascended up the trackless pathway of the skies, and the angels assured the disciples that he would return.

Afterward, at the day of Pentecost, the Spirit descended like a mighty wind, and the disciples, though uneducated men, spoke in seventeen different languages.

The history of the disciples of Jesus show the glory of God. Their triumphs in death exhibit the glory of Christ. Fox, Mosheim, and others, mention marvelous cases of heavenly fortitude and triumph in death.

There is a finality to this glory. What we have seen is only as the scintillation of the taper to the noonday sun; the dew-drops on the spear of grass, to the mighty magnitude of the ocean. The mole-hill to the lofty mountain. Where shall I find a figure? He shall have the glory of the Father, the glory of the angels, and his own glory. Enoch, and Elijah, and Moses, and the one hundred and forty-four thousand will also come. The saints, raised up from every land and nation, shall meet him there. This will be done.

Not only this, but this earth, which has been mopped in darkness, shall be made glorious, and God shall remove his own tabernacle to earth.

This glory is near. Even so, come, Lord Jesus! Every creature in earth and heaven shall ascribe blessing, and honor, and glory, to Him that sitteth on the throne.

The "home of our Father is now specially nigh."

There is a practical thought connected with all this.—We want to be there. If there is to be a marriage—the friends would be present. But this is the marriage supper of the Lamb.

Oh! to meet patriarchs, prophets, and martyrs! O! prepare for that blessed day!

### OBITUARY.

"I am the RESURRECTION and the LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will never die."—John 11:25, 26.

FELL asleep in Jesus, in Grantham, N. H., May 15th, 1852, Mrs. MARY C. SMITH. Consumption cut the brittle thread of life. She loved the Saviour, loved his appearing, lived a praying, watchful life, and died a peaceful, happy death, in glorious hope of eternal life. I miss her everywhere; but Jesus bleeds daily for her society, and my loss; yet her as often binds it up. She has left a little daughter two and a half years old, for me to bring along into the kingdom, if she lives to years of accountability. O may the Lord help me to be faithful, that we may yet be an unbroken family in the kingdom. O were it not for this hope of meeting again, where "death shall be banished, his sceptre be gone," how could I bear up under this affliction! But his ways are sometimes mysterious. I know he will do all things right. I feel I have lost an excellent companion, one of the most excellent of the earth; but I would bear patiently and meekly these light afflictions, in hope of that eternal weight of glory. Brethren pray for me.

JOSHUA P. SMITH.

### BOOKS FOR SALE AT THIS OFFICE NO. 8 CHARDON-STREET, BOSTON.

NOTE.—Under the present Postage Law, any book, bound or unbound, weighing less than two pounds, can be sent through the mail. This will be a great convenience for persons living at a distance, who wish for a single copy of any work; as it may be sent without being delayed by the removal of its cover, as heretofore. As all books sent by mail must have the postage paid where they are mailed, those ordering books will need to add to their price, as given below, the amount of postage to be added. And that all may estimate the amount of postage to be added, we give the terms of postage, and the weight of each book.

TERMS OF POSTAGE.—For each ounce, or part of an ounce, that each book weighs, the postage is 1 cent for any distance under 500 miles; 2 cents if over that and under 1500; 3 cents if over that and under 2500; 4 cents if over that and under 3000; and 5 cents if over that distance.

BOOKS PUBLISHED AT THIS OFFICE.

THE ADVENT HARP.—This book contains Hymns of the highest poetical merit, adapted for public and family worship, which every Adventist can use without disturbance to his sentiments. The "Harp" contains 454 pages, about half of which is set to choice and appropriate music.—Price, 60 cts. (9 ounces.) Do do bound in gilt.—80 cts. (9 oz.)

POCKET HARP.—This contains all the hymns of the former, but the music is omitted, and the margin abridged, so that it can be carried in the pocket without encumbrance. Price, 37½ cts. (6 ounces.) Do do gilt.—60 cts. (6 oz.)

WRITING'S TRANSLATION OF THE NEW TESTAMENT.—This is an excellent translation of the New Testament, and receives the warm commendations of all who read it.—Price, 75 cts. (12 oz.) Do do gilt.—\$1. (12 oz.)

ANALYSIS OF SACRED CHRONOLOGY: with the Elements of Chronology; and the Numbers of the Hebrew text vindicated. By Sylvester Bliss.—232 pp. Price, 37½ cts. (8 oz.) Do do gilt.—50 cts. (8 oz.)

FACTS ON ROMANISM.—This work is designed to show the nature of that vast system of iniquity, and to exhibit its ceaseless activity and astonishing progress. A candid perusal of this book will convince the most incredulous, that Popery, instead of becoming weakened, is increasing in strength, and will continue to do so until it is destroyed by the brightness of Christ's coming. Price (bound), 25 cts. (5 oz.) Do do in paper covers—15 cts. (3 oz.)

THE RESTITUTION, Christ's Kingdom on Earth, the Return of Israel, together with their Political Emancipation, the Beast, his Lurke and Warfare; also, the Fall of Babylon, and the Instruments of its overthrow. By J. Litch.—Price, 37½ cts. (6 oz.)

DEFENCE OF ELDER J. V. HIMES: being a history of the fanaticism, puerilities, and secret workings of those who, under the garb of friendship, have proved the most acerbic enemies of the Second Advent cause. Published by order of the Chardon-st. Church, Boston.—253 pp. Price (thin covers), 25 cts. (4 oz.) Do do thick covers—37½ cts. (5 oz.)

ADVENT TRACTS (bound).—Vol. I.—This contains thirteen small tracts, and is one of the most valuable collection of essays now published on the Second Coming of Christ. They are from the pens of both English and American writers, and cannot fail to produce good results where circulated.—Price, 25 cts. (5 oz.)

The first ten of the above series, viz., 1st, "Looking Forward," 2d, "Present Dispensation—Its Course," 3d, "Its End," 4th, "Paul's Teachings to the Thessalonians," 5th, "The Great Image," 6th, "If I will that he tarry till I come," 7th, "What shall be the sign of thy coming?" 8th, "The New Heavens and Earth," 9th, "Christ our King," 10th, "Behold He cometh with clouds,"—stitched, 12½ cts. (2 oz.)

ADVENT TRACTS (bound).—Vol. II. contains—"William Miller's Prophecy and Defence," "First Principles of the Advent Faith: with Scripture Proofs," by L. D. Fleming, "The World to come! The present Earth," "The Lord's coming a great practical doctrine," by the Rev. Mourant Brock, M. A., Chaplain to the Bath Penitentiary, "Glorification," by the same, "The Second Advent Introductory to the World's Jubilee: a Letter to the Rev. Dr. Rogers on the subject of his Jubilee Hymn," "The Duty of Prayer and Watchfulness in the Prospect of the Lord's coming." In these essays a full and clear view of the doctrine taught by Mr. Miller and his fellow-laborers may be found. They should find their way into every family.—Price, 33 cts. (6 oz.)

The articles in this vol. can be had singly, at 4 cts each. (Part of an ounce.)

KELESO TRACTS.—No. 1.—Do you go to the prayer-meeting?—50 cts per hundred; No. 2.—Grace and Glory.—\$1 per hundred. No. 3.—Night, Day, Drink, and Clear Day.—\$1 50 per hundred.

BOOKS FOR CHILDREN.

THE BIBLE CLASS.—This is a pretty bound volume, designed for young persons, though older persons may read it with profit. It is in the form of four conversations between a teacher and his pupils. The topics discussed are—1. The Bible. 2. The Kingdom. 3. The Personal Advent of Christ. 4. Signs of Christ's coming near.—Price, 25 cts. (4 oz.)

### GREAT COUGH REMEDY!

Ayer's Cherry Pectoral,

FOR THE CURE OF

Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

THIS invaluable remedy for all diseases of the throat and lungs, has attained a celebrity from its remarkable cures, never before equalled by any other medicine. Other preparations have shown themselves palliatives, and sometimes effected notable cures, but none have ever so fully won the confidence of every community where it is known. After years of trial in every climate, the results have indisputably shown it to possess a mastery over this dangerous class of diseases, which could not fail to attract the attention of physicians, patients, and the public at large. See the statements, not of obscure individuals, and from far distant places, but of men who are known and respected throughout the country.

The widely celebrated Surgeon, Dr. Valentine Mott, of New York city, says:

"It gives me pleasure to certify the value and efficacy of Ayer's Cherry Pectoral, which I consider peculiarly adapted to cure diseases of the throat and lungs."

Dr. Perkins, the venerable President of the Vermont Medical College, one of the semiently learned physicians of this country, writes that Ayer's Cherry Pectoral is extensively used in his section, where it has shown unmistakable evidence of its happy effects upon pulmonary diseases.

The Rev. John D. Cochrane, a distinguished clergyman of the English Church, writes to the proprietor from Montreal, that "he has been cured of a severe asthmatic affection, by Cherry Pectoral." His letter at full length, may be found in our Circular, to be had of the Agent, and is worth the attention of asthmatic patients.

The following letter is from the well-known Druggist at Hillsdale, Mich., one of the largest dealers in the State, and this is from his own observation:

"Dear Sir:—Immediately on receipt of your Cherry Pectoral, I carried a bottle to an acquaintance of mine who was thought to be near his end with quick consumption. He was then unable to rise from his bed, and was extremely feeble. His friends believed he must soon die, unless relief could be obtained for him, and I induced them to give your excellent medicine a trial. I immediately left town for three weeks, and you may judge of my surprise on my return, to meet him in the street on my way home from the cars, and find he had entirely recovered. Four weeks from the day he commenced taking your medicine, he was at work at his arduous trade of a blacksmith."

"There are other cases within my knowledge, where the Cherry Pectoral has been singularly successful, but none so marked as this."

Very truly yours, G. W. UNDERWOOD.

HEAR THE PATIENT.

"Dr. J. C. Ayer, Lowell.—Dear Sir:—Feeling under obligations to you for the restoration of my health, I send you a report of my case, which you are at liberty to publish for the benefit of others. Last autumn I took a bad cold, accompanied by a severe cough, and made use of many medicines without obtaining relief. I was obliged to give up business, frequently raised blood, and could get no sleep at night. A friend gave me a bottle of your Cherry Pectoral, the use of which I immediately commenced, according to directions. I have just purchased the fifth bottle, and am nearly recovered. I now sleep well, my cough has ceased, and all by the use of your valuable medicine."

E. S. STONE, A. M.

"Principal Mount Hope Seminary."

"Hanover (O.), April 2, 1852.

"Dear Sir:—I wish I could tell all that suffer with a cough, what your Cherry Pectoral has done for me. It does seem they might be benefited by the information. I had a long fever, which left my lungs weak and inflamed. Being very feeble, and unable to gain strength at all, my friends thought I must soon sink in consumption. I had no appetite, and a dreadful cough, and was fast wearing me away. I began to take your beautiful medicine, by the advice of a clergyman, who had seen its effects before. It eased my cough at first, and gave me rest at night. In less than a fortnight I could eat well, and my cough had ceased to be troublesome, my appetite returned, and my food nourished me, which soon restored my strength. Now, after five weeks, I am well and strong, with no other help than your Cherry Pectoral. Yours with respect, J. L. DEAN."

"I hereby certify that the above statement of my wife is in conformity with my own views of her case, and her cure by Ayer's Cherry Pectoral."

J. JOSEPH DEAN.

"The above-named Joseph Dean, and Julia, his wife, are personally known to me, and implicit confidence may be placed in their statement."

SAMUEL C. VAN DERWENT,

"Pastor of the Baptist Church."

Prepared by JAMES C. AYER, Chemist, Lowell, Mass., & sold by S. W. Fowle, Boston; Brown & Felt, Salem; W. F. Phillips, Newburyport; W. R. Preston, Portsmouth; Durbin & Co., Portland; Cushing & Black, Augusta; G. W. Emerson, Bangor; W. O. Fobes, Bangor; Allison & Gaul, Concord; J. A. Perry, Manchester; James Green, Wrentham; S. B. Brown, Springfield; Lee & Butler, Hartford; Lee & Osgood, Norwich; C. S. Gorham, New Haven; W. E. Bissell, Norwalk; Balch & Son, Providence; E. Thornton, New Bedford; L. Clapp, Pawtucket; J. T. Hall, Plymouth; T. A. Peck, Burlington; S. K. Collins, Montpelier; H. Wardner, Windsor; and by all druggists everywhere. [17-3m]



## THE ADVENT HERALD.

BOSTON, JUNE 19, 1852.

## The Evidence on the Trial.

BRO. HIMES:—You will call to mind a proposition that I made through the editor of the *Har.*, for a committee to investigate the difficulties existing between the parties who recently had a hearing before the Supreme Court of Rhode Island. When I proposed that subject, I claimed that all that the Adventists wanted was, the evidence on the whole matter in question, divested of all covering. This we were unable to obtain at that time; but now we can. You have a *verbatim* report of all the evidence given on the trial under oath, and I want it to be published in pamphlet form, in full, without the omission of a word. The brethren will then be able to see for themselves the parties in their true light, and form their judgments accordingly. In order that this project may be carried out, I wish you would state whether you are willing to comply with this request, and what would be the cost of publishing one thousand copies in the form I have specified. I would propose that the expense be defrayed by subscription, and that each subscriber receive the amount of his subscription in the pamphlet, at cost, to be disposed of as he may see fit. Truly yours, H. TANNER.

ANSWER.—The evidence elicited covers all the issues ever made by the prosecutors, and is consequently very voluminous. It covers two hundred pages of foolscap in Phonography, which will make about 1000 pages in MS., or 500 8vo. pages in print. It will cost at \$2 50 a day about \$100 to write it out. One thousand copies could probably then be published for about \$500 additional. The whole cost would therefore be not far from \$600.

We would like very much to publish it, as it would settle the question forever with all intelligent impartial persons; but are not able to bear the expense alone. If sixty persons would pledge \$10 each, and take their pay in the books at cost, to dispose of as they pleased; or if fifty persons would, we would proceed to publish it at once. No money need be sent in till it is seen whether the means can be raised. We will wait to hear responses from those interested. Any disposed may pledge a larger or smaller sum. It is possible, when written out, that the expense will be found to be less than we anticipate. If so, so much the better. This is a work in which all parties might unite—i. e., all who would like to see the evidence published!!

## An "Impressive" Affair.

Catholicism in Williamsburgh, L. I.—The German Catholics of the Third Ward, Williamsburgh, living in the neighborhood called "Dutch Town," observed the festival of Corpus Christi on Thursday of last week in the usual manner. This festival is instituted by the Catholic Church as a celebration of the Eucharist, and is regarded as one of the greatest days in the year. In Catholic countries, secular employment is foregone, and general attention paid to this festival. The streets are strewn with flowers, the churches are decorated, altars are erected, and the sacrament is borne in honor in the procession to the altar. It has been customary, at the announcement of the benediction, to discharge fire-arms in the vicinity of the scene of worship, as a signal to all within hearing distance of it, to unite in devotion. The notion has gone abroad, that this is the ceremony of shooting the devil out of the church, and many think that the Catholics believe it to be a typical if not literal attack upon the evil spirits that, unperceived, dwell in the air, just over head, and are shot at regardless of danger to the innocent. Having attended this festival at the German Catholic Church in Williamsburgh, we will state some of the events of the day. The Washington Guards, one of the military companies of that place, were out in uniform and bearing arms, marched to the church, accompanied by a band of instrumental music. The neighborhood regarding it as a religious day, the population thronged the church, which had been decorated with evergreens and flowers for the occasion. During the service, which consisted of Mass and a sermon, the military were drawn up in single file in the church. During Mass, at certain points, while the congregation were chanting, the military would present arms, which would be followed in quick succession by the roll of drums and sound of trumpets inside, and discharge of fire-arms near the church outside. All this is done in honor of the sacrament, and the services were interesting and impressive.—N. Y. Times.

Very "impressive," no doubt. We wish the *Times* had stated in what sense it regarded the services as "impressive,"—whether as a good specimen of instrumental music, military drilling, or artillery practice. Religious festival! indeed.

## Gorgey.

The following incident concerning Gorgey, the Hungarian traitor, is narrated in Mr. Brace's new work, "*Hungary in 1851*."

"To say that he is *hated* in Hungary, is to express feebly the feelings of the nation towards him. The concentrated bitterness of the people, trodden into the very ground by the oppressor, is poured forth on the man to whom they intrusted all, and who betrayed them.

"I give one instance, in an occurrence which happened this spring in Klagenfurt. Two *honneds* (common soldiers) were returning from the regiment, in Italy, in which they had been drafted, to their homes, on furlough. They had just pay enough to be able to reach Klagenfurt; and there, were utterly at a loss what to do; in a strange town, stripped of everything, and without any means of raising money. Though it sorely offended their Hungarian pride, they at last resolved to beg. One said that he would not begin; and the other offered to do the begging, by trying in a coffee-house near by.

"The very first gentleman whom he asked gave him several silver zwanzigers. Surprised at such overflowing generosity, he went out and showed his gains to his comrade, and told him to go in and try, for if he had as good luck, their

begging would be at an end. The other went in, and came out soon joyfully with his zwanzigers. They were counting their gains, when a *kellner* (waiter) happening to step out, asked them if they knew who it was who had been so generous to them? 'No, we do not,' they said. 'That is Gorgey, the Hungarian General!' Both the soldiers rose up without saying a word, strode into the coffee-house, dashed the money on the table before Gorgey, exclaiming, 'Scoundrel! we would rather die of hunger than take a kreutzer from you!' and then left the coffee-house. The affair was soon noised about in the hotel, and a handsome purse was made up for the two beggared soldiers, with which they safely reached Hungary, where they told the occurrence. It shows well what even the poorest Hungarian feels."

## ANTI-POPERY IN GREAT BRITAIN.

We have before adverted to the numerous conversions of Romanists in Ireland. It can now no longer be said, that Ireland is a Popish country, for the Protestant portion of the inhabitants is as large as that of the Romanist. Protestants of all denominations at last seem to be awake to the stealthy, yet rapid movement of their natural enemy, which has been going on for some years past, and have for once laid aside unessential differences, and combined their forces for a determined, steady, and persevering attack on the "Man of Sin." Societies have been organized throughout England, Scotland, and Ireland, at the head of which are such men as the Earl of Shaftesbury, (late Lord Ashley,) Dr. McNeile, and Dr. Cumming, whose position and talents render them formidable opponents to their adversaries. Their plan is, to spread broad-cast publications in a cheap form, holding up, in a clear and distinct light, Popery as it really is, and to send forth among the Romish population in each country a host of zealous men, to read and expound the Scriptures. The design also embraces the repeal of the act of Parliament which gives annually \$150,000 to the College of Maynooth, where Romish priests are reared, the withholding of future gratuities to the priesthood throughout the kingdom and colonies, and to throw open the nunneries and convents, to ascertain whether any of their inmates are detained in them against their will. For this latter object, a petition to the Queen is also being circulated among the females of Great Britain, which has been very numerous signed.

The elections to Parliament, which will take place, we believe, the coming autumn, offer a favorable opportunity for the accomplishment of their purposes. Many candidates for a seat in the House of Commons, have been interrogated as to their willingness to vote for the repeal of the Maynooth grant, and other gifts. Those whose answers are satisfactory, will be supported; but those who show any disposition to continue the obnoxious grants, will be shelved. The members of this Alliance, as it is termed, have agreed to lay aside all party or political predilections in their support of members of the next Parliament, and vote for only those who shall be sound on the Popery question.

All this machinery has been put into active operation, and with the most striking results. Meetings have been held all over the land, able speakers, after occupying a short time, have courteously invited Romanists present to come forward, and occupy a like portion of time in defending their views. Occasionally these invitations have been accepted, and have resulted most beneficially.

These meetings are largely attended by the blind and deluded votaries of the Papal Antichrist, notwithstanding the prohibitions of their bishops and priests. The consequence is, that men, who have been all their lives stupidly ignorant of the existence of a single independent thought, or that one could originate anywhere save in the noddle of a priest, have begun to think that ideas can be generated in their own heads. As soon as this fact is perceived—and it is to a vast extent—Popery is thrown off, as a nauseous load is ejected from the stomach. Thousands have "come out" from the "mother of harlots," and a host of others are wavering, a sure indication of further defections. Not only are the laity abjuring their faith, but quite a number of priests also. These last, from their former position, are most efficient instruments in carrying forward the good work.

Though much has been done in England and Scotland, more, strange to say, has been done in Ireland. Here, where Popery has, for ages, almost been considered an indigenous disease in the Irish system, or a spontaneous production of the climate, the most marked effects are witnessed. Almost entire parishes have abandoned their superstitious faith, and many more give unmistakable evidences of a desire to follow their example.

As may be supposed, there has been a terrible outcry on the part of the Popish priesthood at this assault. Their wrath and fury are equalled only by their astonishment,—astonishment that their opponents should be united, and that they should assault them in the very spot in which they had long considered themselves immovably settled. The vocabulary of the American political press is not generally considered deficient in those terms which politicians sometimes employ to express their feelings towards opponents; but we think our readers would agree with us in the opinion, were they to see such papers as the *Tablet* and *Rambler*, and read the lectures and letters of Dr. Cahill, that for real and hearty invective and abuse, and the use of what is termed "Billingsgate," Dr. Cahill immeasurably surpasses them. We are almost tempted to give some of the epithets and expletives which garnish his second letter to the Earl of Derby, which would astonish the reader not more by their quantity, than by the vigorous Saxon in which they are uttered. It may be as well to state, that Dr. Cahill is regarded by Romanists in Great Britain as one of their ablest controversialists.

At a meeting in Dublin, the Bishop of Cashel (Protestant) said, speaking of the anti-Popery movement, that the school-houses in his diocese were opened in consequence of this great movement among the people, who attended in numbers to hear the preaching of the Gospel; and that in a very little time there came out in that neighborhood eight hundred or a thousand from the Church of Rome, and joined the spiritual church.

The *Dublin Evening Posts* thus bears most unwilling testimony to the "good time" Protestantism is having:

"We learn from unquestionable Catholic authority, that the success of the proselyters in almost every part of the country, and in the metropolis, is beyond all that the worst misgivings could have dreamt of. There is not only no use in denying these statements, but it would be an act of treachery to the Catholic Church to conceal them."

Says the *Tablet*:

"It is not Tuam, [where more than 10,000 have abjured Popery,] nor Cashel, nor Armagh, that are the chief seats of successful proselytism, but this very city [Dublin] in which we live."

We have thus attempted to give an accurate account of the anti-Popery movement now going on in England. Each party is perfectly aware of the designs of the other, and each understands the other's tactics. Their strength, weapons, and resources are pretty well known to both, and neither seems willing to give or receive quarter. In short, Popery and Protestantism fully confront each other.

What the final result of this combined movement of evangelical Christians in Great Britain will be, we cannot say; but certainly the aspect of affairs is cheering and full of hope.

Singular Accident.—On Friday, the 7th of May, a child four years old, son of Mr. Jeremiah Myers, of South Boston, while returning from school, was suddenly seized with the most intense difficulty of breathing and with violent coughing. He ran home immediately, said he had something in his mouth, when a boy threatened to whip him; that he swallowed the substance and was choked. Dr. Mann was called in, who pronounced it a case of croup. The child remained in this situation until four o'clock Saturday morning, eleven hours after the attack, when the difficulty of respiration &c. quite suddenly disappeared. The child was relieved, but did not perfectly recover. On the fifty day after the attack, Dr. Heaton was called in, and saw him last on the eighth day. On the 17th, ten days after the commencement of the attack, the child was seized with convulsions. Dr. Fogg was then called in, and upon learning the mode of attack, and the previous symptoms, concurred with Dr. Heaton in the opinion, that some foreign body had entered the trachea. The child suffered from inflammation of the lungs from that date until his death, on the 8th inst. Three days before his death, a large quantity of offensive, gangrenous matter was discharged from the lungs, with the most imminent danger of suffocation. An examination of the body was made a few hours after death. The left lung was in a state of mortification, and contained a gill or more of matter. On opening the trachea to the bronchial tubes, there was found impacted in the left bronchia a large prune stone, measuring one inch in circumference, and three-fourths of an inch in length. There it had remained for the past thirty-two days, ultimately causing death.

A Curious Movement.—We recently met with a gentleman from Western Virginia, making purchases of dry goods and groceries for a store, the connections with which are worth noting. A colony of sixty persons, gathered from Northampton, Mass., Brooklyn and Auburn, N. Y., all firm believers in what is termed the "spiritual philosophy," (announced by A. J. Davis, et al.,) have purchased 9,000 acres of land in a splendid location, about forty miles from the head of steamboat navigation, on the Kanawha, and fifty miles from Charleston, Va., upon which they have settled. They do not have a community of property, but each man is a steward of his own substance—"maintaining unity of faith in the bonds of peace." In general, they receive all their spiritual and temporal advice from the spirit world, although they do not consider directions from this source infallible, but submit every "communication" to the test of reason. Most of the parties interested in this movement are men of wealth, and all are said to be well educated and refined people. The object stated is spiritual and integral development, which they expect to promote by living in one community. On the property purchased are mills, a tavern stand, post-office, and store, and it is for the latter that our informant was purchasing supplies. Among the emigrants is Rev. T. L. Harris, of New York, who is to edit a weekly paper, soon to be established by the society.—*Cincinnati Gazette*.

The Jew and the Catholic Married.—A young Jew in Paris wished to be married, a short time ago, to a young girl of the Roman Catholic faith. The young lady applied to her pastor, who said he could not bless the marriage of a Jew. The pastor referred her to the Archbishop of Paris, who referred her to Rome. The Pope refused to authorize the marriage. They then turned to the other side. For want of a Catholic blessing on their marriage, the lady consented to receive that of the Jew. They applied to the Grand Rabbi, but he was not less exclusive than the Pope, and refused to bless the marriage of a Catholic. The young people were now either prevented from marrying, or must marry without a benediction. Then the uncle of the young man advised them, as the last resource, to address themselves to a Protestant pastor, M. Coquerel. M. Coquerel replied that he had in his heart prayers for the whole world, and, above all, for those who wish for them. So the young people were married,—a Jew and a Roman Catholic blessed by a Protestant minister.

The Lord willing, I shall leave Salem for the West, as far as Buffalo, N. Y., about the 1st of August. Any churches on the line of the railroad between Boston and Buffalo wishing me to stop and preach to them as I pass along, may address me at 269 Essex-street, Salem, Mass., and I will publish the appointments accordingly. L. OSLER.

Salem, June 12th, 1851.

## "Youth's Guide."

The June number (No. 2, Vol. 6) of this interesting and beautiful little monthly paper is published.

## CONTENTS.

Richard Bakewell (Chap. II.) The Monkey and the Hawk. Expanding the Chest. Earthly Glory. The Four Master Spirits. Luxury. Everything in its Place. Praise Ye the Lord. Who Stole the Bird's Nest? The Two Brothers. The Boy Tried and Found Guilty. Lame and Lazy. For the Curious. A Rattlesnake Story. Enigmas, &c. &c.

TERMS (invariably in advance).

Single copies ..... 25 cts. a year.  
Twenty-five copies (to one address) ..... 5 00  
Fifty copies ..... 9 00

TRURO.—Elders HIMES and ADRIAN will preach in Truro, Mass., Sunday, June 20th.

## Appointments, &amp;c.

NOTICE.—As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening, or they cannot be inserted until the following week. I will preach in Waterloo, C. E., June 21st, 7 p.m.; Dunham, 23d; do Sutton, 24th; Richmond Mills, 25th; South Richmond, 26th; Montgomery, 27th; East Berkshire, 28th; Fairfield, 29th.

[The above came too late for insertion last week; it was also without a signature—we suppose it to be from Bro. Levi Dudley.]

I will preach at Westfield, afternoon or evening of June 22d, as Bro. Stocking may appoint; Springfield, Wednesday evening, 23d; Nashua, N. H., evening, July 2d; Manchester, Sabbath, 4th.

My Post-office address is Roxbury, Mass. S. W. THURBER.

Bro. F. H. Berick will hold a grove meeting at South China, Me., on the land of Wm. W. Allen, commencing Friday, June 25th, at 3 p.m., to continue over the Sabbath. I. C. WELLCOME.

Bro. W. M. Ingham will meet with the brethren in Buffalo, N. Y., Sunday, June 27th.

Bro. Sutherland will preach in Wallingford, Ct., the second Sunday in July.

I will preach in S. Newbury, Sabbath, June 30: N. Danville, 21. ADDISON MERRILL.

Bro. Wesley Burnham will preach in New Durham Ridge, Sunday, June 27th.

Bro. Daniels will preach in London village, N. H., Sundays, June 20th and 27th.

Bro. J. P. Farrar will preach in Essex, Mass., Sunday, June 27th.

There will be a tent-meeting in Waterloo, C. E., to commence Wednesday, June 30th, at 5 p.m., and continue over the Sabbath. The brethren will do what they can to sustain the meeting. There will be a tent for the accommodation of any that come from a distance, who may wish to provide for themselves. Board and lodging can also be obtained on moderate terms at Bro. Reynolds' hotel.

A meeting will be held in the meeting-house at Sutton Flat, C. E., to commence Wednesday, July 7th, at 5 p.m., and continue over the Sabbath. S. W. THURBER, J. M. OSROCK.

D. I. ROBINSON'S Post-office address is New York, 143 Norfolk-st. S. W. THURBER'S " " Cabot, Vt. C. R. GRIGGS' " " Westboro, Mass.

## BUSINESS DEPARTMENT.

## Business Notes.

W. E. Hathaway—All right—the \$2 50, with the books returned, balance your account.

D. Bosworth—Sent you books the 10th by Fish & Rice.

J. M. O.—We have charged the subscriptions to S. Foster, and place the warrant to his credit—all right.

J. G. Smith—The Herald sent to A. Hook and H. G. Smith were sent back by the Postmaster as refused. We send again as you direct. You paid for them to No. 600.

H. Robbins—\$10 received, which balances your account, and pays on Herald to 593.

S. W. Thurber—We have no recollection of the first dollar you mention having been received, but we have of the last, and you and Smith were both credited on C. H.; but we now credit you both on Y. G. to end of this volume.

J. L. Clapp, L. E. Bates—Your accounts are cancelled.

T. Hendrix—Only the first No. has been published.

A. G. Parker—Your letter came duly to hand, but contained no money, so that we have not credited J. Myers.

R. Healy—Your letter is received, apprising us of your address—hope all will now be right. In writing, care should be taken to give the Post-office, county, and state—we have been much perplexed by the omission of these.

## Delinquencies.

If we have by mistake published any who have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

H. PATCH, of Oswego, N. Y., refuses his paper, owing 3 77

Total delinquencies since Jan. 1st, 1852. .... 65 48

## FOR THE DEFENCE.

Previous donations ..... 511 07  
R. Chamberlain ..... 1 00 T. Chamberlain ..... 1 00  
I. Crandall ..... 1 00 W. Wood, (of Homer) ..... 3 00  
Hester-st. church, N. Y. 51 64 W. C. Hall ..... 3 00

DONATION.—Tracts to Dr. N. Smith ..... 2 00

## The Advent Herald.

TERMS.—\$1 per volume, of twenty-six numbers, if paid in *ad* vance. If not paid till after three months from the commencement of the volume, the paper will be \$1 12 1/2 cts. per volume, or \$2 25 cts. per year. For six copies to one person's address, \$10 for thirteen copies. Single copy, 5 cents. To those who receive of agents without expense of postage, \$1 25 for 25 Nos.

For Canada papers, when paid in advance, \$1 30 will pay for six months to Canada East, and \$1 30 to Canada West, or \$1 will pay for 22 Nos. to the former, or 20 Nos. to the latter.

Where we are paid in advance we can pay the postage in advance to the line—20 cents for six months to Canada East, and 30 cents for six months to Canada West. Where the postage is not paid in advance, it is sent on each paper to Canada East, and 2 cents to Canada West, which added to the price of the vol., \$1 12 1/2 at the end of six months, brings the Herald at \$1 35 to Canada East, and \$1 65 to Canada West.

ENGLISH SUBSCRIBERS.—The United States laws require the prepayment of two cents postage on each copy of all papers sent to Europe or to the English West Indies. This amounts to 22 cents for six months, or \$1 04 a year, it requires the addition of 2s. for six, or 4s. for twelve months, to the subscription price of the Herald. So that 6s. sterling for six months, and 12s. a year pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., London.

## Agents of the Advent Herald.

Albany, N. Y.—D. Duesler, No. 5 Lovell, Mass.—J. C. Downing, North Pearl-street. L. Hampton, N. Y.—D. Bosworth Auburn, N. Y.—H. L. Smith. Morrisville, Pa.—Sanj. G. Allen. Buffalo, " W. M. Palmer. New Bedford, Mass.—H. V. Davis. Cincinnati, O.—Joseph Wilson. Newburyport, " Dea. J. Pearson. Clinton, Mass.—Dea. J. Burditt. South, st. Water-street. Danville, C. E.—G. Bangs. New York City—W. Tracy, 245 Duane-st. D. W. Sorinberger. Broome-street. Derby Line, " J. M. Orrock. Norfolk, N. Y.—Elder B. Webb. Durham, Vt.—S. Foster, jr. Philadelphia, Pa.—J. Litch, 704 North 11th street. Detroit, Mich.—L. Armstrong. Portland, Me.—Wm. Pettigill. Edgington, Me.—Thos. Smith. Providence, R. I.—A. Pierce. Farnham, C. E.—M. L. Dudley. Rochester, N. Y.—Wm. Busby. Glanville Annap., N. S.—E. Elms. 215 Exchange-street. Woodworth. Salem, Mass.—L. Osler. Hartford, Ct.—Aaron Clapp. Toronto, C. W.—D. Campbell. Haverhill, N. Y.—W. D. Ghoshlin. Waterloo, C. E.—R. L. Homer, N. Y.—J. L. Clapp. Hutchinson. Lockport, N. Y.—H. Robbins. Worcester, Mass.—J. J. Bigelow.

## Receipts from June 8th to the 15th.

The No. appended to each name below, is the No. of the Herald to which the money credited pays. By comparing it with the present No. of the Herald, the sender will see how far he is in advance, or how far in arrears. No. 554 was the closing No. of last year. No. 580 is to the end of the first six months of the present year; and No. 606 is to the close of this year.

M. Hare, 625; G. Brigham, 586; S. Clark, 586; D. White, 586; W. Wood, 619; S. Foster, 586; P. Malby, 612; A. G. Allen, 612; J. Traver, 612; J. Clark, 573; S. W. Dow, 544—\$1 due: R. P. Harriman, 612; J. Smith, 586; W. G. Gilman, 577; M. A. St. Clair, 590; R. Bewell, 606; E. Miller, 606; J. Gordon, 606; B. Strider, 606; S. Coats, 606; P. Hess, 606; S. T. Dixon, 579; J. J. Porter, on acct. B. Hazerman, 593; M. Preston, 586; R. Fleming, 606; J. W. Wise, 560; E. L. Douglas, 606; Dr. J. B. Terry, 623; J. Hudley, (of N. Hadley, Mass.), 606—11 new sub.: S. W. Thurber, 612; W. C. Hall, 580, and Y. G.; Mary Smith, 606; M. Grant, 589; R. K. Stark, 580; L. Case, 567; A. Sherwin, 606; J. Payne, 587; J. W. Heath, 595—each \$1.  
W. Nicholls, 606; G. Higgins, 623; Ira Balderston, 570; T. Harpor, 593; L. Clark, 586; L. L. Tuttle, 612; J. Patten, 612; W. Fulerton, 586; J. Dean, 606; J. D. Merriam, 612; J. Walker, 619; J. C. Downing, on acct.; B. McClary, 25 for Y. G. and from 534 to 580 of Her.; C. Stowe, (books sent and to) 606; S. W. Bartlett, 612; Van Horn, 638—each \$2.  
S. G. Matthews, on acct.—\$5. W. Pettigill, on acct.—\$5. A. Clapp, on acct.—\$11. Dr. N. Smith, 606—\$1 77. J. M. Orrock, 608—\$1 20. O. R. Fassett, 606—\$1 20. L. Crandall, 632 (books sent)—\$2 20. S. G. Allen, 606—\$1 25. Mrs. T. Hall, 578—37 cents. W. Chapman, 578—63 cts. D. Campbell, on acct.—50 cts.





Luke 9: 28-30

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. VOL. IX.

BOSTON, SATURDAY, JUNE 26, 1852.

NO. 26. WHOLE NO. 580

## THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON-STREET, BOSTON,

(Nearly opposite the Revere House.)

JOSHUA V. HIMES,

PROPRIETOR AND EDITOR.

All communications, orders, or remittances for this office, should be directed post paid to J. V. HIMES, Boston, Mass. Subscribers' names, with their Post-office address, should be distinctly given when money is forwarded.

\* For terms, &c., see last page.



## THE WORLD HARVEST.

BY EDITH OAKLEY.

They are sowing their seed in the dawn-light fair;  
They are sowing their seed in the noon-day's glare;  
They are sowing their seed in the soft twilight,  
They are sowing their seed in the solemn night;  
What shall the harvest be?

They are sowing the seed of pleasant thought;  
In the spring's green light they have blithely wrought;  
They have brought their fancies from wood and dell,  
Where the mosses creep, and the flower-buds swell.  
Rare shall the harvest be.

They are sowing their seed of word and deed,  
Which the cold know not, nor the careless heed;  
Of the gentler word and the kindly deed  
That have blessed the heart in its sorest need.  
Sweet will the harvest be.

And some are sowing the seed of pain,  
Of late remorse and a maddened brain;  
And the stars shall fall, and the sun shall wane,  
Ere they root the weeds from the soil again.  
Dark will the harvest be.

And some are standing with idle hand,  
Yet they scatter seed on their native land;  
And some are sowing the seed of care,  
Which their soil hath borne, and still must bear.  
Sad will the harvest be.

They are sowing their seed of noble deed,  
With a sleepless watch and an earnest heed;  
With a careless hand o'er the earth they sow,  
And the fields are whitening where'er they go.  
Rich will the harvest be.

Sown in darkness, or sown in light,  
Sown in weakness, or sown in might,  
Sown in meekness, or sown in wrath,  
In the broad world field, or the shadowy path—  
Sure will the harvest be.

From the London "Quarterly Journal of Prophecy."

## Genesis.

(Continued from our last.)

CHAP. II.

Vs. 21-24—"And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof: and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave to his wife: and they shall be one flesh."

God now proceeds to supply the void, but in such a way as shall make man feel God's design and meaning. The peculiar process adopted by the Creator in forming the helpmeet was to intimate to man the nature of the companion presented to him, and the closeness of the tie between them. Adam was thrown into a deep sleep, which made him insensible to pain, though perhaps not unconscious of what was passing. When in this state, God took one of his ribs, and fashioned out of it a woman, healing the wound at once. Then God brought her to Adam, revealing at the same time to him the history of her formation. Adam recognizes Jehovah's gracious purpose in this; he feels the void supplied; he acknowledges the oneness between himself and her; he gives her a name expressive of this. Her name is to be Woman, *Isha*, derived from his own *Ish*, man. Then follows the historian's statement regarding the oneness of the two, and man's duty to make this tie paramount. The conjugal relationship is closer than the filial. All other bonds must yield to this, however sacred and tender they may be. The words of the twenty-fourth verse are evidently not the words of Adam himself, but the comment of Moses upon the words of Adam. And a greater than Moses has enlarged this comment:—"From the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh. What there-

fore God has joined together, let not man put asunder."—Mark 10:6-9.

With one or two further remarks, we leave this passage.

1. *As to Adam's sleep.* It was a heavy or deep sleep. It was a sleep sent directly from God. It was a sleep for a special end. In the case of Abraham and Daniel we see the same thing. (Gen. 15:12; Dan. 8:18; 10:9.) A deep sleep from God fell on both these when God designed to communicate visions to them. In their case, God caused them to sleep that he might shew them what was to be done; in the case of Adam, that he might actually do the thing. In both instances, the individuals were rendered unconscious to outward things by that which we call sleep, and in that state God took possession of them,—in Abraham's and Daniel's case of the soul, in Adam's of the body. It would seem to be intimated that, not until Adam had been brought into that state which approaches nearest to death, could God accomplish his design. There must be sleep in the first Adam ere God can take out of him the ordained spouse; and there must be death in the second Adam ere God can take out of him the chosen bride. In this way there might be something prefigurative in Adam's sleep.

2. *As to the taking of woman out of man.* As it was God that caused Adam to sleep, so it was God himself that took the rib out of him. Thus God shews himself to us as at once the great proposer and the great doer of all things. Second causes, as we speak, are but an expression of the tools or instruments which he makes use of in carrying out his designs. He lays us to sleep each night, and he awakens us each morning with his own loving hand. He is the God of our nights and of our days. It was from Adam that God took the substance which he meant to fashion into woman, indicating that as man was formed first, and as woman sprang from man, so man is to be her head. He from the dust, she from him. He directly from the Former's hand, she indirectly, and through him. "Adam," says the apostle, "was first formed, then Eve."—1 Tim. 2:13; therefore, says he, she is "not to teach nor to usurp authority over the man, but to be in silence." Thus, again, he states the gradation: (1) the head of the woman is the man, (2) the head of the man is Christ, (3) the head of Christ is God. (1 Cor. 11:3.) Farther he adds, that "the woman is the glory (or ornament) of the man," for says he, "the man is not of the woman, but the woman of the man; neither was the man created for the woman, but the woman for the man."—1 Cor. 11:8, 9. Such is God's order of things; such his assignment of place and rank to the creatures which he has made. We may be sure that there is a reason for this gradation, not merely a typical, but a natural one, whether we fully understand it or not. We cannot alter this law, and be blameless. We cannot reverse it, and not suffer loss. The construction of our world's fabric is far too delicate and complex for man to attempt the slightest change without dislocating the whole. One star displaced, one planet thrown off its orbit, will confound the harmonies of space, and strew the firmament with the wrecks of the universe; so one law lost sight of or set at naught, will mar the happy order of God's living world below. In one age or nation man treads down woman as a slave; in another, he idolizes her, and sings of her as of a goddess; in both cases inflicting a social wrong upon the race—in the latter case as truly as in the former; and who can say how deep an injury, both spiritual and social, has been wrought, and how fatal an influence has been sent forth, by that fond sentimentalism which, impregnating our poetry, and, coursing like fever through the veins of youth, not only "costs the fresh blood dear," but saps the whole social system, nay, propagates a principle of subtle ungodliness and creature-worship, in its praise of woman's beauty and idolatry of woman's love.

3. *As to the woman's introduction to the man.* "He brought her unto the man." God himself, as if standing in a father's room, and acting the

father's part, brings the bride to the bridegroom. As a beloved daughter he presents her to her future husband. He joined their hands and pronounced over them the marriage-blessing (ch. 1:28), "Be fruitful, and multiply, and replenish the earth."\* A stranger, and yet no stranger,—a part of himself, the filling up of his being, she was brought before him, and knit to him in inseparable bonds. And it is thus that the true Eve speaks of herself in the Song, "The King hath brought me into his chambers" (chap. 1:4); and again, "He brought me to the banqueting house." (Chap. 2:4.) Of her also it is written, "She shall be brought unto the King in raiment of needlework" (Ps. 45:14); and again, that she is "prepared as a bride adorned for her husband." (Rev. 21:2) One of her special characteristics is that she is "given" of the Father to the Son; and in that day when he comes in his glory, she shall be caught up to meet him in the air, and be brought into his presence by the Father, there to have the marriage service celebrated, and as a "chaste virgin" (2 Cor. 11:2), to be presented to him to whom she has been so long betrothed. Then shall that song be sung, to which all the new creation shall echo, "Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready; and to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints."—Rev. 19:7, 8.

4. *As to Adam's recognition of her.* Whether by revelation or consciousness, we know not; but Adam knows the woman thus brought to him, and calls her woman, as being a part of man. This is his response to God's introduction of her. He acknowledges the oneness, and receives her as himself. We have God's consent in bringing, the woman's consent in coming, and now we have Adam's consent in receiving. Thus is the marriage completed by the full concurrence of all. And so is it with the second Adam too. He receives and owns his bride. He welcomes her as indeed part of himself, one with himself. "Both he that sanctifieth, and they who are sanctified, are all of one: for which cause he is not ashamed to call them brethren."—Heb. 2:11. And again it is written, "We are members of his body, of his flesh, and of his bones."—Eph. 5:30. And thus recognizing the mysterious oneness between himself and his bride. He expresses his admiration of her beauty, as the "fairest among women" (Song 1:8), "All glorious within" (Psa. 45:13), whilst she with joy responds and speaks of him as "fairer than the children of men."—Psa. 45:2. "Behold, thou art fair, my love,—thou art all fair, there is no spot in thee" (Song 4:7), is the utterance of his admiring love of her, while she replies, "My beloved is white and ruddy, the chiefest among ten thousand; his head is as the most fine gold; his locks are bushy, and black as a raven; his countenance is as Lebanon, excellent as the cedars; his mouth is most sweet; yea, he is altogether lovely."—Song 5:10. And in the happy consciousness of possessing him and his love, she gives vent to the deep feelings of her satisfied soul, "My beloved is mine, and I am his; he feedeth among the lilies until the day break and the shadows flee away."—2:16.

All this transaction took place in silence,—without noise and without violence. In the silence of deep sleep (it might be midnight too), the Lord wrought his work. It might seem a deed of pain and violence to man. But no. There was the unconscious opening of the side,—the tender and unfelt healing of the wound! How strange the work, yet how silent the doing! And how like the noiseless building of the temple on Moriah, of which no sound of axes or hammers was ever heard. How like the process that is now going on in this world

\* Marriage was thus instituted before the fall; yet it remains after the fall, a standing ordinance. No precept concerning it was given afterwards till the time of Moses, yet it remained in force, and Christ appeals to this marriage transaction in the unfallen state as the basis of the law of marriage.

for the building of the "living Temple!" The work advances in silence. No uproar, no shouting, no clamor. From day to day it moves on noiselessly. Stone after stone is cut from the rude rock, hewn and polished,—ready to be fitted into the glorious fabric. Member after member is gathered in and added to the mystic body,—the bride, the Lamb's wife! All by an invisible hand, and by a process of which the world knows nothing! And when this midnight is over, and the world's great Sabbath dawns, then in a moment, in the twinkling of an eye, shall this prepared bride, in full maturity of being and bloom of resurrection beauty, stand forth to view, when the Bridegroom's voice shall be heard, "Rise up, my love, my fair one, and come away, for lo! the winter is past, the rain is over and gone; the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle dove is heard in our land."—Song 2:10.

V. 25—"And they were both naked, the man and his wife, and were not ashamed."

There they stood, just as they came from the hands of God. They did not need to blush; they felt no shame. It is sin that has connected nakedness and shame together. No sin, no shame. There is no blush upon an angel's brow. Unfallen man had the unshamed nakedness of innocence; but with the fall this has passed away, not to be returned to even under redemption, but to be replaced by something higher, the glorious raiment of a righteousness that is unfading and divine. Unfallen man needed no covering, and asked for none; but fallen man, under the bitter consciousness of the unworthy and unseemly condition to which sin has reduced him, as unfit for God or angels or man to look upon, cries out for covering,—covering such as will hide his shame even from the eye of God. Hence he who undertook to provide this covering, must bear the shame. And he has borne it,—all the shame of hanging naked on the cross,—the shame of a sinner,—the shame of being made the song of the drunkard,—the shame of being despised and rejected of men,—the shame of being treated as an outcast, one unfit for either God or man to look upon,—unfit not only to live, but even to die within the gates of the holy city. (Heb. 13:11, 12.) All that shame has he borne for us, that we might inherit his glory. He stooped to the place of shame below that we might obtain the place of honor in the better Paradise above.

Thus walked our first parents amid the groves of a Paradise that had not then been lost. Thus dwelt they in its bowers as a home, and worshipped in it as a sanctuary. For with them the family mansion was the temple of their God. These were one, ere man had sinned. The entrance of sin divided these. Nor did grace, though coming in so largely and so swiftly, unite them again. From that day onward they have been separate. But the time is at hand when they shall be again united as in Paradise; and in the New Jerusalem, the church shall find at once her temple and her home. Even now we anticipate this blessed re-union; for faith brings us into the holy of holies, there to worship and to dwell. We pitch our tents beside the mercy seat and under the shadow of the glory. In the innermost shrine of the temple is the church's proper home. And when we pass from the visions of faith into the realities of possession and enjoyment, we shall find the same happy union of the home and the temple. In the Jerusalem beneath the separation may be still kept up, but in the Jerusalem above, the palace and the temple are one; for as it is the Lord God Almighty that is to be the temple there, so it is in the Lord God Almighty and the Lamb that we are to abide, we in him and he in us. It is the bosom of the Father that is to be our dwelling for ever.

That promised inheritance of the saints was prefigured by Adam's Paradise, with this difference, that as the second Adam far transcends the first, so shall the Paradise of the second Adam far excel and outshine the Paradise of the first. The glory of the terrestrial is one,



but the glory of the celestial is another. The glory of unfallen creation is one, but the glory of restored creation is another. The glory of earth, standing alone in its beauty is one, but the glory of earth and heaven united,—of earth and heaven reflecting and augmenting each other's splendor, is another. Yet still the earthly and the heavenly have their common features by which the one is known to be a copy of the other, just as the tabernacle was a copy of heavenly things shown to Moses on the mount. In the Apocalyptic picture of the "inheritance of the saints in light," we can trace the likeness between the two in the main aspect of the outline, though the filling up may somewhat differ. This *unlikeness* certainly we notice, that in the one there was no building whatsoever, in the other there is a magnificent city. Yet this city is embosomed in a gorgeous Paradise; and it is built of the various gems for which the ancient Paradise was noted; as if God had for these many ages hedged in and veiled the secret spot, that he might enlarge and beautify it after a fashion which eye had not seen; nay, that he might rear within its bowers and out of its rich mines, a city worthy of himself and of that Son who was to be its Lord, and of that company, redeemed by blood, who were to inhabit it, so that when at last the fence is taken down and the covering removed, there stands forth to view, not the ancient Paradise, for the dwelling of "the man and his wife," but the "many mansions" (John 14:2), the "prepared city" (Heb. 11:16), the city of gems and gold, for the habitation of the nobler heirs, the great multitude that no man can number.

In the midst of the street of this city there re-appears the tree of life; just as the former tree of life had been "in the midst of the garden," and just as the pot of manna (sole memorial for ages of the tree of life), was in the midst of the ark. (Heb. 9:4) Of the tree of knowledge no trace is to be found, as if no memorial of man's sin were to remain,—or as if the interdict being removed, there was no longer any need to specify it,—or as if it had been entirely superseded by him in whom are hid all the treasures of wisdom and knowledge,—or as if knowledge and life, once separated, had now become so entirely one that the tree of life might represent both,—for this is *life eternal*, that they might *know* the only true God, and Jesus Christ whom he hath sent." Adam in Paradise had the tree of life; Israel in the wilderness had the manna (angel's food, Psa. 78:25, as temporary supply till the true bread should come down); but the Church, in the New Jerusalem, is to have the more glorious tree, of which the former was but a terrestrial shadow. Beyond "the mountain of myrrh" and the "hill of frankincense," when the day has broken and the shadows fled; beyond Lebanon, and Amana, and Shenir, and Hermon; beyond "the lions' dens" and the "mountains of the leopards" (Song 4:6, 8), she shall sit down in the garden of her God, under the fair branches of the "Plant of renown," partaking of him who is her life, in a way such as she has never done on earth, and feeling that thus she has a life which Adam had not, which angels have not,—a life that flows out of the deepest well of life, the bosom of him who is in the bosom of the Father.

(For the Herald.)

## Sketches of Travel.

## No. XXII.—THE POPE'S PALACE OF THE VATICAN.

The Pope's Palace of the VATICAN is an immense collection of buildings, with courts and gardens interspersed, which has been accumulating for more than a thousand years. Some idea of its extent may be gathered from the common saying, that the Palace, with its grounds, covers a space as large as that within the walls of the city of Turin. It has eight grand staircases, two hundred smaller staircases, twenty courts, and 4,422 apartments. One part of the Palace is appropriated to the residence of the Popes, but the greater part is occupied with chapels, and halls, and galleries, and saloons, and porticoes, and cabinets, which are filled with the choicest antiquities, and adorned with the finest paintings and statues in the world.

The entrance is on the right of the Piazza of St. Peter's, by the "Scala Regia," or Royal Staircase. This consists of two flights of broad marble steps, with columns and pilasters at the sides, so arranged as to deceive the eye by its perspective, and appear much longer than it is. Groups of the Swiss Guards, in their picturesque costume, which reminded me of the parti-colored foliage of autumn, were ranged along at intervals. At the head of the stair-case is the "Sala Regia," or Royal Hall, which was built as a hall of audience for ambassadors. It is decorated with stucco ornaments, and carved with frescoes, illustrating various events in the history of the Popes, such as the Absolution of the Emperor Henry IV. by Gregory VII., the Massacre of St. Bartholomew, the Removal of the Holy See from Avignon by Gregory XI., &c.

The next room we entered was the "Capella Sistina," or Sistine Chapel, so called from Pope Sixtus IV., who built it in 1473. It is a lofty apartment, 150 feet by 50, with a gallery on three sides. The sides and roof are covered with paintings in fresco, representing scriptural scenes. The most remarkable are Michel Angelo's, comprising those upon the roof, representing scripture history, and the one upon the end wall opposite the entrance, the LAST JUDGMENT. The painting of the Last Judgment is sixty feet high, and thirty broad. It was not designed by the great artist till his sixtieth year, and not completed till after a labor of nearly eight years. The Saviour is seated at the head of the picture, with the Virgin at his right hand. Groups of angels fill the angles above. On the right of the Saviour, is the host of saints and patriarchs; on the left, the martyrs, with the symbols of their sufferings. Below is a group of angels, sounding the last trump, and bearing the books of life and death. On their left is represented the fall of the damned; the demons are seen coming up out of the pit to seize them as they struggle to escape. Their features express the utmost despair, together with the wildest rage, anguish, and defiance. Charon is ferrying another group across the Styx, and is striking down the rebellious with his oar. On the opposite side, the blessed are rising slowly and in uncertainty from their graves. Some are ascending to heaven, while saints and angels are assisting them to rise into the region of the blessed. It is a wonderful production of genius, though much of the original effect of the painting has been destroyed by the damps of three centuries, and the smoke of the candles and incense, upon all occasions of public service.

THE PAULINE CHAPEL, ("Capella Paulina," which likewise opens on the "Sala Regia," is also remarkable for two frescoes by Michel Angelo, viz.—the Conversion of St. Paul, and the Crucifixion of St. Peter.

Next we passed through the "Sala Ducale," or Ducal Hall, in which the Popes in former times gave audience to princes. It is now used during the holy week for the ceremony of washing the feet of the pilgrims, and for the consecration of new cardinals.

Next came the LOGGIA. The word "loggia" means an open gallery. These "loggie" are three porticoes, one above another, on the sides of the building, richly adorned with stuccoes, and arabesques, and frescoes. The second story contains the celebrated frescoes which have given it the name of the "Loggia of Raphael." It has thirteen arcades, richly ornamented with stuccoes, and painted arabesques of figures, flowers, animals, mythological subjects, &c., and the roof is divided by the arches into different epochs of scripture history, and painted with corresponding subjects.

From this we passed into the "Stanze of Raphael," four chambers, covered with magnificent paintings in fresco, illustrating the establishment and triumphs of the church. The first chamber contains subjects illustrative of Theology, Philosophy, Poetry, and Jurisprudence.—The second, the Expulsion of Heliodorus from the Temple, the Miracle of Bolsena, the Attila, the Deliverance of St. Peter, all executed with amazing effect, and regarded as the very finest productions in the whole range of art. The third chamber contains the Conflagration of the Borgo, (a suburb of Rome,) and several scenes in the time of Leo III. and IV. The fourth, several events in the history of Constantine, viz., his Battle with Maxentius, the Cross appearing to him on the field of battle, his Baptism, and his Gift of Rome to the Pope.

An adjoining gallery, though not visited in this connection, contains the famous "Tapestries of Raphael," in two series; one, representing the history of St. Peter and St. Paul, and the other, various scenes in the life of Christ.

The pictures in the Vatican Gallery are few in number, (less than fifty,) but the choicest work of arts. They are arranged in four rooms. The TRANSFIGURATION, by Raphael, is generally regarded as the finest oil painting in the world. The Communion of St. Jerome, the masterpiece of Domenichino, ranks as the second. There are several others by Raphael, some of Guido's best, others by Titian, N. Poussin, Perugino, Paul Veronese, &c.

"Galleria Lapidaria," is a long gallery, one thousand feet in length, occupied almost exclusively with ancient sepulchral inscriptions and monuments, arranged in classes. It is like a walk through an ancient cemetery. On the right hand are the Pagan inscriptions, classified according to ranks and professions, from divinities to slaves. On the left, are the early Christian inscriptions, found in the catacombs. Some of them are very touching. The constant reference to a life beyond the grave is in striking contrast with the hopeless grief expressed in the Roman monuments. Many of the inscriptions are accompanied by symbolical representations; such as the well known monogram of Christ, formed by the Greek letters X and P; the Fish, or the "ichthys," composed of the initial letters of the Greek epigraph, "Jesus Christ, the Son of

God, the Saviour;" the Vine, the Dove with the olive-branch, the Anchor, the Palm, and the Sheep.

Next follows the "Museo Chiaramonti," which contains upwards of seven hundred pieces of ancient sculpture, managed in thirty compartments. It is impossible in these limits, even to mention the most celebrated. They consist of bas-reliefs, statues, and fragments, allegorical, mythological, and historical, some of them exquisitely wrought in the finest marble.

The "Nuovo Braccio," i. e., "New Arm," is a noble hall nearly two hundred and thirty feet in length, lighted from the roof, which is supported by twelve fine columns with Corinthian capitals. The floor is paved with beautiful marbles and ancient mosaics. It contains forty-three statues, and seventy-two busts, the statues in niches, and the busts on columns of red oriental granite. The statue of Demosthenes is one of the most celebrated.

Next came the "Hemicycle of the Belvedere," consisting of five rooms filled with busts, a semi-circular gallery containing the Egyptian Museum, and three chambers containing plaster casts of the Elgin marbles, the recumbent Ilyssus, and other statues in the British Museum.

Then follows the "Museo Pio Clementino," without exception the most magnificent museum in the world. The entrance is a square vestibule, which contains the Torso Belvedere, a noble fragment by Apollonius of Athens, and the Sarcophagus of Scipio, in which you may read distinctly the name of Lucius Cornelius Scipio Barbatus, great grandfather of Scipio Africanus, who was Consul B. C. 297. When it was first opened, in 1781, more than 2000 years after Scipio's death, the skeleton was found entire, with a ring upon one of its fingers. Then comes a round vestibule, with fragments of statues; then the Chamber of Meleager, so called from a statue of Meleager, with the boar's head and the dog; and then the famous "Cortile di Belvedere," i. e., "Court-yard of the Belvedere." This court is an octagonal space with a fountain in the centre, surrounded by an open portico with four small cabinets, which contain some of the most celebrated examples of ancient art. The first cabinet contains the Perseus and the Two Boxers, by Canova. The second, the Belvedere Antinous, the statue of a beautiful youth. In the third is the LAOCOON, a group representing the father and his two sons in the folds of two huge serpents, which is mentioned by Pliny as standing in the Palace of the Emperor Titus. It is thus described by the author of Childe Harold:

"Or, turning to the Vatican, go see  
Laocoön's torture dignifying pain—  
A father's love and mortal's agony  
With an immortal's patience blending:—vain  
The struggle; vain, against the coiling strain  
And gripe and deepening of the dragon's grasp,  
The old man's clench: the long envenom'd chain  
Rivets the living links,—the enormous asp  
Enforces pang on pang, and stifles gasp on gasp."

The fourth cabinet has the "APOLLO BELVEDERE," which, by universal acknowledgment, stands at the head of the sculptor's art, as the beau ideal of the human form. The attitude and expression has given rise to the supposition that it represents Apollo just after having shot the arrow with which he slew the serpent Python.

I sat for a long time before this statue, trying to account for its celebrity, endeavoring to catch the spirit of Byron's fine description,

"Or view the Lord of the unerring bow,  
The God of Life, and Poesy and Light—  
The Sun in human limbs arrayed, and brow  
All radiant from his triumph in the fight:  
The shaft hath just been shot—the arrow bright  
With an Immortal's vengeance; in his eye  
And nostril beautiful disdain, and might  
And majesty flash their full lightnings by,  
Developing in that one glance the Deity."

Yes! It is not a mere representation of the human form. There is life, soul, immortality, in the very attitude, in every feature. It is MAN "in the image of God, after his likeness."

The adjoining "Hall of Animals," derives its name from the sculptures of animals which it contains, mostly by Grecian artists, in which department they attained a high degree of excellence. The hall is divided by the vestibule into two parts, and paved chiefly with mosaics from Palestrina. Among the most remarkable objects in this collection I have noted Hercules leading away Cerberus, a Camel's head; a Crocodile; a Sphinx in flowered alabaster; a Sow and Pigs; the head of an Ass crowned with ivy; Hercules slaying two Greyhounds making love; Mithras stabbing the Bull; a Stag in flowered alabaster; a Lion in yellow breccia, with the teeth and tongue of different marble; a large Lion in grey marble; another with a ball under his paw; Europa and the Bull; Hercules and the Nemean Lion; Diomed and his horses slain by Hercules, &c.

Then succeeds the "Gallery of Statues," the most celebrated ornament of which is the "Sleeping Ariadne;" the "Hall of Busts," consisting of three chambers; the "Cabinets of the Masks," with its fine mosaic pavement, found in Hadrian's Villa, and its beautiful statues of

Paris, Minerva, Ganymede, Adonis, and the "Crouching Venus" just from the bath.

We next enter the "Hall of the Muses," adorned with sixteen Corinthian columns, found in Hadrian's Villa. Nearly all the statues and busts in this hall were found together in the villa of Cassius at Tivoli. Here you are admitted into the society of Apollo and the Nine Muses, the "Seven Wise Men of Greece," and her most celebrated sages, orators, and poets.

Next is the "Circular Hall," in the centre of which stands the great porphyry vase, forty-two and a half feet in circumference, which was found in the "Baths of Titus." Here also is a very fine head of Hadrian.

Then comes the "Hall of the Greek Cross," a noble room, with a fine door-way, ornamented by two colossal statues in the Egyptian style, in red granite, found in Hadrian's Villa. The pavement is composed of ancient mosaics. The most conspicuous objects in this hall are two immense sarcophagi of porphyry, one the "Sarcophagus of St. Constantia," the daughter of Constantine, the other, the "Sarcophagus of the Empress Helena."

Next comes the "Hall of the Biga," a circular chamber, so called from the white marble chariot of two wheels with two horses yoked to it, which is preserved there. Its completeness is due to modern restorations.

The "Museo Gregoriana" is a suite of rooms filled with a most extensive collection of Etruscan antiquities, such as funeral urns, votive offerings, small busts and profiles, sarcophagi, bronzes, household utensils, gold ornaments, and vases, &c. One of the rooms has been fitted up as a fac-simile of an Etruscan tomb, with a low door, two vaulted chambers within, hung with vases, cups, and other sepulchral accompaniments, and the sarcophagus in its usual position on one side.

The "Gallery of the Candelabra" is an imposing hall, upwards of 1000 feet in length, filled with a miscellaneous collection of antique candelabra, columns, statues, &c., arranged in six compartments.

The "Gallery of the Maps" is a fine hall, four hundred and twenty feet in length, celebrated for its series of geographical maps painted on the walls in fresco in 1581, by Padre Ignazio Danti.

At another time we visited the "Library." Passing through the "Entrance Hall," where we saw a fine Egyptian Papyrus in a glass case, we enter the "Chamber of the Scribes," adorned with a series of portraits of the cardinal Librarians, and thence into the "Great Hall," divided by pilasters into two portions, and decorated with frescoes, representing the history of the library, the General Councils of the Church, and the buildings erected by Sixtus V. From this we enter the immense "Double Gallery," consisting of eighteen rooms in long perspective. The books are in painted cabinets, or presses, at the sides, with closed doors, so that you might walk through the library without seeing a book.

At the end of the left gallery is the "Museum of Christian Antiquities," a collection of lamps, paintings, glass vessels, gems, personal ornaments, and other relics of the early Christians, found in the catacombs. The second press contains a collection of various instruments of torture, by which the Christians suffered martyrdom. Among the ancient vessels, we were shown cups used in the communion for the laity!

The Vatican library is famous for its choice collection of manuscripts. Among the most celebrated, are the Greek Bible of the sixth century; the Acts written in gold, and presented to Pope Innocent VIII. by the Queen of Cyprus; a large Hebrew Bible richly illuminated, for which the Jews in Venice offered its weight in gold; the parchment scroll of a Greek manuscript of the seventh century; thirty-two feet long; commentaries on the New Testament of the fourteenth century, the letters of Henry VIII. to Anne Boleyn; Tasso's autographs; Petrarch's autographs; several manuscripts of Luther, &c., &c.

S. J. M. M.

## "Hungary in 1851."

(Concluded from our last.)

## ATTACK ON THE HUNGARIAN PROTESTANT CHURCH.

The edict of "Field Marshal Gen. Haynau" opens as follows:—"Guided by the purpose of aiding to do away with the mournful condition in which the Protestant Church of Hungary has been placed by the misuse of their offices on the part of certain overseers of said Church; and with the view of rendering it possible to the parishes of this Church to use the rights secured to them by the Constitution during the state of siege, I have decided to enact the following ordinances:

"1. That the functions of the General Inspector and the District Inspectors, as well as those of the Curators, are to be considered at an end."

Let this be noticed. The laity, who in the whole history of the Hungarian Church have shared in its deliberations, are now to be excluded. But who are to take their place? We



give in answer "Ordinance II," somewhat condensed, however:

"II. Inasmuch as the holding of elections for the unoccupied places of Superintendents, as well as that of any other election, is illegal during the continuance of the state of siege, and yet as it is desirable that trustworthy men should be placed over the parishes, *I hereby will summon* certain men, to these places, who, under the name of 'Administrators,' and in company with certain reliable men, shall conduct the government of the church."

The ordinance is simple enough, and does not sound so dangerous. But it is, in effect, with one stroke of the pen, dashing out the whole self-governing system of the Church of Hungary; all the church assemblies, all the district conventions, all the parish meetings are at an end, for an election for any of these bodies is "illegal during the continuance of a state of siege." The highest officers of the Church are to be replaced by men chosen by a brutal soldier,—himself but the instrument of the Jesuits. And these new governors of the churches are to consult,—not with laymen selected by the people,—but "with reliable men," whom he shall see fit to choose! The whole is a complete destruction of the great principle of their Constitution—a principle sanctioned by three separate and solemn treaties, and won after three centuries of suffering and struggle. We do not wonder that the cry went through Hungary, of fear for their Church. "A drawn sword," exclaims one writer, "in the Protestant Church of Hungary! Christ our Lord put under a state of siege!"

We pass on, however, to the other ordinances of the edict:

*Ordinance III.* provides that the *Administrators* and their assistants from the laity, are to lay all their public plans and measures before the consideration of the *military commandants of the districts*, and that all the church and school funds, formerly controlled by the "Assemblies," are now to be under *their* direction, subject to the approval of the said commandants.

*Ordinance IV.* makes it necessary in every meeting of the churches for consultation which may in future take place, that a *military official* should be present.

*Ordinance V.*, in view of the poverty of the Protestant churches, enacts that these overseers and administrators shall be paid by the State. We pass over the remaining ordinances as unimportant, except the eighth. This impresses it on the newly-appointed officers of the Church, that the great and especial object with the Government now is, "to form a closer union on every side between State and Church."

The edict closes in the following manner:—"I expect from these men (*i. e.*, administrators and curators,) who at once on their nomination are to enter on the discharge of their offices, a careful and zealous performance of their duty, at the same time furthering the views of the Government and the religious good of their congregations, for which they will lay a solemn pledge in the hands of the commandant of the district."

"Head-Quarters, PESTH, Feb. 10th, 1850.  
"From the Commander-in-chief of the third army for Hungary and Siebenburgen.  
"HAYNAU, F. Z. M."

We beg the reader attentively to consider this edict, perhaps the sentence of death to the old Church of the Hungarians—a Church for which they and their fathers have given their blood and their toils so long.

It opens with a reproach at the "mournful condition" of the Protestant Church. It is true, as all the Hungarians allow, that their Church is poor and weak, for it has been plundered too often by Jesuit, and oppressed by Austrian, to allow it the opportunity of gaining any great wealth or power. But if it is meant that it is "weak" in its *moral influence*, in its hold upon the affections of the people, in its power over the conscience and the life of the nation, they utterly deny the charge. They point to the statistics of morality in the Protestant parishes, as an evidence of its influence. They point to the fact that all the principal institutions of education are in its hands, and that Protestant young men are everywhere employed as teachers in Catholic families, and that the attendance upon churchly exercises and the interest in the Church, was never greater than now. The edict hints too at "the misuse of their offices by certain of the overseers of the Church." No one can deny that many of the Protestant clergymen bearded the resistance of the nation against Austrian tyranny. For this they have atoned at the gallows or on the scaffold. But the Church itself, as a body, has never taken any part in this struggle. And, furthermore, what Baron Haynau has carefully forgotten, the offer of a *Protestant Hungarian Ministry*, in 1848, "to unite the Church more closely with the State," they opposed as unwaveringly, as they do that of the Jesuit-Austrian Cabinet now.

It will be seen, that by Baron Haynau's plan, the Church utterly loses every right for which it has struggled for three hundred years—rights

guaranteed by repeated treaties, and established by the very Austrian Constitution of 1848, to which he himself appeals. All its elections for church offices are at an end; all its representative assemblies are dissolved, and even in every council of the Church for spiritual improvement, a soldier must be present as censor. The highest officers of the Church are tools of a Jesuit ministry, and before entering on their religious duties must receive the secret instructions, and lay their pledges in the hands of military authorities. The guards which the Hungarians have preserved so long against priestly despotism, are thrown down, and their officers from the laity are to be henceforth appointed by the clergy, who are themselves the creatures of the Government.

More than this, all the public funds of churches and schools, are to be made under the control of a military board, and every church officer, under the new regulations, is to be in the pay of the Austrian Government.

Add to this an order which has appeared within three or four months from the "Ministry of Instruction" in Vienna, completely changing the form of the Protestant schools, forcing the books and the teachers recommended by Government upon them, enacting that all the public institutions which do not make the required outlay of money shall be at once degraded and lose their privileges—and is it not all enough to make one fear for the very existence of Protestantism in Hungary? If these orders are thoroughly carried out, the Hungarian Protestant Church either becomes *Catholicized*, or is made into a mere police institution of Austria. All life and voluntary energy are destroyed. Its spiritual leaders are only the agents of a Catholic Cabinet, and its young men bred up under the teachings of Rome. Is it to be wondered at, if the Church of Hungary, now in its time of utmost need, utters its despairing cry for help, to its brethren in all lands? \*

Remember, ye in America, of whatever religion—ye who love free thought, and who labor to spread free institutions, what it means, to *Catholicize* Hungary! It is to crush and extinguish the last hope of a better future for that generous nation. It means to introduce, not the Catholicism of America, or of France, or of England, but the lying Jesuitry, and the freedom-hating Catholicism of Vienna and of Naples. It means to utterly blot out the old Church Constitution, which for so long has cherished and nourished independent thought.

And you, Protestants of America, whose ancestors have won in toil and suffering the same privileges which the Hungarians are now losing, you who know their value, who know that the cause of a pure faith, and the hope of a better time for humanity, depend on these principles,—have you nothing now to do, or speak for your brethren in their sore and trying need? *Christ's cause* calls to you from Hungary!

And you, clergymen of my country, whose glory and whose power it has ever been in America, that you have stood first in the struggle for religious and civil liberty,—remember that your brethren, "the Puritans," the Protestants of Hungary, are in the heat and burden of the contest which you have finished. The surges of attack are beating over them, and they must have your aid soon or never. With their downfall, with the ruin of Protestantism in Hungary, goes out the last glimmer of a pure faith in Eastern Europe.

The expression of sympathy to the world can do something; the offer of our means and money, more. It can help to build up the two Protestant universities, which have been utterly sacked and plundered during the war; it can aid to restore the hundred and more churches entirely stripped of their means by the Austrians; it can enable the Protestants so to regulate their schools, that even the extortionate demands of the Government can find no pretext to abolish them. No nation of the earth has so generous a reputation as the American.—Their sympathy is published to the world, for unfortunate Hungary. What better opportunity, practically and peacefully, to manifest it?

### The Disciple that Jesus Loved.

There is a certain sadness connected with the attachment of two friends who have become so much to each other, that they divide the world into only two parts, "one where the loved object is, and one where it is not." It is too intense for this life; changes and separation will weaken it, or death disrupt it. But there is something sadder in the attachment of Christ and John. The deep devotion, the pure and generous heart, the tender sympathy, the

\* Let no one take consolation from the fact that all these ordinances are given for a "state of siege." The Government journals of Vienna openly assert that it will need many, very many years, before "martial law" can be removed from Hungary. And, as I believe, it will never be removed until that day of God shall dawn, which shall restore Hungary and the oppressed of Europe, everywhere to their rights.

trusting, loving nature of the latter, had so won upon the Saviour, that every look he cast upon him was a caress, and every word he spoke, took the gentle tone of a mother addressing her child. He knew how his disciple loved him, and knew too how much he must suffer in the sufferings that awaited him. John, absorbed by his attachment, his countenance by turns made tearful and joyous at the kind words and glorious truths that fell from his Master's lips, seemed never to dream of approaching evil, of possible separation. Jesus, on the other hand, as he with his sorrowful face looked down upon him leaning contentedly on his breast, thought of the future. With his human heart beating warmly for the true, devoted friend on his bosom, he could not but sigh, knowing, as he did, the trials and sufferings his tender nature must yet pass through to prove its love for him. As, in imagination, I behold the two in each other's embrace, I seem to see tears on the cheeks of Jesus, at the same time that his hand bestows a caress. The implicit confidence and trust of his follower appealed to every noble quality of the heart, and he must in those moments have looked upon John, as a mother upon the smiles of her infant, when she knows that in a few hours the executioner's axe will leave it an orphan in the world. The dark hints he ever and anon threw out, filled John with wonder, rather than anxiety, and he loved on, indifferent to his own fate. The other disciples respected this attachment, and far from being jealous, seemed affected by it. When Christ uttered those sad words, "One of you shall betray me," they dared not ask him who it was, but requested John, who they knew would not be rebuked, to do it for them. He, looking up from that pillow he could not surrender to any other head, said, "Lord who is it?" and the Saviour told him. The youngest of all, a mere youth when he began to follow Christ, he was yet most beloved of all.

John must have passed through strange states of mind, as the wondrous character of the being he loved so intimately and treated so familiarly, became revealed to him in his miracles and by his high claims. Christ seems always to choose him for a companion when about to accomplish any great event. John heard his predictions respecting Jerusalem and the Jewish nation; stood by when he took the hand of the dead daughter of Jairus, and bade her arise amid her astonished friends; was one of the three who ascended the Mount of Transfiguration, and saw the face and form he had so often caressed assume the likeness and splendor of God; was in the garden on that night of fearful agony, and gazed on that pallid face streaked with blood, which had so often and so kindly smiled on him; and, last of all, beheld him ascend into heaven, triumphant over death and the grave.

But there is one event which gives John peculiar claims to being "that disciple whom Jesus loved." Christ had endured the agony in the garden; his sacred face had been spit upon; his cheek shamefully struck; the face and insult of a trial endured; he had fainted under the cross as he struggled with it up the steep hill-side; and with his frame strung to the point of extremest sensibility, had been laid on the rough beams, and the bolts rudely crushed through his shrinking hands and feet, and thus suspended on high. Around him was the railing crowd, behind him a scoffing thief. All his friends had forsaken him and fled: and alone, all alone, he was left to wrestle with his doom. No, not quite alone, for nearer the cross than the taunting rabble stood his mother. It was *her child*, bleeding and dying there before her eyes, and what were the scoffs and violence of those around her! ay, what was death itself compared to the throes of maternal anguish that shook her bosom! There stood John, rivaling even the mother in love. He forgot he had a life to lose; he did not even hear the taunts that were rained upon him, nor see the fingers of scorn that were pointed at his tears; he saw only his dying friend and Lord; beheld but the bosom on which he had so often rested his head, heaving and swelling as though the heart would burst its confinement, and the brow on which peace ever sat like a white winged dove, contracted with agony unutterable. True to the last, pale as the suffering one before him, he stood and wept in speechless sorrow. Christ, in the midst of his torture, and in the midst of the stupendous scheme he was finishing at such a fearful price, cut off from earth, and just as heaven too was about to abandon him, and the power of his Father was darkening over his spirit, was struck with this matchless love. The last, the wildest wave that ever broke over the soul of the Saviour, was gathering for its flow, yet even then he gazed lovingly on those two faithful hearts, and his calm though failing voice reached their ears, and he said to his mother, "Behold thy son," and to John, "Behold thy mother." True-hearted disciple, faithful friend, take my place beside my mother; to thy love, so great for me, I can safely commit her. Oh! what a proof of confidence and attachment was that! So high an honor was never before paid

human love. Oh! what an inheritance was that the Son of God gave him, his mother, and his affectionate confidence in the last hour of his suffering, and while standing on the portals of the eternal kingdom. No wonder that John, after that, took her to his own home, soothed her sorrows, nursed her declining years, and at last gently and sorrowfully laid her in her grave.

Years passed by, and changes and persecution came, but no change in the affection of John for his Master. Living in *his life*, he now lived to make known his death and resurrection. Love seemed to supply the place of native energy, and he passed into Asia, preaching the gospel, and planting churches, until at length the hand of the persecution reached him also, and he was banished to a lonely island in the Aegean Sea.

How long he remained there we know not; silence and uncertainty rest on his history.—Alone he trod the desolate beach, cheered by no voice, solaced by no companionship. He whose happiness had consisted in laying his head on the bosom of his friend and Lord, was left without a friend. The monotonous dash of waves at his feet, the broad and boundless deep stretching away before him, the cry of the sea bird and the roar of the storm, these were the only sights and sounds left to the lonely exile. Day after day, and week after week, the same unvarying routine. The solitary walk on the shore, and still more solitary rest under an overhanging rock, filled up the measure of his employments. Ah, how sweet then was the remembrance of his long and affectionate interviews with Christ—how full of solace the words he had spoken, so sweet that the desert seemed peopled with angels, and the hoarse murmur of the sea sounded like an anthem of praise to God. As he stood and saw the sun go down on the deep, he remembered that just so it flashed over the Sea of Tiberias, when Jesus fed the five thousand. As he looked up to the silent firmament, gorgeous with stars, he remembered the strange night he passed with Jesus on Mount Tabor, looking on the same heavens; and when he pillowed his lonely head upon the sand, he thought, with throbbing heart, of him "who had not where to lay his head."

How long he lived thus in holy contemplation, to prepare him for the wondrous revelations about to be made, we know not; but one Sabbath morning, as he was walking the wild desert island, filled with thoughts of the world to come, he heard a voice repeating in trumpet tones behind him, "I am Alpha and Omega, the first and the last." Turning to meet the voice, he saw a form dread enough to appal the stoutest man. A mantle wrapped it from the neck to the feet; the head and hair were white as wool, the eyes burned like fire, the feet shone like brass in a furnace; in his uplifted hand stars were blazing; his countenance was like the *sun shining in its strength*, and his voice like "the sound of many waters." No wonder the overwhelmed exile fell on his face as a dead man, before his fearful form and aspect, and dared not lift his eyes again from the earth, till the same terrible voice bade him arise. Of the wondrous visions that were then revealed to him, who can speak? The gates of hell and heaven were flung open to his view. He saw the smoke that curtained the bottomless pit, and the city whose only light is the presence of the Lamb; but the speechless agony, the terrific conflicts, the appalling sights, together with the splendors of the heaven of heavens, the throne and the white-vested elders, the dazzling glory of the crystal sea and rivers of paradise, the music of the harpers, the thrilling power of that loud hallelujah, "Worthy is the Lamb that was slain," as it rolled from ten thousand tongues full on the throne of God and the Lamb, who can describe? That desolate island around John, was greater than Mount Carmel of old, when horses and chariots of fire encircled the prophet. God was there! unveiling himself, this world, and eternity, to a mortal.

This strange interview, with its long train of mysterious and fearful visions, was at last ended; as was also the exile of John, and he smiled once more in the midst of his friends. But the scenes he had passed through did not change his nature; he was the same gentle, loving being as ever. Overflowing with kindness and sympathy, all things else seemed worthless in comparison.

And when the lamp of life burned dimly, and his trembling voice could hardly articulate, he still spoke of *love*. It is said he lived to be eighty years of age, and then, too feeble to walk, was carried into church on men's shoulders, and, though scarcely able to speak, would faintly murmur, "Brethren, love one another." Affection was his life, and it seemed to him that the world could be governed by *love*.

J. T. Hendley.

Humility is a virtue all preach, none practice, and yet everybody is content to hear.—The master thinks it a good doctrine for his servant, the laity for the clergy, and the clergy for the laity.





## The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, JUNE 26. 1852.

All readers of the HERALD are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disposition.

### PAUL'S EPISTLE TO THE HEBREWS.

(Continued from our last.)

#### CHAPTER XI.

V. 4.—"By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained testimony that he was righteous, God testifying of his gifts; and through it he, though dead, yet speaketh;" or, as the *mar.* reads, "is yet spoken of."

We read that "ABEL was a keeper of sheep, but CAIN was a tiller of the ground. And in process of time it came to pass, that CAIN brought of the fruit of the ground an offering unto the LORD. And ABEL, he also brought of the firstlings of his flock, and the fat thereof: and the LORD had respect unto ABEL, and to his offering: but unto CAIN, and to his offering, he had not respect. And CAIN was very wroth, and his countenance fell."—Gen. 4:2-5.

ABEL's sacrifice was superior to CAIN's, according to the apostle, on account of his *faith* in the things hoped for. CAIN on the other hand seems to have been destitute of any faith in the things which their sacrifices typified. His subsequent anger towards ABEL, was because God had respect to ABEL's offering and not to his; or as PAUL says, "God testified of his gifts." God testified his acceptance, says THEODORIC, by causing "fire to descend from heaven and consume his sacrifice." In this manner God signified his acceptance of the sacrifice of ABRAHAM, (Gen. 15:17); of AARON, (Lev. 9:24); of GIBEON, (Judg. 6:21); of DAVID, (1 Chron. 21:26); of SOLOMON, (2 Chron. 7:1); and of ELIJAH, (1 Kings 18:28), &c.

Vs. 5, 6.—"By faith Enoch was translated, that he might not see death: and was not found, because God had translated him: for before his translation it was testified concerning him, that he pleased God. But without faith it is impossible to please him: for he, who cometh to God, must believe that he exists, and that he becometh a rewarder of those, who seek him out."

These two texts in connection, show that ENOCH's faith consisted in his belief of God's existence—a thing which is not seen, and of God's favor to those who serve him—a thing hoped for; accompanied by a corresponding walk: "And Enoch walked with God, and he was not: for God took him."—Gen. 5:24. Thus he was taken away, without undergoing the process of death—an illustration of the change which will pass on all the saints who are living at CHRIST's coming: "Behold, I shew you a mystery; We shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."—1 Cor. 15:51, 52. "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the LORD in the air: and so shall we ever be with the LORD."—1 Thess. 4:17. The nature of ENOCH's faith is also shown by the reference to him in JUDE: "And ENOCH also, the seventh from ADAM, prophesied of these, saying, Behold, the LORD cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against them."—vs. 14, 15.

V. 7.—"By faith Noah, being warned by God concerning things not yet seen, moved with solicitude, prepared an ark to save his house; through which he condemned the world, and became possessor of the righteousness, which is by faith."

"The earth also was corrupt before God; and the earth was filled with violence. And God looked upon the earth, and behold, it was corrupt: for all flesh had corrupted his way upon the earth. And God said unto NOAH, The end of all flesh is come before me; for the earth is filled with violence through them: and behold, I will destroy them with the earth. Make thee an ark of gopher-wood; rooms shalt thou make in the ark, and shall pitch it within and without with pitch. . . . And behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven: and everything that is on the earth shall die. But with thee will I establish my covenant: and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. . . . Thus did NOAH; according to all that God commanded him, so did he."—Gen. 6:11-14, 17, 18, 22.

Thus NOAH believed God, obeyed his commandment, saved himself and family from the flood of waters, and became an heir of that righteousness which

is yet to be revealed,—he, with the other elders, having died without receiving the promise. He condemned the world by preaching that which was a savor of death to those who believed not. For those who heard him "were disobedient, when once the long suffering of God waited in the days of NOAH, while the ark was a preparing, wherein few, that is, eight souls, were saved by water."—1 Pet. 3:20. Therefore God "spared not the old world, but saved NOAH the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly."—2 Pet. 2:5.

Vs. 8-10.—"By faith Abraham, when called to go out into a place, which he was to receive for an inheritance, obeyed; and he went out, not knowing where he was going. By faith he sojourned in the promised land, as in a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God."

ABRAHAM with his father TERAH, had removed from "Ur of the Chaldees to go into the land of Canaan; and they came unto Haran and dwelt there" till the death of TERAH. (Gen. 11:31, 32.) "Now the LORD said unto ABRAHAM, Get thee out of thy country; and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse them that curseth thee: and in thee shall all the families of the earth be blessed. So ABRAHAM departed, as the LORD had spoken unto him, and LOT went with him: and ABRAHAM was seventy and five years old when he departed out of Haran. And ABRAHAM took SARAI his wife, and LOT his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. And ABRAHAM passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. And the LORD appeared unto ABRAHAM, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him. And he moved from thence unto a mountain, on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD. And ABRAHAM journeyed, going on still towards the south."—Ab. 12:1-9. Afterwards he went down to Egypt, and again returned "on his journeys from the south even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai; unto the place of the altar, which he had made there at the first; and there ABRAHAM called on the name of the LORD."—Ab. 13:3, 4. There was then a strife between the herdmen of ABRAHAM's cattle and those of LOT's, and they separated. "ABRAHAM dwelled in the land of Canaan, and LOT dwelled in the cities of the plain, and pitched his tent toward Sodom. . . . And the LORD said unto ABRAHAM, after that LOT was separated from him, Lift up now thine eyes, look from the place where thou art, northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it: for I will give it unto thee. Then ABRAHAM removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and builded there an altar unto the LORD."—Ab. vs. 12, 14-18. "And ABRAHAM journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar."—Ab. 20:1. "And ABRAHAM sojourned in the Philistines' land many days."—Ab. 21:34. He afterwards returned to Canaan and "dwelt in Beer-sheba."—Ab. 22:19. "And SARAH died in Kirjath-arba; the same is Hebron in the land of Canaan; and ABRAHAM came to mourn for SARAH, and to weep for her. And ABRAHAM stood up from before his dead, and spake unto the sons of HETH, saying, I am a stranger and a sojourner with you: give me a possession of a burying-place with you, that I may bury my dead out of my sight. . . . And the field of Ephron, which was in Machpelah, which was before Mamre, the field and the cave which was therein, and all the trees that were in the field, that were in all the borders around about, were made sure unto ABRAHAM for a possession in the presence of the children of HETH, before all that went in at the gate of his city. And after this, ABRAHAM buried SARAH his wife in the cave of the field of Machpelah, before Mamre; the same is Hebron in the land of Canaan. And the field, and the cave that is therein were made sure unto ABRAHAM for a possession of a burying-place, by the sons of HETH."—Ab. 23:2-4, 17-20. Here was ABRAHAM buried. (Ab. 25:9.)

The above is the history of ABRAHAM's sojourn in Canaan as recorded by MOSES; but STEPHEN makes reference to it and says: "Men, brethren, and fathers, hearken; The God of glory appeared unto our father ABRAHAM when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come

into the land which I shall shew thee. Then came he out of the land of the Chaldeans, and dwelt in Charran. And from thence, when his father was dead, he removed him into this land wherein ye now dwell. And he gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child."—Acts 7:2-5.

IRENEUS, one of the early Christian fathers in speaking of the resurrection of the just, says:

"The promise likewise of God which he made to ABRAHAM decidedly confirms this: for he says, 'Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed for ever.'—Gen. 13:14, 15. And again, 'Arise, walk through the land in the length of it and in the breadth of it for I will give it to thee.'—v. 17. For ABRAHAM received no inheritance in it,—not even a foot-breadth, but always was a stranger and a sojourner in it. And when SARAH his wife died, and the children of Heth offered to give him a piece of land for a burial place, he would not accept it, but purchased it for four hundred pieces of silver, from Ephron the son of Zohar the Hittite; staying himself on the promise of God, and being unwilling to seem to accept from man what God had promised to give him, saying to him, 'To thy seed will I give this land, from the great river of Egypt to the great river Euphrates.' Thus, therefore, as God promised to him the inheritance of the earth, and he received it not during the whole time he lived in it, it is necessary that he should receive it, together with his seed, that is, with such of them as fear God, and believe in him—in the resurrection of the just. Irenæus then goes on to show, that Christ and the church are also of the true seed, and partakers of the promises, and concludes the chapter as follows: 'Thus, therefore, those who are of faith are blessed with faithful ABRAHAM; and the same are the children of ABRAHAM. For God repeatedly promised the inheritance of the land to ABRAHAM and his seed; and as neither ABRAHAM nor his seed—that is, not those who are justified by faith—have enjoyed any inheritance in it, they will undoubtedly receive it at the resurrection of the just. For true and unchangeable is God: wherefore also he said, 'Blessed are the meek, for they shall inherit the earth.'"—*Litæralist*, vol. 3, pp. 40, 41.

The promise of the land of Canaan to ABRAHAM was thus repeated to ISAAC: "Sojourn in this land, and I will be with thee, and will bless thee: for unto thee, and unto thy seed I will give all these countries, and I will perform the oath which I sware unto ABRAHAM; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries: and in thy seed shall all the nations of the earth be blessed."—Gen. 26:3, 4. It was also repeated to JACOB, when he stopped a night in Bethel, and God said to him: "I am the LORD God of ABRAHAM thy father, and the God of ISAAC: the land wherein thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth: and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall the families of the earth be blessed. And behold, I am with thee, and will keep thee in all places, whither thou goest, and will bring thee again into this land: for I will not leave thee, until I have done that which I have spoken to thee of."—Gen. 28:13-15.

Thus the land was promised to them, and they sojourned therein, but were strangers and pilgrims there; and though they were well reported of, they "received not the promise, God having provided some better thing for us, that they without us should not be made perfect."—Heb. 11:40. For they looked beyond the resurrection, into the regenerated earth, for the New Jerusalem, which is to descend "out of heaven from God. Having the glory of God: and her light was unto a stone most precious, even like a jasper-stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. On the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb."—Rev. 21:10-14.

Vs. 11, 12.—"By faith also Sarah herself also received strength to conceive even when past age, because she considered him faithful, who had promised. Therefore there sprang up even from one, and him as good as dead, a race like the stars of the sky in multitude, and like the countless sands on the shore of the sea."

SARAH at first seems to have been incredulous respecting the promise of a son (Gen. 18:12)—she being ninety years old; but we have PAUL's testimony that she did have faith respecting it—probably not knowing at first that it was from the LORD. Thus was fulfilled in the descendants of ISAAC, God's promise to ABRAHAM: "That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies."—Gen. 22:17.—(To be continued.)

THE friends who have so kindly furnished us with copies of No. 23 of the *Herald*, will please accept our thanks for the same. We have received all that we need. Those who have not received the *Crisis* in return, may have them by apprising us of their wish.

### WHAT SHALL BE DONE IN THE PRESENT EMERGENCY?

When PAUL was being pursued by the Jews, sorely persecuted by them, and "many grievous complaints" alleged against him, he said, "If I be an offender, or have committed anything worthy of death, I refuse not to die; but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto *Cæsar*."—Acts 25:11.

When an individual is being subjected to a course of conduct that is evidently designed solely for his destruction; when he is met on every hand, and hunted like the partridge on the mountains; when by his being thus pursued and covered with opprobrium, a great cause with which he is connected is made to suffer in him; when month after month, and year after year, those thus engaged are becoming more and more emboldened and impudent by the leniency and forbearance which have been extended to them, it becomes with me a serious question whether the example of PAUL, when similarly situated, is not obligatory upon us. He assures us that "the law is good, if a man use it lawfully," (1 Tim. 1:8); and that it is made for "the lawless and disobedient, for the ungodly and for sinners, for the unholy and profane, for murderers of fathers, and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine."—*Ib.* vs. 9, 10.

For the last ten years an individual, well known to us all, has been maligned and falsified with the most unrelenting malice, so much so, that the majority of the community regard him as a very base man. We who know him, know to the contrary; but while he is held in such estimation, those who honestly thus regard him will be forever prejudiced against the doctrine with which he is connected, so that it is not he but the *cause* that is injured. He may eat and drink and sleep and pass through life, at peace with his God and with his fellows, and congratulate himself that he has never been guilty of aught to win the applause of those who thus lie, and assail him; but shall the cause of God be periled by supineness and indifference respecting these attacks on it? They have been of late so emboldened as to subject him to a suit at civil law—hoping to enrich themselves at his hands, or to so cripple him, that he would be constrained to give up the agency he had originated, and by which the cause had been built up. They have thereby prevented his laboring in other directions, and have compelled the use of means for the fee-ing of legal counsel, and tiresome journeys, which might otherwise have been employed in the circulation of tracts, and in aid of the living preacher. After many wearisome days and anxious nights, they have been met before their chosen tribunal, and there routed horse foot and dragoons, and fairly driven from the court-house, having no case to submit to the jury. It was hoped that with such a Waterloo defeat, experience would have been to them a school of instruction; but alas, defeat seems only to have added fuel to their hate. No sooner do they back out of court, than they commence a series of attacks in the shape of published and private letters, and verbal reports. Several publishers have already been deceived by some of them, and have admitted to their columns defamatory articles respecting the trial. Some editors are publishing libelous paragraphs in reference to it. Statements false and disreputable are being circulated. It has been affirmed that the judges,—men of courtesy, impartiality and legal attainments, were "fools;" the jury,—an uncommonly intelligent and attentive one,—was "bribed;" that the report of the trial—published by Gov. ANTHONY, late Governor of the State of Rhode Island, in the *Providence Journal*, was false and deceptive; that his reporter was bribed to suppress everything prejudicial to Mr. H.; and that they backed out, because the case was going to be decided on false issues, when the closing counsel had not even argued the case, and the judges had not charged the jury respecting a *single* issue!!! Indictiously pursuing this course, they hope to accomplish in their defeat, what they hoped to win by victory—the blackening of his individual character—knowing that not him, but the *cause*, suffers by such action.

We have therefore reached an emergency in which I wish for a little counsel. I request that all who have the good of the cause at heart, will write me what steps they would advise to be taken. Pecuniary damage from any one is not desired; but are not a few examples needed? Ought not some one to say to those whose duty it is to seek out and punish offenders: "Here are libels and slanders being published in the current papers of the day, and will you see that the proper parties are held accountable for the same?" This would involve no expense except to the state, and to the guilty parties; and would meet and cure the evil, which past forbearance has so much emboldened. One publisher in this city and two in Hartford have already been imposed on, and we have obtained the names of the two corres-



pondents. Besides these there are others that have not been inquired respecting. One editor in this city has made himself liable by his manner of reference to it. We hope that brethren of the press will everywhere do us justice, and not be imposed on by anonymous writers. Will our friends send me copies of all papers containing references to it, which fall beneath their notice. When wrongfully noticed editorially, will they give the editor the facts, so that if he is disposed he may make amends; and if by correspondents, will they learn the name of the correspondent, get the original manuscript when practicable, and also give the editor the facts, so that he may disavow any endorsement of it, and make matters all right so far as himself is concerned. And in addition to this, will they give the advice before requested—i. e. advice accompanied by sound reason and argument; for sickly sentimental advice without reason is of no force whatever, and would weigh nothing. I wait to learn all that can be said for or against a given course, in view of its effect on the cause and the honor and glory of God—which should be the sole consideration at present. I am settled respecting what would be right; but as those who cooperate, can only do so understandingly, expediency requires that the counsel of the wise and good be solicited—for which I wait. I do this on my own responsibility, and without the knowledge of any other person, till they read this in the *Herald*. B.

#### "WATCH."

BY J. C. RYLE.

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh: go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil: for our lamps are gone out. But the wise answered, saying, Not so, lest there be not enough for us and you; but go ye rather to them that sell, and buy ye for yourselves. And while they went to buy, the bridegroom came; and they that were ready, went in with him to the marriage; and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily, I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour when the Son of man cometh."—Matt. 25:1-13.

(Continued from our last.)

Reader, the suddenness of the Lord's second advent is a truth that should lead every professing Christian to great searchings of heart. It should lead him to serious thought, both about himself and about the world.

Think for a moment how little the world is prepared for such an event. Look at the towns and cities of the earth, and think of them. Mark how most men are entirely absorbed in the things of time, and utterly engrossed with the business of their callings. Banks, counting-houses, shops, politics, law, medicine, commerce, railways, banquets, balls, theatres,—each and all are drinking up the hearts and souls of thousands, and thrusting out the things of God. Think what a fearful shock the sudden stoppage of all these things would be, the sudden stoppage which will be in the day of Christ's appearing. If only one great house of business stops payment now, it makes a great sensation. What then shall be the crash when the whole machine of worldly affairs shall stand still at once! From money-counting and earthly scheming, from racing after riches and wrangling about trifles, to be hurried away to meet the King of kings, how tremendous the change! From dancing and dressing, from opera-going and novel-reading, to be summoned away by the voice of the archangel and the trumpet of God, how awful the transition! Yet remember, all this shall one day be.

Look at the rural parishes of such a land as ours, and think of them. See how the minds of the vast majority of their inhabitants are buried in farms and allotments, in cattle and corn, in rent and wages, in rates and tithes, in digging and sowing, in buying and selling, in planting and building. See how many there are who evidently care for nothing, and feel nothing, excepting the things of this world: who reckon nothing, whether their minister preaches law or Gospel, Christ or anti-christ, and would be utterly unconcerned if the Archbishop of Canterbury was turned out of Lambeth Palace, and the Pope of Rome put in his place. See how many there are of whom it can only be said, that their belly and their pockets are their gods. And then fancy the awful effect of a sudden call to meet the Lord Christ,—a call to a day of reckoning, in which the price of wheat and the rate of wages shall be nothing, and the Bible shall be the only rule of trial! And yet remember, all this shall one day be.

Reader, picture these things to your mind's eye. Picture your own house, your own family, your own fireside. What will be found there? Picture above all, your own feelings, your own state of mind. And then remember, that this is the end towards which the world is hastening. There will be no longer notice to quit. This is the way in which the world's affairs will be wound up. This is an event which may possibly happen in your own time. And surely you cannot avoid the conclusion that the second coming of Christ is no mere curious speculation. It is an event of vast practical importance to your own soul.

"Ah!" I can imagine some reader saying, "this is all foolishness, raving and nonsense; the man is beside himself. This is all extravagant fanaticism. Where is the likelihood, where is the probability of all this! The world is going on as it always did. The world will last my time." Do not say so. Do not drive away the subject by such language as this. This is the way that men talked in the days of Noah and Lot; but what happened! they found to their cost that Noah and Lot were right. Do not say so. The apostle Peter foretold eighteen hundred years ago that men would talk in this way. "There shall come in the last days scoffers," he tells us, "saying, Where is the promise of his coming! for since the fathers fell asleep, all things continue as they were from the beginning of the creation."—2 Pet. 3:3, 4. Oh! do not fulfil his prophecy by your unbelief.

Where is the raving and fanaticism of the things which I have been saying! Show it to me if you can. I calmly assert that the present order of things will come to an end one day. Will any one deny that! Will any one tell me we are to go on as we do now forever! I calmly say that Christ's second coming will be the end of the present order of things. I have said so because the Bible says it. I have calmly said that Christ's second coming will be a sudden event, whenever it may be, and may possibly be in our own time. I have said so, because thus and thus I find it written in the word of God. If you do not like it, I am sorry for it. One thing only you must remember,—you are finding fault with the Bible, not with me.

IV. Learn in the last place, that Christ's second coming will make an immense change to all members of the visible church, both good and bad.

I draw this truth from the concluding portion of the parable,—from the discovery of the foolish virgins that their lamps were gone out,—from their anxious address to the wise, "give us of your oil,"—from their vain knocking at the door when too late, crying, "Lord, Lord, open to us,"—from the happy admission of the wise who were found ready, in company with the bridegroom. Each and all of these points are full of food for thought. But I have neither time nor space to dwell upon them particularly. I can only take one single broad view of all. To all who have been baptized in the name of Christ,—converted or unconverted,—believers or unbelievers,—holy or unholy,—godly or ungodly,—wise or foolish,—gracious or graceless,—to all the second advent of Christ shall be an immense change.

It shall be an immense change to the ungodly,—to all who are found mere nominal Christians,—a change both in their opinions and positions.

All such persons, when Christ comes again, shall see the value of real, spiritual religion, if they never saw it before. They will do in effect what the parable describes under a figure,—they will cry to the godly, "Give us of your oil, for our lamps are gone out."

Who does not know, that, as things are now, spiritual religion never brings a man the world's praise? It never has done, and it never does at this day. It entails on a man the world's disapprobation,—the world's persecution,—the world's mockery,—the world's sneers. The world will let a man serve the devil and go to hell quietly, and no one lifts a little finger to stop him, or says, "be merciful to your soul." The world will never let a man serve Christ and go to heaven quietly; everybody cries, "Hold hard," and does everything that can be done to keep him back.

Who has not heard of nicknames in plenty bestowed on those who follow Christ and try to be saved;—Pietists, Puritans, Methodists, Fanatics, Enthusiasts, Calvinists, Ultra-religionists, the Saints, the righteous over-much, the very good people, and many more! Who does not know the petty family persecutions which often go on in private society in our day! Let a young person go to every ball, and opera, and race-course, and worldly party, and utterly neglect his soul, and no one interferes,—no one says, "spare thyself,"—no one says, "take care, remember God, judgment, and eternity." But let him only begin to read his Bible, and be diligent in prayer,—let him decline worldly amusement, and become particular in his employment of time,—let him seek an evangelical ministry, and live like an immortal being;—let him do this, I say, and all his friends and relations will probably be up in arms. "You are going too far. You need not be so very good. You are taking up extreme views." This, in all probability, is the very least that such a person will hear. If a young woman, she will be marked and avoided by all her equals. If a young man, he will be set down by all who know him, as weak, silly, and precise. In short such a person will soon discover that there is no help from the world in the way to heaven, but plenty of help in the way to hell.

Alas! that it should be so; but so it is. These are ancient things. As it was in the days of Cain and Abel, as it was in the days of Isaac and Ishmael, even so it is now. They that are born after

the flesh will persecute those that are born after the spirit. The cross of Christ will always bring reproach with it. As the Jews hated Christ, so the world hates Christians. As the Head was bruised, so also the members will be. As contempt was poured on the Master, so it will be also on the disciple. In short, if a man will become a decided evangelical Christian, in the present order of things, he must count the cost, and make up his mind to lose the world's favor. In a word, he must be content to be thought by many little better than a fool.

Reader, there will be an end of all this when Christ returns to judge this world. The light of that day will at length show everything in its true colors. The scales will fall from the poor worldling's eyes. The value of the soul will flash on his astonished mind. The utter uselessness of a mere nominal Christianity will burst upon him like a thunder-storm. The blessedness of regeneration and faith in Christ, and a holy walk, will shine before him like Mene, Mene, Tekel, Peres, on the wall of the Babylonian palace. The veil will fall from his face. He will discover that the godly has been the wise, and that he has played the fool exceedingly. And just as Saul wanted Samuel when it was too late, and Belshazzar sent for Daniel when the kingdom was deserting from him, so will the ungodly turn to the very men they once mocked and despised, and cry to them, "Give us of your oil, for our lamps are gone out."

But as there will be a complete change in the feelings of the ungodly, in the day of Christ's second advent, so will there also be a complete change in their position. Hope, the plank to which they now cling, and on which they generally depend to the very last, hope will be entirely taken away in that awful day. They will seek salvation with earnestness, but not be able to find it. They will run hither and thither in a vain search for the oil of grace. They will knock loudly at the door of mercy, and get no answer. They will cry, "Lord, Lord, open to us," but all to no purpose. They will discover to their sorrow that opportunities once let slip can never be regained, and that the notions of universal mercy always to be obtained, is a mere delusion of the devil.

Who does not know that thousands are urged to pray and repent now, who never attempt it! They mean to try one day, perhaps. Like Felix, they hope for a more convenient season. They fancy it will never be too late to seek the Lord. But there is a time coming when prayer shall be heard no longer, and repentance shall be unavailing. There is a time when the door by which Manasseh and Saul the persecutor entered, shall be shut and opened no more. There is a time when the fountain in which Magdalene and John Newton and thousands of others were washed and made clean, shall be sealed forever. There is a time when men shall know the folly of sin, but like Judas, too late for repentance;—when they shall desire to enter the promised land, but like Israel at Kadesh, not be able;—when they shall see the value of God's favor and covenant blessing, but like Esau, when they can no longer possess it, when they shall believe every jot and tittle of God's revealed word, but like the miserable devils, only to tremble.

Yes! reader, men may come to this, and many will come to this in the day of Christ's appearing. They will ask and not receive. They will seek and not find. They will knock and the door shall not be opened to them. Alas! indeed, that so it should be. Woe to the man who puts off seeking his manna till the Lord's day of return! Like Israel of old, he will find none. Woe to the man who goes to buy oil when he ought to be burning it! Like the foolish virgins, he will find himself shut out from the marriage supper of the Lamb. Oh! that professing Christians would consider these things! Oh! that they would remember the words of our Lord have yet to be fulfilled, "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open to us, and he shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets: but he shall say, I tell you I know you not whence ye are, depart from me, all ye workers of iniquity."—Luke 13:25-27.

But as Christ's second coming will be a mighty change to the ungodly, so will it also be a mighty change to the godly.

They shall at length be freed from everything which now mars their comfort. "The door shall be shut." Against the fiery darts of Satan,—against the loathsome weakness of the flesh which now clings to them,—against the unkind world, which now misrepresents and misunderstands them,—against the doubts and fears which now so often darken their path,—against the weariness which now clogs their best efforts to serve the Lord,—against coldness and deadness,—against short-comings and backslidings,—against all these the door shall be shut forever. Not one single Canaanite shall be found in the land.

They shall no longer be vexed by temptation, persecuted by the world, warred against by the devil. Their conflict shall all be over. Their strife with the flesh shall forever cease. The armor of God, which they have so long worn, shall at length be laid aside. They shall be where there is no Satan, no world and no sin. Ah! reader, the second Eden shall be far better than the first. In the first Eden the door was not shut; our joy was but for a moment. But blessed be God, in the second Eden, the Lord shall shut us in.

And as the godly shall enjoy a freedom from all evil in the day of Christ's appearing, so shall they also enjoy the presence of all good. They shall go in with the bridegroom to the marriage. They shall be forever in the company of Christ, and go out no more. Faith shall then be swallowed up in sight. Hope shall become certainty. Knowledge shall at length be perfect. Prayer shall be turned into praise. Desires shall receive their full accomplishment. Hunger and thirst after conformity to Christ's image, shall at length be satisfied. The thought of parting shall not spoil the pleasure of meeting. The company of saints shall be enjoyed without hurry and distraction. The family of Abraham shall no more feel temptations, nor the family of Job, afflictions; nor the family of David, household bereavements; nor the family of Paul, thorns in the flesh; nor the family of Lazarus, poverty and sores. Every tear shall be wiped away in that day. It is the time when the Lord shall say, "I make all things new." (To be continued.)

#### A DESPERATE FELLOW.

The following account of the pursuit and capture of a convict named MULLOY, who recently escaped from the State Prison at Charlestown, will give our readers an idea of the characters which our police officers occasionally have to deal with.

"Information was obtained by Constable CLAPP of the intention of MULLOY, who was known to be in the city, to leave for St. John Saturday afternoon, and constables HOPKINS and HOLMES were sent out to identify and arrest him. While walking down Long wharf they noticed an individual who answered the description, and one of them said, 'WILLIAM,' whereupon the person addressed, who proved to be MULLOY, took to his heels and run down the wharf, closely pursued. He dodged through a store and gained T. wharf, but finding that he was headed off, he turned and ran up the north side of Long wharf, where he was seized by a person who attempted to retain him, but finding it impossible released him, when MULLOY jumped into the dock and swam toward T. wharf again, climbing up the side of a vessel. The officers at once pursued him into a store, where MULLOY drew a sheath knife, and holding it up menacingly, swore that he would kill the first man who laid hands upon him. Officer HOPKINS approached and was about to seize him, when MULLOY struck him with his knife, inflicting a flesh wound upon his hand. In return, the officer struck him a severe blow upon the head with a piece of board, and finding himself in danger, MULLOY again jumped into the dock and took refuge under the north end of T. wharf, where he concealed himself with such security that it was thought impossible to arrest him. The wharf is a hundred feet square, and built of cob work. There he had every advantage of his pursuers. It was supposed that the tide which was coming in, would dislodge him, but finding that it did not, officers JOHN C. WARREN, EDWARD NEW-HALL, and Mr. JELLISON, of the North Watch, each putting on a suit of oil cloth, commenced swimming about under the wharf, pursuing him from one cob to another, but without overtaking him. He still held in his hand the sheath knife, and had he turned upon the officers, their position would have been rather unenviable. Officers ROBERT TAYLOR and BENARD MCGINNISKIN took a small boat and intercepted him, and at half past six he was seen and summoned to surrender, but he replied in the most insulting manner, declaring that he was an Irishman, and would never be taken alive by a d—d Yankee.

"After threatening to shoot him if he did not surrender, the warden ordered a pistol to be discharged, with a view to intimidate him, which was done. The pistol was charged only with powder. He still continued to defy the officers, but, coming near the boat, TAYLOR and MCGINNISKIN seized him and attempted to take him into it. They succeeded in wresting the knife from his grasp, and others jumped into the boat to assist in taking him on board, when the boat sank from under them, and left seven or eight persons in the water. Here the scene became most exciting. Somehow or other, either by accident or a resolve to drown himself, MULLOY sank under the water, grasping with all his strength about the lower part of officer TAYLOR's body, dragging him under water up to his neck, and would have dragged him completely below the surface had TAYLOR not grasped a line that was hanging from the side of a vessel, and thus held his head above water till a larger boat came to his rescue. MULLOY was then taken on board more dead than alive. He was ironed, and placed in a hack and driven over to Charlestown, to serve out the balance of his term of six years. He had been in prison about one year and a half."



## CORRESPONDENCE.



## THE DEVIL.

BY REV. JAMES INGLIS.

"Be sober, be vigilant: for your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour."—1 Pet. 5:8.

(Concluded from our last.)

## A call to watchfulness and courage against the enemy.

Yes, the triumph is certain as it is glorious; but the conflict is none the less intense and perilous. Let those who would secure the victory, know their enemy. We have no speculations to offer regarding the manner in which such an enemy may assail your hearts. We know enough of the agents and instruments by which he does assail you. He has no want of ministers. He used a crowd of idlers and a forward damsel, when he desired to have Peter, that he might sift him as wheat. He has the world with its allurements—this life with its cares and distractions—an apparatus which he works with craft and power. It is not in personal and supernatural manifestations that you are to encounter him. His wiles are all around you—neither the Spirit of God on the one hand, nor Satan on the other, now carries on his respective work by supernatural manifestations. But the one uses the word—the church—and the movements of providence, with all agents of good; the other has the world of sense—the ministers of unrighteousness, the wealth, ambition, literature, and glory of a carnal life.

It is no time of repose for believers, in the country of such an enemy. Be sober, be vigilant, be bold. But while there are such calls to vigilance, there are encouragements to resistance. Believers are amply provided for the warfare. There is prayer, as the Lord hath taught them; there is the complete armor of God—truth for their girdle, righteousness for their breastplate, the preparation of the gospel of peace for their greaves, over all the shield of faith, whereby they may quench the fiery darts of the enemy. In this mail, the "wicked one toucheth you not." In addition, taken for an helmet the hope of salvation, and the sword of the Spirit, which is the word of God; and thus accoutred, "resist the devil, and he will flee from you."

## The last fierce onset.

We have shown that Satan is moving the great body of antichristian influence—promoting wickedness in the world and hypocrisy in the church—thwarting the means of grace, endeavoring to ensnare the believer, and in all ways hindering and opposing the church. In the horrid cruelty of idolatry he is rioting; the son of perdition is his tool; the beast and the false prophet receive power from him; in the plausible corruptions of Christian doctrine, his ministers, polished, learned, eloquent, and persuasive, exercise a fatal craft; in science falsely so called, an infidel philosophy, and a debasing and voluptuous literature; as well as in the direct provocations of the lust of the flesh, the lust of the eye, and the pride of life, he is laying his snares.

But we have also intimated that the doctrine regarding the devil, is *truth for the times*. We have reason to anticipate that in these last days he will prosecute his malicious purpose with the desperate energy of a death-struggle. The church was warned of a time when the devil should come down to earth in great wrath, because he knoweth that his time is short. However a luke-warm church may forget it, he knows it. Everything seems ominous of this last onset. The powers of evil are all in unwonted activity. The well-concerted and energetic measures of the Romish priesthood, at the very time when Rome itself topples to its fall, say intelligibly enough, "The devil is come to you having great wrath, because he knoweth that his time is short." The deliberate, strong, and efficient measures of the tyrants of the earth to uphold despotism, and their unmasked league with antichrist to renew the persecution of a dark age, at the very time when men were expecting to see the last remnant of despotic power crumbling into ashes, utters the same language. The hollow, but loud, and loud because hollow, boasting of the infidel zealots of "liberty, equality, and fraternity," and of the enthusiasts of human progress, at a time when reflecting men of every school and party begin to perceive war, tyranny, and disorder, overhanging the groaning earth, repeats the warning. Nor are the wild insatiations of gain, and the mad pursuits of pleasure—the gambling oscillations between avarice and prodigality, which are the characteristics of this age and country, without their ominous voice.

From every quarter we hear of seducing spirits, with religious novelties, and moral nostrums—all foreshadowing an era of false Christs and false proph-

ets, which would, if it were possible, deceive the very elect. But we need not enlarge upon these omens. We rather call upon all the holy brethren to awake, arise, and gird themselves to battle, that they may be able to stand in the evil day. Strengthen your hold upon the hand of the mighty Deliverer. Cry to the Lord for help—abandon luxurious ease and indulgence—separate yourselves from the world—lay aside every weight and the sins that doth more easily beset you—confirm yourselves in the truth—stand fast—be resolute—your enemy the devil, as a roaring lion, walketh about seeking whom he may devour.

## Parting words to the children of the wicked one.

The contest between the Seed of the woman and the seed of the serpent, is the *reality* of time. The human race are divided between those who are "in Christ" and those who are "of the devil." Every one has chosen his side in the conflict, and each will share the destiny of his leader. We urge those who are out of Christ to reflect upon the humbling and hateful light in which this truth exhibits them. "Every one that doeth sin is of the devil." Some may disclaim any active or violent share in the controversy with the Prince of Peace; but there is no neutrality, "He that is not with me is against me." Their unbelief, irreligion, and indifference, which the world regards as so respectable, are here exposed as in a hideous and destructive alliance with Satan.

This is no extravagant expression of bigotry, but the words of truth and soberness, uttered in sadness, and with a shrinking of heart in view of the terrors of the Lord which must overtake them. We do not rail, but entreat them to turn from Satan to God, and to wait for his Son from heaven. Let them contrast their lord and leader thus imperfectly depicted, with the Captain of our salvation. Behold the Lord our righteousness, all love and loveliness, humbling himself to become obedient to death, even the death of the cross, and therefore highly exalted, having received a name that is above every name. Behold him perfected by suffering, leading many sons to glory, lifting up the debased and wretched, and making them sons of God, elevating all good, putting down all evil, and pressing on to the time when the overthrow of the devil and his children shall be utter and irremediable; when in the greatness of his might he shall obliterate every trace of the fall, so that there shall be nothing to hurt or destroy in all God's holy mountain; and when, in the plenitude of his love, he shall crown his ransomed ones with eternal glory and gladness, and shed universal and unfading beauty over a renovated world!

And can we not prevail with the lost and miserable victims of the deceiver, to change sides in the controversy? The way is yet open; for Christ hath died for all our offences, and his blood cleanseth from all sin. Jesus yet stands pleading, "Come unto me, all ye weary and heavy laden." A hope is set before the heirs of despair in this gospel of the kingdom. O that they would lay hold upon eternal life. We tell them of the sufficiency of his sacrifice and intercession, of the efficacy of his Spirit, and of the union of his perfections to secure the offered victory. And thereupon we preach repentance and remission of sins in his name. Perishing men, believe the things concerning the kingdom of God and the name of Jesus Christ, and be baptized—put on Christ—enter into the obedience of the gospel—be conformed to the image of God's Son—fight the good fight of faith—and when the Lord the righteous Judge shall appear, he will give to you a crown of righteousness. But remember what the devil knows, and knowing trembles—that the time is short—the Lord is at hand.

## LETTER FROM ENGLAND.

DEAR BRO. HIMES:—In reading your valuable publication, the *Advent Herald*, it brings to my mind the recollection of the past, and calls afresh to my mind the happy event of the opening of the meeting-house at Piltown, July 9th, 1846, at which you were present, and I have therefore taken the present opportunity of addressing you. You will no doubt be interested to hear that the cause is still progressing here. We continue to meet on the "first day of the week" three times, in the morning to "break bread," in commemoration of our Lord's death, resurrection, and glorious coming again; in the afternoon and evening, for the proclamation of the Gospel. Our number when you were with us, was two hundred and four persons, baptized in the name of the Father, Son, and the Holy Spirit. You will perceive that we have, by the blessing of God, made some progress, as the number immersed up to the present time is three hundred and sixty-six. We expect more to be added on the next Lord's day. We have passed in our journey through much tribulation; at times we have been well nigh wrecked, but our frail "bark still weathered the storm," and we are thus able to say, "The Lord is on our side; therefore we will not fear what man can do unto us."

We have suffered greatly from a paid ministry;

sad experience has taught us a great, and, we trust, a salutary lesson; therefore we have quite abolished that system. The Lord has raised up from amongst our brethren those that are able to "teach and exhort;" therefore the expenses incurred by a paid ministry are saved; so by our weekly contributions, we are able to pay the rent of our meeting-house, and relieve our poor brethren and sisters. We have three pastors and seven deacons, all chosen by the church, with three evangelists in the field of labor. These go into the surrounding neighborhoods, proclaiming the gospel. All the officers of the church labor with their own hands in order to support themselves and families, and thereby have to give to him that needeth. We have no seat-letting, neither any contributions taken at the door; consequently we take no money from any person that is not a Christian, considering that the Lord's cause ought to be supported by his people. Our great object is to adhere, as closely as possible, to the principles laid down by the apostles, avoiding the "creeds" and "issues" of men.

There is something cheering to behold our church assembling on Lord's day morning, listening to the exhortations of brethren, and casting in their mite into the Lord's treasury as he has prospered them during the week, and participating in the breaking of bread, and drinking of the cup, and looking steadfastly for that "blessed hope, and the glorious appearing of our Lord and Saviour Jesus Christ," to reign on the renovated earth.

You will readily suppose, that all those persons that have been immersed are not with us at present: some, I am sorry to say, have departed from us, while others have removed to distant parts of the globe; others have "fallen asleep in Jesus." An aged sister departed this life April 10th, 1852, aged 88 years, after two weeks' illness, full of the hope of immortality. This sister was 82 years old when she yielded to the requirements of the gospel.

Permit me to tender to you the united love of the church, and may the Lord prosper you and yours now and evermore. Should it be your privilege again to visit England, we should be most happy to see you, or any of the faithful brethren from America, or elsewhere. I remain yours truly in the bonds of the gospel.

HENRY FARLEY.

Piltown, May 19th, 1852.

[I am truly glad to hear of the prosperity of the church in Piltown. Bro. Farley will accept my thanks for his kind epistle. May I not hope to hear from him again? Should I visit England again, I shall surely visit them.—J. V. H.]

The following was received some time since; but not being in accordance with our ideas of poetry was laid aside. We now give it by particular request.

## THE SAINTS' REWARD.

The times of the Gentiles, are over and past,  
The state of probation, is ended at last:  
For the Judge of the earth has shut to the door,  
And the doom of the world is now sealed evermore.

The saints of all ages now hear a blest sound!  
'Tis the voice of the Lord, saying, Come from the ground!

Leave now your cold graves, come forth to your rest—  
The glorified earth, the home of the blest.

Here the tears of the saints are all wip'd away,  
As promised by God in this happy day;  
For the home of the blest,—we have gain'd it at last,  
And the sorrows of earth are forever all past.

Here friends will unite in this glorified land,  
Who long have been sever'd by death's cruel hand;  
How sweet their embrace, in the land of the fair,  
In Christ's blessed kingdom forever to share.

A city is here all radiant with light!  
'Tis the glory of God which makes it so bright:  
Through the gates of our home we look with delight,  
But O what a scene, the throne heaves in sight.

On the throne of his glory, immortal and fair,  
Our King bids us enter, his glory to share,  
We enter the gates, through streets as we pass,  
That sparkle like diamonds, transparent as glass.

And the saints of all ages,—I see them here now,  
And crowns of bright glory are placed on their brow,  
In the song of redemption, they all join and sing,  
In anthems of praises to Jesus our King.

## Letter from Geo. Bangs.

BROTHER HIMES:—I wrote you not long since, mentioning our privileges and luminous prospects; but a cloud has overshadowed, our circumstances are changed, and we are turned into the valley of humiliation, by a stroke of God's afflicting hand. It appears to be my lot to give you an account of a distressing accident which lately occurred in this place, by which our dear brother and pastor, Elder J. Porter, is made the subject of sore distress, and deep affliction.

On Saturday, May 22d, while Bro. Porter was attempting to blast a rock which lay in the cellar of a small dwelling house, he was intending to build for himself, the charge having missed fire, unexpectedly went off, while he was in the act of clearing the place, so as to renew the charge, and dreadfully

mangled both hands, and considerably injured his face, so that he has lost one hand a little above the wrist, and the thumb and fore finger of the other, and his sight also is partially impaired. Though his suffering is great, he endures it with the fortitude, and meek submission becoming the saint of God. The church in Shipton feels deeply afflicted in his sufferings, and her privation of his ministerial labors, and have resolved to lay aside for a while the building of a meeting-house, and to do something toward building the dwelling house of Bro. Porter. But we have not much of this world's goods, and cannot do as we would wish.

How truly may it be said that the child of God in this world of probation, is made subject to pain, and sickness, and death; and that in the midst of health and prosperity, he is made to feel the smart of affliction and adversity. Yet we know that these things are permitted by a wise and gracious God, "that the trial of our faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ." Yours in the hope of the gospel.

Shipton, (C. E.), June 10th, 1852.

## Letter from J. H. Shipman.

DEAR BRO. HIMES:—I wish to say through the *Herald* to my brethren who are requesting me to visit them, that the cause in this place demands my constant labor at present. We have a large congregation and Sabbath-school, numbering over one hundred; and since Elder Eastman has removed to Whitefield, we have no supply in my absence. The state of the cause, therefore, demands constant preaching, so that I cannot leave on the Sabbath. We have also a large field of labor in the immediate vicinity, for God has opened a wide and effectual door, and I am disposed to do what I can for the surrounding region. My brethren may be assured that I have lost none of my interest in the cause of Christ, nor my love for my brethren, and will visit them as soon as the way opens for me to do so. I am fully aware that this is no place for rest, and my prayer is that I may fight the good fight, and keep the faith. May God raise up faithful laborers for our destitute congregations, is my sincere desire. Yours in hope,

Sugar Hill, (N. H.), June 14th, 1852.

P.S. We are well pleased with the *Youth's Guide*, and hope it will obtain a wide circulation.

We rejoice that you are delivered from the hand of your persecutors, and hope it may prove a valuable lesson to them and a spiritual blessing to you.

## Letter from Mary Winkley.

BROTHER HIMES:—I am still striving to live as a pilgrim and stranger on the earth, knowing that here I have no continuing city. I seek a city which I hope is shortly to come, whose builder and maker is God. I am still striving to lay up treasure in heaven, and a good foundation against the time to come. I am fully persuaded that we are living near the close of time, and that he that shall come will come, and will not tarry. I am striving to keep myself unspotted from the world, and to watch and pray always, that I may be kept from the hour of temptation that shall come upon the world, to try them that dwell upon the earth. I am seeking for glory, honor, immortality, and hope that I shall obtain eternal life. It rejoices my heart to think that the Good Shepherd is soon coming, to gather his scattered flock, and place them in the green pastures of the new earth.

I prize the *Herald* very highly—it is all the Advent preaching I have; but I strive to make the Bible the man of my counsel. I am strong in the faith that the Lord is soon coming, to take his ransomed people home. Yours waiting for redemption.

Aurora, (Ind.), May 31st, 1852.

## THIRTEENTH ANNUAL CONFERENCE

## OF

## Second Adventists.

Held at Hartford, Ct., June 5th, 9th, and 10th, 1852.

(Concluded from our last.)

## THURSDAY—MORNING SESSION.

The Conference met pursuant to adjournment, and was opened by prayer and singing.

The following resolutions, embraced in the original report of the business committee, were adopted: Whereas, there are several of our ministerial brethren disabled by excess of labor, and others are liable to become so; therefore

Resolved, That we recommend that quarterly collections be raised in all our congregations, for the purpose of supplying their necessities: these collections beginning the 2d of August, and being continued quarterly from that time. The aforesaid collections to be held by the officers of the church, or by a committee appointed for the purpose, and appropriated as they and the committee deem best.

Resolved, That a treasurer and committee be appointed by this Conference, to receive and appropriate such collections to the cases most needy among disabled ministerial brethren.

On motion, Willard Ide, of New York city, was appointed treasurer, and L. D. Mansfield and A. K. Warner, committee.



The following resolutions were then moved:

Whereas, the peculiar circumstances in which Bro. J. V. Himes has been placed in the providence of God, have exposed him to the envy and avarice of professed friends and open foes; and whereas, he has recently been subjected to a most cruel and unjust prosecution, and has been delivered by the goodness of God from the hand of his enemies; therefore

**Resolved**, That we hereby tender to him our sincere and united congratulations, upon the happy issue of the recent trial at Providence.

**Resolved**, That our confidence in our Bro. Himes is not only "unabated," but that it is increased, and now finally established, by the rigid legal investigation to which his life, for many years past, has been subjected in the late trial.

On motion of Bro. Himes, these resolutions were laid on the table, that the time might be occupied by the brethren in giving accounts of their respective fields of labor.

Deacon J. S. Clapp, of Homer, N. Y., presented a letter from the church there, which was read. He then spoke of the state of the cause in his region.

Similar statements were made by others of their respective sections of country—viz., by P. B. Morgan, of Portland, who presented a letter from the church there, which was read; Brn. Rice and Ingham, of Nova Scotia; N. Smith, of Hallowell, Me.; Sherwin and Berick, of Lowell; Hawley, of Me.; D. I. Robinson; Bentley; Merrill; Bosworth, of Low Hampton; D. T. Taylor, of Boston; Howell; W. A. S. Smyth, of Worcester; Farrar, of Pa.; and Heath, of Lunenburg, and others.

These reports were of an interesting character.

Other remarks were made, and the Conference adjourned to meet at 4 o'clock.

L. D. Mansfield preached at 2 o'clock from Nehemiah 6:3: "I am doing a great work—I cannot come down to you."

#### AFTERNOON SESSION.

Conference was called to order by the Chairman.

The following report of a committee of Advent brethren, appointed to report to the Conference respecting the trial of Elder J. V. Himes, was then read, and moved to be placed on the minutes of this Conference. A discussion of some length arose on that portion of the report which relates to the duty of the Conference in respect to Bro. Himes, in case any further annoyance should be attempted. The report was as follows:

To the Conference to assemble in Hartford, Ct., June 8th, 1852:

DEAR BRETHREN:—The undersigned, who, among many others, having assembled in Providence, R. I., to witness the trial before the Supreme Court, of Williams vs. Himes,—though the testimony abundantly showed that others were the prosecutors, as it was testified under oath, by one whose letters published West declared that he had nothing to do with it, that he had done about all in preparing the suit,—that he had taken, or assisted in taking nearly all the depositions, and had summoned nearly all the witnesses. The most of us having remained during the entire trial, and listened attentively to the witnesses in the case, were selected as a committee to address you on that subject. We were appointed to set before you the nature, progress, and result of that trial, and to report to you some method of action for your consideration, which in our minds would be calculated to remedy the evil, as far as it may be remedied, to prevent its re-occurrence; or in case of any re-occurrence, to meet the issue, and deal with it as it richly deserves. In the discharge of this trust, we are not slow to comprehend the responsibilities and difficulties in our way, which are owing mostly to our peculiar organization, and to our great desire, in all things, to abstain from the very appearance of evil. It is, however, our serious opinion, that this is a case which calls for action, that shall make itself both felt and respected. Our opinions here expressed, will be in accordance with the evidence presented in the trial.

The principal witnesses in the case, were the ones who have figured most conspicuously in the past events, so painful among us. Their testimony left on the minds of those not partisans in the trial, the conviction, that envy, hatred, and malice had in them a fixed place against the person upon whom they had visited their wrath, and that his destruction was to them a pleasant dream, and a determined purpose. We can cheerfully speak of the Judges as impartial and gentlemanly. The prosecutors had ample time, unimpededly to bring all their batteries to bear upon the defendant. In one instance, when the lawyer for the defence interposed a legal objection to the kind of testimony being given, he was requested by his client to allow them to testify to all and everything within their power: so that every event, and every rumor, which the prosecution could present, covering the past life of our brother for fifteen years, in every form and manner, with all their ingenuity, with their selfish ends to gain, and rage to gratify, were fully overwhelmed and exposed, to the extent of their ability.

It is usually expected that the prosecutor, to convict his opponent, must prove his guilt: but in this case, it was apparently expected that the defendant would prove his innocence, and most triumphantly did he do so. There are but few men, having such enemies, secret and open, engaged for two years in such a work, who could pass such a scrutiny unscathed; especially when the effort is made against a public man, and a reformer, or one who has passed years in the midst of excitement. Yet such a man as the defendant in this suit proved himself to be. Attacked on every hand, every act misconstrued, and all that could be devised by his most deadly enemies, put in requisition against him, he comes out victorious over them;—all their shafts break, and fall harmless at his feet. He has in this proved himself free from stain, such as his enemies would cast upon him. All whose efforts leave him without a spot on his character. So clearly was this seen, that after the suit closed, several of the jurymen remarked, that at the close of the testimony for the prosecution, and before the defence was entered at all, they should have rendered a verdict against the plaintiff.

As to the authors of this crusade, we can only say, that they are shown forth in every step of this black

and malignant prosecution. They are known to you all, and we wish to leave them to their well-merited forgetfulness.

It is a more difficult task to recommend a course which will prevent a re-occurrence of such proceedings, or which shall meet the case, if it should be attempted again. It is evident that no other attempt will be made on the same person, after being so perfectly vindicated, with any hope of success, unless they shall have been given over to a spirit of madness. Should they begin again, it must be for the purpose of injuring the cause to which we are all espoused, under the pretence of attacking him. In this view of the case, we recommend the Conference and churches to place themselves unitedly with him before his enemies, who have during the pending of this suit so fully developed themselves. There is a class of our brethren who have stood undecided, looking at the progress of the things now past: many of them having confidence in the men engaged in this persecution, feeling that they must have had some ground for their complaints. Many others, honest in heart, have been deceived, and under that deception have hitherto acted. To all such we say, the past must deceive all but the wilfully blind. Come, then, again, brethren, unite your prayers and labors of love with us, and let us work in this cause shoulder to shoulder, till the Master gives us our release, or calls us home. Let the past be forgotten, and on the one common platform now unite in friendship and in love; and may peace crown our efforts. God be our protection in all future time: and may our reward be life eternal in God's everlasting kingdom.

L. D. Mansfield, N. Y.; O. R. Fassett, Hartford; A. Hale, Charlestown, Mass.; J. Litch, Philadelphia; L. Osler, Salem; Thomas Smith, Me.; Charles Merchant, Newark, N. J.; G. W. Burnham, Homer, N. Y.; H. Plummer, Haverhill, Mass.; A. Brown, Providence; H. Parker, Worcester, Mass.; H. Tanner, Buffalo.

The Conference adjourned while the question was pending.

At 8 o'clock Bro. J. Litch preached a discourse from Luke 10:2.

[The outline of this sermon will be given in the Herald at a future time.]

#### FRIDAY—MORNING SESSION.

The resolutions relating to Bro. H. were then called up, and after some brief remarks by Edwin Burnham, L. D. Mansfield, and J. J. Porter, were adopted without a dissenting vote.

Bro. Himes expressed his regret that it was necessary to mention his name so often, he had heard it so much during the late trial of two weeks, that he was wearied. He would, however, express his unfeigned thanks to his brethren for their sympathy and support, which had been to him a great source of consolation.

The following preamble and resolutions were presented by the business committee, and adopted:

Whereas, difficulties sometimes occur in churches between members, and sometimes between large portions, so as to lead to division; therefore

**Resolved**, That this Conference recommend our brethren in all such cases to immediately use the scriptural rules given in Matt. 5th and 18th chapters for the settlement of all difficulties; and when arising between sections of churches, this does not suffice, then submit their case to a mutual council; and if this cannot be obtained, an *exparte* council; and that we advise our ministering brethren not to countenance or sustain disaffected divisions, where such efforts for peaceable adjustment have not been had; as it would tend directly to disorder and alienation among both ministers and churches.

Whereas, there is often a lamentable deficiency in the receipts of preachers to support themselves and families, sometimes hardly having their travelling expenses paid; therefore

**Resolved**, That we would earnestly urge our brethren and the church officers to see that no good minister laboring with them be allowed to depart from them without a sufficiency for their comfortable subsistence, that all may be able to continue to labor unencumbered in the cause and vineyard of the Lord.

The following resolution, expressive of the gratitude of the Conference for the hospitality extended to them, was passed:

**Resolved**, That this Conference are deeply sensible of the generosity of our friends in this city in the entertainment of the Conference, and would hereby express our acknowledgments for their kindness.

The following preambles and resolutions were then passed:

Whereas, the "Advent Herald" is an invaluable instrumentality in carrying forward and promoting the most healthy condition of the great cause in which we are so deeply interested; therefore

**Resolved**, That we the members of this Conference, in our individual capacity, will exert our utmost influence in its support, and endeavor to double, if possible, its subscription during the present year.

Whereas, we still live where we have the poor and needy with us,

**Resolved**, That we recommend to all the churches that they lay by in store as the Lord has prospered them, that they may have to give to him that needeth.

Voted, that the proceedings of the Conference be published in the "Advent Herald."

Voted to adjourn. J. OSLER, Litch, Pres't.

S. BLISS, } Sec's.  
L. D. MANSFIELD, }

Bro. ROBERT CHOWN writes from Dixon, (Ill.), under date of June 24, 1852.

BROTHER HIMES:—We had a meeting at Cranestown, Stephenson county, Illinois, beginning May 28th, and continuing till June 1st, of which I send you a sketch. Brn. Hugh Jones, N. A. Hitchcock, Jacob Momenteller, Dr. Jacobs, Wm. Lawhorn, Wm. O. Sterns, and others were present, and took part in the services. Bro. H. Allard was set apart to the ministry by a unanimous vote.

The Conference **Resolved**, 1st, to approve of Elder

Hitchcock as an evangelist. 2d. To make preparation to support an evangelist. 3d. To hold another meeting, commencing on Friday, July 9th, hoping that brethren scattered abroad will meet with us, and that ministering brethren would come and help us. 4th. That the proceedings of the meeting be published. Yours in the hope of redemption.

#### OBITUARY.



"I am the RESURRECTION and the LIFE: he who believeth in me, though he should die, yet he will LIVE: and whoever liveth and believeth in me, will never die."—John 11:25, 26.

BRO. HIMES:—Our beloved Bro. JOSEPH FLETCHER, of Hatley, fell asleep in Jesus on the 22d of April, aged forty-four years, after an illness of about four months, leaving a wife and seven children, and an afflicted church, to mourn his loss: yet we mourn not as those who have no hope. Bro. Fletcher had long been a consistent follower of Christ, and when the sound of redemption at hand saluted his ear, he listened, and investigated the subject, and the result was he embraced it. He held fast the beginning of his confidence steadfast to the end, and notwithstanding his sufferings were severe, he endured them without a murmur, or complaint. Bro. Fletcher was not actuated by impulse, but having the force of the matter in him, he was ever ready to do his duty. He has fallen, but he fell like a soldier—he died at his post. He sleeps, but he sleeps in Jesus. He was committed to the mother dust on the 25th, followed by a large concourse of people, who loved him, and sympathize with his afflicted family. Bro. John Warren, the pastor of the Advent Church in this place, preached an excellent discourse to the satisfaction of all, from 2 Tim. 4:7, 8—"I have fought a good fight," &c. May God sustain the afflicted family and Church, and prepare us for that land where there will be no more death. When we see so many of the faithful falling, we cry out, "When will the morning come!" D. W. S.

DIED, in South Reading, Mass., May 3d, 1852, HENRY GRAY, aged 55 years. Bro. Gray was converted in the spring of 1840, and joined the Baptist Church. In 1842 he embraced the doctrine of the immediate coming of Christ, and thenceforward was one of its most prominent supporters in this place, sharing the burdens, privations, and trials, as readily as its joys, blessedness, and hopes. The sudden and unexpected providence which removed our beloved brother, was a heavy stroke both upon his family, (a wife and two daughters), and the little Advent church in that place, who deeply feel their loss. But they sorrow not as others who have no hope. For several years our departed brother had been afflicted with the heart disease, and two or three times he had narrowly escaped with his life, which occasioned him to think he should not live till the Saviour returned. He often made mention of this in meeting, saying that he should die very suddenly,—that it would be like the blowing out of a candle. And so it was; for he was found under the tree where he had been grafting, and he was seen but a few moments before he fell, and was taken up dead. In the morning of the same day, feeling the symptoms of his disease, he said it would not be strange if he died before night. And he was often heard to say, "I am ready." It is due the bereaved friends to say of the deceased, that he was a man of more than ordinary talents, and if he had been favored with the advantages of an education, he might have occupied a very conspicuous post in the visible church. But he is gone, and while we feel our loss, and mourn, we are comforted with the blessed assurance, that at the coming of Christ God will bring back his sleeping dust from the land of the enemy, mould it into the likeness of Jesus' glorified body, bring him into the promised possession; and that we very soon shall meet him there, and be forever blessed.

SAMUEL HEATH.

DIED, at Warehouse Point, Ct., April 30th, 1852, ROSANNA L. BANCROFT, eldest daughter of Bissell and Joanna Bancroft, aged 20 years. She early professed to love the Saviour, yet for a time was drawn away to the world, but was reclaimed again, and the last two years of her life were devoted to God. Her sickness was of few days' continuance, in which she suffered much. She was patient and resigned. The day before her decease, having given all into the hands of God, she wished her father to sing the hymn, "On Jordan's stormy banks I stand," &c. She joined in the singing, and seemed to rejoice in the prospect of the heavenly inheritance. She called the family around her dying bed, exhorted them all to be faithful, and to prepare to meet her in the kingdom of God, and then bid them adieu. She left words of warning for her associates whom she could not see, and wished that they might be admonished in the funeral service, to prepare to meet God. She was respected and beloved by a large circle of friends, who with the family mourn her loss.

Great God, I own thy sentence just,  
And nature must decay;  
I yield my body to the dust,  
To dwell with fellow-clay.

Yet faith may triumph o'er the grave,  
And trample on the toms;  
My great Redeemer ever lives,  
My God, my Saviour, comes.

The mighty Conqueror shall appear,  
High on a royal seat;  
And Death, the last of all his foes,  
Lie vanquished at his feet.

Then shall I see thy lovely face  
With strong, immortal eyes,  
And feast upon thy wondrous grace  
With pleasure and surprise.

#### BOOKS FOR SALE AT THIS OFFICE

NO. 8 CHARDON-STREET, BOSTON.

NOTE.—Under the present Postage Law, any book, bound or unbound, weighing less than two pounds, can be sent through the mail. This will be a great convenience for persons living at a distance who wish for a single copy of any work; as it may be sent without being defaced by the removal of its cover, as heretofore. As all books sent by mail must have the postage paid where they are mailed, those ordering books will need to add to their price, as given below, the amount of their postage. And that all my estimate the amount of postage to be added, we give the terms of postage, and the weight of each book.

TERMS OF POSTAGE.—For each ounce, or part of an ounce, that each book weighs, the postage is 1 cent for any distance under 300 miles; 2 cents if over that and under 1500; 3 cents if over that and under 2500; 4 cents if over that and under 3000; and 5 cents if over that distance.

#### BOOKS PUBLISHED AT THIS OFFICE.

THE ADVENT HARP.—This book contains Hymns of the highest poetical merit, adapted to public and family worship, which every Adventist can use without disturbance to his sentiments. The "Harp" contains 454 pages, about half of which is set to choice and appropriate music.—Price, 60 cts. (9 ounces.) Do bound in gilt.—50 cts. (9 oz.)

POCKET HARP.—This contains all the hymns of the former, but the music is omitted, and the margin abridged, so that it can be carried in the pocket without encumbrance. Price, 37½ cts. (6 ounces.) Do do gilt.—60 cts. (6 oz.)

WHITING'S TRANSLATION OF THE NEW TESTAMENT.—This is an excellent translation of the New Testament, and receives the warm commendations of all who read it.—Price, 75 cts. (12 oz.) Do do gilt.—\$1. (12 oz.)

ANALYSIS OF SACRED CHRONOLOGY: with the Elements of Chronology; and the Numbers of the Hebrew text vindicated. By Sylvester Bliss.—322 pp. Price, 37½ cts. (8 oz.) Do do gilt.—50 cts. (8 oz.)

FACTS ON ROMANISM.—This work is designed to show the nature of that vast system of iniquity, and to exhibit its ceaseless activity and astonishing progress. A candid perusal of this book will convince the most incredulous, that Popery, instead of becoming weakened, is increasing in strength, and will continue to do so until it is destroyed by the brightness of Christ's coming. Price (bound), 25 cts. (5 oz.) Do do in paper covers.—15 cts. (3 oz.)

THE RESTITUTION, Christ's Kingdom on Earth, the Return of Israel, together with their Political Emancipation, the Feast, his Image and Worship; also, the Fall of Babylon, and the Instruments of its overthrow. By J. Litch.—Price, 37½ cts. (6 oz.)

DEFENCE OF ELDER J. V. HIMES: being a history of the fanaticism, puerilities, and secret workings of those who, under the garb of friendship, have proved the most deadly enemies of the Second Advent cause. Published by order of the Chardon-st. Church, Boston.—328 pp. Price (thin covers), 25 cts. (4 oz.) Do do thick covers.—37½ cts. (6 oz.)

ADVENT TRACTS (bound).—Vol. I.—This contains thirteen small tracts, and is one of the most valuable collections of essays now published on the Second Coming of Christ. They are from the pens of both English and American writers, and cannot fail to produce good results wherever circulated.—Price, 25 cts. (5 oz.) The first ten of the above series, viz. 1st, "Looking Forward," 2d, "Present Dispensation—Its Course," 3d, "Its End," 4th, "Paul's Teachings to the Thessalonians," 5th, "The Great Image," 6th, "If I will that he tarry till I come," 7th, "What shall be the sign of thy coming?" 8th, "The Heavens and Earth," 9th, "Christ our King," 10th, "Behold He cometh with clouds,"—stitched, 12½ cts. (2 oz.)

ADVENT TRACTS (bound).—Vol. II.—contains "William Miller's Apology and Defence," "First Principles of the Advent Faith; with Scripture Proofs," by L. D. Fleming, "The World to come! The present Earth to be Destroyed by Fire at the end of the Gospel Age," "The Lord's coming a great practical doctrine," by the Rev. M. A. Brock, M. A., Chaplain to the Bath Penitentiary, "Glorification," by the same, "The Second Advent Introductory to the World's Jubilee," a Letter to the Rev. Dr. Raffles on the subject of his Jubilee Hymn, "The Duty of Prayer and Watchfulness in the Prospect of the Lord's coming." In these essays a full and clear view of the doctrine taught by Mr. Miller and his fellow-laborers may be found. They should find their way into every family.—Price, 34 cts. (6 oz.) The articles in this vol. can be had singly, at 4 cts each. (Part of an ounce.)

KELSO TRACTS.—No. 1.—Do you go to the prayer-meeting?—50 cts per hundred; No. 2.—Grace and Glory.—\$1 per hundred; No. 3.—Night, Day, and Morning, and Clear Day.—\$1 50 per hundred.

#### BOOKS FOR CHILDREN.

THE BIBLE CLASS.—This is a pretty bound volume, designed for young persons, though older persons may read it with profit. It is in the form of four conversations between a teacher and his pupils. The topics discussed are—1. The Bible. 2. The Kingdom. 3. The Personal Advent of Christ. 4. Signs of Christ's coming near.—Price, 25 cts. (4 oz.)

#### GREAT COUGH REMEDY!

Ayer's Cherry Pectoral,

FOR THE CURE OF

Hoarseness, Bronchitis, Whooping-Cough, Croup, Asthma, and Consumption.

THIS invaluable remedy for all diseases of the throat and lungs, has attained a celebrity from its remarkable cures, never before equalled by any other medicine. Other preparations have shown themselves palatable, and sometimes effected notable cures, but none has ever so fully won the confidence of every community where it is known. After years of trial, in every climate, the results have indisputably shown it to possess a mastery over this dangerous class of diseases, which could not fail to attract the attention of physicians, patients, and the public at large. See the statements, not of obscure individuals, and from far distant places, but of men who are known and respected throughout the country.

The widely celebrated Surgeon, Dr. Valentine Mott, of New York city, says:

"It gives me pleasure to certify the value and efficacy of Ayer's Cherry Pectoral, which I consider peculiarly adapted to cure diseases of the throat and lungs."

Dr. Perkins, the venerable physician of the Vermont Medical College, one of the eminently learned physicians of this country, writes that the Cherry Pectoral is extensively used in this section, where it has shown unmistakable evidence of its happy effects upon pulmonary diseases.

The Rev. John H. Cochrane, a distinguished clergyman of the English Church, writes to the proprietor from Montreal, "I have been cured of a severe asthmatic affection, by Cherry Pectoral." His letter at full length, may be found in our Circular, to be had of the Agent, and is worth the attention of asthmatic patients. The following letter is from the well-known Druggist at Hillsdale, Mich., one of the largest dealers in the State, and this case is from his own observation:

"Dear Sir:—Immediately on receipt of your Cherry Pectoral, I carried a bottle to an acquaintance of mine who was thought to be near his end with quick consumption. He was then unable to rise from his bed, and was extremely feeble. His friends believed he must soon die, unless relief could be obtained for him, and I induced them to give your excellent medicine a trial. I immediately left town for three weeks, and you may judge of my surprise on my return, to meet him in the street on my way home from the cars, and find he had entirely recovered. Four weeks from the day he commenced taking your medicine, he was at work at his arduous trade of a blacksmith."

"There are other cases within my knowledge, where the Cherry Pectoral has been singularly successful, but none so interesting as this."

Very truly yours, G. W. UNDERWOOD.

#### HEAR THE PATIENT.

"Dr. J. C. Ayer, Lowell.—Dear Sir:—Feeling under obligations to you for the restoration of my health, and your report of my case, which you are at liberty to publish for the benefit of others, I last autumn took a bad cold, accompanied by a severe cough, and made use of many medicines without obtaining relief. I was obliged to give up business, frequently raised blood, and could get no sleep at night. A friend gave me a bottle of your Cherry Pectoral, the use of which I immediately commenced according to directions. I have just purchased the medicine a trial. I immediately recovered. I now sleep well, my cough has ceased, and all the use of your valuable medicine."

E. S. STONE, A. M.,

"Principal Mount Hope Seminary."

"Dear Sir:—I wish I could tell all that suffer with a cough, what your Cherry Pectoral has done for me. It does seem that I might be benefited by the information. I had a lung fever, which left my lungs weak and inflamed. Being very feeble, and unable to gain strength at all, my friends thought I must soon sink in consumption. I had no appetite, and a dreadful cough was fast wearing me away. I began to take your beautiful medicine, by the advice of a clergyman, who had seen its effects before. It eased my cough at once, and gave me rest at night. In less than a fortnight I could eat well, and my food nourished me, which soon restored my strength. Now, after five weeks, I am well and strong, with no other help than your Cherry Pectoral. Yours with respect,

"JULIA DEAN."

"I hereby certify that the above statement of my wife is in conformity with my own views of her case, and her cure by Ayer's Cherry Pectoral."

JOSEPH DEAN.

"The above-named Joseph Dean, and Julia, his wife, are personally known to me, and implicitly commend me to be placed in their statement."

SAMUEL G. VAN DERWATER,

"Pastor of the Baptist Church."

Prepared by JAMES C. AYER, Chemist, Lowell, Mass., and sold by S. W. Fowler, Boston; Brown & Fiske, Salem; W. F. Phillips, Newburyport; W. R. Preston, Portsmouth; Durbin & Co., Portland; Cushing & Black, Augusta; G. W. Emerson, Bangor; W. O. Poor, Belfast; Allison & Gault, Concord; J. A. Perry, Manchester; James Green, Worcester; H. Brewer, Springfield; Lewis Butler, Hartford; Lee & Osgood, Norwich; C. S. G. Graham, New Haven; W. E. Bell, New Britain; Balch & Son, Providence; E. Thornton, New Bedford; L. Clapp, Pawtucket; J. T. Hall, Plymouth; T. A. Peck, Burlington; S. K. Collins, Montpelier; H. Wardner, Windsor; and by all druggists everywhere. [L-7-3m]



## THE ADVENT HERALD.

BOSTON, JUNE 26, 1852.

## Close of the Volume.

With this number we reach the middle of the current year, and the close of its first semi-annual volume. For the last year we have been very much diverted from our accustomed duties, and occupied in self-defence against those who have wickedly brought us before the courts of the land. Notwithstanding their signal and complete discomfiture, they have put us to much perplexity and trouble, and have left no means untried to cripple us in our labors, and to lessen the circulation of the *Herald*. While their success has been only partial, we would remind our patrons, that what they have accomplished should be reversed. As we enter on another semi-annual volume of the paper, it is a good time to enlarge its circulation. A little effort on the part of each one would effect this, and add hundreds to its readers. We solicit the kind offices of all interested in the prosperity of the *Herald*.

Will those indebted to this office, remember our necessities, and make returns for all arrearages?

Those in arrears for the *Herald* will find their indebtedness on the margin of this number of the paper in connection with their names. Those who receive the paper in a single envelope, will find the amount due on the same. Canada and Nova Scotia subscribers seeing the amount due from them, will receive it, in accordance with a previous notice, that to such as do not pay in advance of those on whose papers we have to pre-pay the postage, it will be discontinued.

## The Report of the Trial.

**BRO. HIMES:**—The article in last week's *Herald*, from H. Tanner, expresses my mind exactly. I fully believe it to be the duty of at least sixty of your friends, and the friends of the blessed cause which is so dear to us all, to subscribe and pay ten dollars each for the purpose of publishing all the evidence given under oath at the late trial, that all may know something more about the matter than they can learn from the mere language used by Gen. Carpenter in withdrawing his case from court. Please put down \$10 to my name for this purpose. Very truly yours, CHAS. WOOD.

Worcester, June 21st, 1852.

## PLEDGES

To defray the expenses of publishing the Report of the late Trial, to be paid in case \$800 shall be pledged, and to receive pay in books.

Herald office, 100 00 Chas. Wood, Worcester. 10 00  
S. C. Berry, Rye, N. H. 10 00

**EXPENSES OF THE SUIT.**—We are unable at the present time to make a definite statement, from the fact that the taxable costs of court will be recovered from the other party, —provided his surety proves to be responsible. As this is now only problematical, as we know not how much they may litigate respecting it, we shall be unable to speak definitely till that is determined.

Witnesses at court who have not been paid, will please to indulge us awhile, till we recover the means from the prosecutors.

**CONGRATULATORY LETTERS.**—We have received congratulatory letters from several churches, and private individuals respecting the result of the late trial. These are very gratifying to us individually, and we cordially thank those who thus sympathize with us. Letters from the churches in Albany and Worcester have been peculiarly gratifying, from the opportunity those churches have had to know the one whose hand has been in all this. The generous assistance rendered by them and others, has met the blow which was aimed at the finances of this office. Should we begin to publish these epistolary tokens of regard, we should hardly know where to stop. Our friends will therefore please to accept, instead, our grateful acknowledgments for these expressions of their kindness and confidence, which we hope to continue to merit.

## To Correspondents.

**BRO. HIMES:**—What is to be understood by "the fullness of the Gentiles?" H. SMALLING.

**Ans.**—The full number of the Gentiles. It includes every Gentile who is to come in, when the fullness, i. e., the full number of the Jews will also have come in—thus accomplishing the full number of God's elect.

THE late Conference at Hartford was a very pleasant and profitable meeting. It was well attended, and conducted with harmony and interest. The friends present were much gratified with the kindness and hospitality with which they were received and entertained by the church in Hartford. We trust it may prove mutually profitable to all interested.

**TRURO.**—Bro. I. Adrian and myself spent last Sabbath with the Advent church in Truro. We had a good day. The flock there are prospering in the Lord. They intend to put up a chapel this fall. Bro. Adrian has been invited by them to take the pastoral charge. He will commence his labors with them the fourth Sunday in July. J. V. H.

**BRO. J. PORTER.**—We sympathize with this brother in his affliction, referred to in the letter of Bro. Bangs, on another page, and commend his case not only to the prayers of our brethren, but to their generous aid. J. V. H.

**CALLS.**—We have many calls from abroad, but shall be able to attend to but few at present. Duties will detain us at home a portion of the time this season. The cause in Boston also requires a portion of our time and attention.

Elder EDWIN BURNHAM will preach in Chardon-street Chapel, Boston, the last three Sundays in July.

## The Blindness of Madness.

It is a wonder to many, that some persons have pursued so remarkable and suicidal a course in persecuting Bro. Himes, that they should have gone to such lengths in endeavors to destroy his character, exhibiting imbecility and blindness such as have rarely been witnessed by men laying any claim to Christianity and common sense; but the following passage explains the phenomenon:—"He that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." 1 John. 2:11. When Haman built the gallows for Mordecai, he "knew not whither he was going, because darkness had blinded his eyes." So those persons who prepared a court of justice with which to execute one who stood in their way, little thought that they would be abundantly convicted on their own testimony of having violated every principle of the gospel and of honor, and that they should raise him whom they thought to destroy, higher in the esteem of the court and jury, and all who heard.

**REMARKS.**—The ancient pagans had a proverb:—"Whom the gods wish to destroy they first make mad." The gods of the heathen were demons, and the same gods now seek to accomplish similar results by like means. Nothing but the most stupid blindness could have led men into so foolish a position as those who originated the late suit found themselves in, when it terminated. No doubt their wish was father to their thought; but they must have believed they could succeed, or the effort would never have been made. Had they not given assurances to their counsel, which they failed to substantiate, it is incredible how any respectable lawyer would have favored their suit for a moment; and words dropped by the instigators of the plaintiff, show that at the very time when his counsel were resolving to discontinue, they, the instigators, were still certain of success. This explains their chagrin at the advice of their counsel, and their threats to commence anew, when their counsel had withdrawn from the case.

We learn that many reports are busily circulated respecting the cause of the discontinuance,—circulated for the purpose of screening them from the consequences of their own acts. Among other things they say that the merits of the pamphlet were not affected by the result. To test their sincerity in this assertion, we will give them the privilege of publishing the report of the case—reported phonographically, the reporter of which informs us that he can take his oath to its being verbatim. They also complain that other issues were made, than the truth of charges in the pamphlet. Their want of sincerity in this, is shown by their making the issue that the pamphlet was privileged. They well know that we had to make issues to meet that. If they wish to try the issue of the truth of the pamphlet, and that only, they can easily arrange it so that it can be in the power of no one to make any other issue. This and this only would be tried if some of them would enter a complaint before the grand jury, against one of them, for circulating a libelous book, or for publishing it. Let them take that course if sincere in that expression. Some have the impression that the case was mutually withdrawn. This is false; it was a regular backing out, just as Gen. Ames was on the point of opening his battery upon them. And thus they saved themselves a scorching, which would have continued for a day and a half, such as is not often visited on a plaintiff and his abettors in any suit.

Our readers are probably aware that an effort on the part of two or more to convict one of any crime, is Blackstone's definition of conspiracy in the eye of the law. Therefore while any one has a right to assist in defending the assailed party, every one who, except their legal counsel, has advised or has contributed towards the prosecution of Mr. Himes for the crime of slander, or has published an appeal for help for that purpose, is liable to an indictment by the grand jury. And it has been hinted, that the sudden "scattering" from the court-house about two hours before the case was withdrawn, and their emigration from the place in the earliest train, was owing to the fact that the grand jury were then in session in the upper room of the court-house.

## Letter from C. B. Turner.

Agreeable to the recommendation of the Conference held in Boston in May, 1851, I left New York in June. Our first meetings were at Brazier's Falls, St. Lawrence county. On one afternoon I preached to a very large and attentive congregation, during a very heavy shower of rain. It was almost impossible for me to speak so as to be understood, and I felt the effect of the effort on the lungs at the time. Afterwards I preached there a few days, when two were baptized, and others embraced the truth.

I visited Massena, and found warm hearts to greet me, where I had before seen hundreds anxiously looking for the coming Saviour. A sister of my father, with a niece and her husband, that were once ready, with open arms, to cheer me on my labors, were then slumbering with the dead; but they expired in hope soon to rise, clothed in immortality. The warm greetings, and deep interest manifested, brought to my mind thrilling scenes of former days, and our meetings were attended with deep interest.

At East Moria death had been busy. My former pilgrim home was entirely broken up,—the wife and daughter were sleeping in Jesus. But there were many, whose names are in the book of life, to give me a hearty welcome. Meetings were well attended, and discourses listened to with deep interest.

At Depeyster I met warm and open hearts, and preached to a good audience. At Canton Falls the attendance and attention were good, and I found many looking for the return of Him whom their soul loved. This ended my labors. I have not since been able to enter the house of worship. From the Falls I returned to Depeyster.

The result of this tour was very unfavorable to my health. On the 15th of July I was taken with hemorrhage of the lungs, which continued, at intervals, for several days; but I continued my labors for some two weeks. At Canton Falls I suffered much on Saturday night with colic, but preached twice on the Sabbath. This had scarcely subsided, when it was followed with violent fever, and with inflammation of the lungs and the brain. This continued with more or less intensity till the 12th of August, when the constriction of the chest, and the irritation of the lungs, produced a spasmodic cough. It was so severe for five hours, that I could not lie down, nor had I strength to sit without support; nor, as

they tell me, were the eyes opened for that length of time. Once before I had not been expected to survive the night, and there was now no hope that I should survive the day. For several weeks I was subject to these attacks of coughing, and in one of them was, for a while, thought dead. With the first attack, I lost the power of speech, above a whisper, and for many days and nights I was unable to lie down, on account of my cough, or move from my seat without help; and for about three months I was dressed, undressed, bathed, &c., almost like an infant. I was at the house of Bro. Ezra Smith, who, with his family, did what human hands could do for my relief. Two of my brothers—one with his wife—came to my aid. Mrs. Martin, also, of Brooklyn, very kindly came to see that everything possible was done for my recovery. When everything seemed to fail to give relief, Bro. T. E. Jones was sent for, who spent several days with me. Bro. Ghoslin had kindly visited and comforted me almost daily for several weeks. Many others also visited me. For a time the cough subsided in violence, and I gained a little strength; but when the season became cooler my cough increased, till it was evident that I could not survive the winter if I remained there, and with three days' hard labor, by the cars mostly, I reached my father's in Vermont, where I had a mother's care, and all the kindness that parents, brothers, and sisters could bestow. But death had followed me here, and it soon became evident that I must go to the grave, or to some other location. I could not lie down by day or night, so severe was my cough.

My next effort was to reach New York, which I accomplished, by the kindness of friends on the way, and with much fatigue, the last of November. Here my health improved a little for a time, but when the severe cold came, the last of December, or first of January, my health again declined. My cough again increased. On the 10th of January I was taken suddenly with a severe fit of coughing, so that I was not expected to survive; and with that attack I lost even the power to whisper. For seven days and nights I was unable to lay my head upon the pillow, not until I sailed for Savannah. Friends consulted together, and concluded that they must carry me to a warmer climate or to Greenwood, soon. I was closely wrapped up and veiled, put into a close carriage, and taken to the boat for Savannah, under the care of my brother, Jan. 17th. Soon after the steamer had got under way, my nerves relaxed, my cough abated, and I was laid upon the side seat of the upper saloon, where we were sitting, in entire helplessness. For near three days I could not have my head raised from the pillow,—not till we reached the Savannah river. On the fourth day I was carried on shore, and taken to the house of Capt. Moody, where all was done for me that the situation of the family permitted.

My brother placed me upon the saddle each day, and walked beside me when I rode out to take the air. But after two or three weeks it became necessary that he should return to New York. I missed his care, and was soon unable to spend but a part of the night in bed, at most. What time I could sit upon the saddle I spent in a grove of pines near my boarding-house. Capt. Moody treated me with much kindness, coming to my room and supporting me to the table at each meal.

When it became evident that I could not live at Savannah, I made another effort. With Bro. Southard I started for the country. I had been kept alive by the use of stimulants on the steamship, and now they again became necessary. With much fatigue we reached Taylor's Creek, Liberty co., Ga., the fore part of March, and took board with Mr. McFall, who, with his very kind family, did what they could for us. They were not so situated as to give us the nursing hand of a mother or a sister, but they have done cheerfully what they could. May the Lord reward them for their kindness. We have also had the kindness and counsel of Dr. Avant and Dr. Mooney.

I have spent what time my strength permitted in the forests which surround us, and am benefited by it. My health has been improving some for the last few weeks, and I am waiting patiently for the returning power of speech. It will come at last, when I enter that land where "the dumb shall sing."

Bro. Southard left me some five weeks since for the North, and I shall attempt to return to Brooklyn in a few days. But if life is spared me, I shall be necessitated to return to a warm climate next autumn.

In bonds of Christian love, &amp;c.

[Since the above was written, Bro. T. has returned to Brooklyn, N. Y., as per his letter in the *Herald* of the 12th. Bro. Southard has also arrived in this city, in very feeble health.]

**BRO. WM. RYAN, OF ANTIGUA, W. I.**—This brother came to the United States to improve his health, but the change of climate does not seem to benefit him, and he wishes to return. He is extremely feeble, and is without means for his return. I should be glad to do all he needs myself, but can do but little. I received many kindnesses from him and his family when in the West Indies, and I feel constrained to appeal to our brethren and sisters in his behalf, and I hope they will aid our brother in a strange land. Any donations should be sent at once, as he will sail the first opportunity. Direct to L. D. Mansfield, 199 West Fifteenth-street, New York city, and the amounts will be acknowledged in the *Herald* when completed. L. D. MANSFIELD.

June 17th, 1852.

**EXPLANATION.**—I see by the minutes of the last Conference, that the Secretaries have made a mistake, which perhaps it would be well to correct—at least it would place myself in a more enviable light. I was chosen by the chair one of three who were to select officers for the permanent organization of the Conference. I see that only two have been noticed, Bro. Porter and myself, whereas Bro. Taylor (not of Boston,) was on that committee. Also, in that report my name appears as Vice President. As the minutes now are, I appear as having proposed my own name to be acted upon by the Conference for the above office; whereas, the truth in the case was, that the majority of the committee afterwards altered that report, and placed my name upon it without my sanction, and not fully with my knowledge, till read before the Conference. O. R. FASSETT.

**THE DEATH OF JOHN ADAMS.**—The *Pennsylvanian*, in a series of glances at Congress, gives the following:—"A touching incident is told by Mr. Webster, of the father of Mr. Adams, the celebrated John Adams. It is no less applicable to Mr. Clay, whose lamp of life lingers like an October sunset before night descends, than it was to Mr. Ad-

ams himself. Mr. Webster called to see John Adams on one of the loveliest days in June, (Mr. Adams died on the next 4th of July,) and found him in a more cheerful mood than usual. He congratulated him upon his apparently improved health, and predicted for him years of comfort. 'You are mistaken, Mr. Webster,' said the sage. 'My days upon earth are few and numbered. I am the tenant of a miserable, worn-out old mansion; and what is worse than all, the landlord refuses to make any more repairs.'

## Appointments, &amp;c.

**NOTICE.**—As our paper is made ready for the press on Wednesday, appointments must be received, at the latest, by Tuesday evening, or they cannot be inserted until the following week.

Bro. L. Kimball will preach in Albany, N. Y., Sunday, June 27th; Fort Ann, 29th, evening; Low Hampton, Sunday, July 4th; Addison, Vt., Sunday, 11th—will Bro. Smith or Bro. Whitford meet him at the Vergennes depot afternoon of the 18th? Bristol, Sunday, 18.

We hope our brother will be helped on his way, and that he will be a blessing to the flocks he may visit.

Bro. Himes will preach in New York and Brooklyn Sunday, July 11th—Brooklyn in the A. M. at 10 o'clock, P. M. at 7 o'clock. In the evening: Philadelphia, Sunday, July 12th, as Bro. Litch shall arrange. Intermediate places—Newark, N. J., Monday evening, July 12th; Morrisville, July 13th; Yardville, 14th.

Bro. O. D. Gibson will preach in Pomfret, Vt., Sunday, June 27th; Woodstock, Vt. (on Denmore hill), 28th; Bridgewater, 29th; Shrewsbury, Vt., Sunday, July 4th; Mount Holly, 6th. Week days at 5 P. M., or half-past, as may be thought best.

A meeting will be held in the barn of Bro. Franklin Gale, Newton, N. H., July 5th, commencing at 10 A. M. Bro. Edwin Burnham, John Pearson, myself, and other preachers, will be present. I will preach in Mason, N. H. (middle of the town), Sunday, June 27th. [Bro. Himes will attend if possible.] H. FLUMMER.

Bro. A. Merrill will preach in Montpelier, Vt., Sabbath, June 27th; Richford, Sabbath, July 4th; Fairfield, Sabbath, 15th.

Bro. Daniels will preach in Providence, R. I., the first Sunday in July; Newark, N. J., the second; Morrisville, Pa., the third.

Bro. I. C. Wellcome will preach in the Town-house in Athens village, the third Sunday in July.

Bro. L. Adrian will preach in Conway the third Sunday in July.

I will preach at Nashua, N. H., evening of July 2d; Manchester, Sabbath, 4th. N. BILLINGS.

Bro. W. M. Ingham will meet with the brethren in Buffalo, N. Y., Sunday, June 27th.

Bro. Sutherland will preach in Wallingford, Ct., the second Sunday in July.

Bro. Wesley Burnham will preach in New Durham Ridge, Sunday, June 27th.

Bro. J. P. Farrar will preach in Essex, Mass., Sunday, June 27th.

There will be a tent-meeting in Waterloo, C. E., to commence Wednesday, June 30th, at 5 P. M., and continue over the Sabbath. The brethren will do what they can to sustain the meeting. There will be a tent for the accommodation of any that come from a distance, who may wish to provide for themselves. Board and lodging can also be obtained on moderate terms at Bro. Reynolds' hotel. A meeting will be held in the meeting-house at Sutton Flat, C. E., to commence Wednesday, July 7th, at 5 P. M., and continue over the Sabbath. S. W. THURBER, J. M. ORROCK.

## BUSINESS DEPARTMENT.

## Business Notes.

R. King.—The \$2 was received and placed to your credit on the *Herald* to 606, and one copy of Y. G. to 72.

J. L. McKinney.—Received \$2 75 on old acct of S. Wadsworth. Did he wish to re-subscribe?

J. P. Mallory.—Sent you books the 15th by express.

J. G. White.—We have cancelled the account of Elder J. R., and placed him upon the free list to ministers. All right—should not have sent you the bill had we known the facts in the case.

J. Jewell.—If anything differs from your understanding of the bill sent you, it shall be made to suit your mind. You did not direct us to stop the papers at any given time when you sent on the names, nor say what amount you wished to pay on each—hence we continued to send.

## FOR THE DEFENCE.

Previous donations ..... 773 46  
Church in Albany, N. Y. 23 00 S. A. Qreno ..... 1 00  
J. Lyon ..... 1 00

\* A comparison of last week's acknowledgment with the preceding will show an error in the statement, which is here corrected.

## The Advent Herald.

**TERMS.**—\$1 per volume, of twenty-six numbers, if paid in advance. If not paid till after three months from the commencement of the volume, the paper will be \$1 12 1/2 cts. per volume, or \$2 25 cts. per year. \$5 for six copies—to one person's address. \$10 for thirteen copies. Single copy, 5 cents. To those who receive of agents without expense of postage, \$1 25 for 26 Nos.

For Canada papers, when paid in advance, \$1 20 will pay or six months to Canada East, and \$1 30 to Canada West, or \$1 will pay for 22 Nos. to the former, or 20 Nos. to the latter.

Where we are paid in advance we can pay the postage in advance to the line—20 cents for six months to Canada East, and 30 cents for six months to Canada West. Where the postage is not paid in advance, it is 1 cent on each paper to Canada East, and 2 cents to Canada West, which added to the price of the vol. \$1 12 1/2 at the end of six months, brings the *Herald* at \$1 38 to Canada East, and \$1 63 to Canada West.

**ENGLISH SUBSCRIBERS.**—The United States laws require the prepayment of two cents postage on each copy of all papers sent to Europe or to the English West Indies. This amounting to 52 cents for six months, or \$1 04 a year, it requires the addition of 2s. for six, or 4s. for twelve months, to the subscription price of the *Herald*. So that 6s. sterling for six months, and 12s. a year pays for the *Herald* and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., London.

## Agents of the Advent Herald.

Albany, N. Y.—D. Duesler, No. 5  
North Pearl-street.  
Auburn, N. Y.—H. L. Smith.  
Buffalo, " " John Powell.  
Cincinnati, O.—Joseph Wilson.  
Clinton, Mass.—Dea. J. Burditt.  
Danville, C. E.—G. Bangs.  
Durham, " " D. W. Sornberger.  
Durham, " " D. M. Orrock.  
Derby Lane, Vt.—S. Foster, Jr.  
Detroit, Mich.—L. Armstrong.  
Edinburgh, Me.—Thos. Smith.  
Farmington, C. E.—M. L. Dudley.  
Glauville Annap, N. S.—Ellis Woodworth.  
Hallowell, Me.—J. C. Wellcome.  
Hartford, Ct.—Aaron Clapp.  
Hewellton, N. Y.—W. D. Ghoslin.  
Homer, N. Y.—J. L. Clapp.  
Lockport, N. Y.—H. Robbins.  
Lowell, Mass.—J. C. Downing.  
L. Hampton, N. Y.—D. Bosworth.  
Morrisville, Pa.—Sam. G. Allen.  
New Bedford, Mass.—H. V. Davis.  
Newburyport, " " Dea. J. Fear-  
son, after-street.  
New York City—W. Tracy, 246  
Broome-street.  
Norfolk, N. Y.—Elder B. Webb.  
Philadelphia, Pa.—J. Litch, 704  
North 11th street.  
Portland, Me.—Wm. Pettigill.  
Providence, R. I.—A. J. Jeter.  
Rochester, N. Y.—Wm. Busby,  
215 Exchange-street.  
Salem, Mass.—L. Orser.  
Toronto, C. W.—D. Campbell.  
Waterloo, Sheffield, C. E.—R.  
Hutchinson.  
Worcester, Mass.—J. J. Bigelow.

**WATER CURE, HIGH ROCK, LYNN, MASS.**—ASA SMITH, having leased of Jesse Hutchinson his beautiful dwelling, High Rock Cottage, Lynn, and fitted it up as a Water Cure establishment, is now opened for the reception of patients. The Cottage is commodious, and suitable for the accommodation of a number of patients. It stands on a romantic hill, about two hundred feet above the city, from which may be seen the finest scenery on the coast. The water is most excellent, and the location very desirable and pleasant. Terms, from \$6 to \$10 per week, payable weekly. [See 26.] ASA SMITH, Proprietor. Miss L. A. Smith, Physician.

## Receipts from June 15th to the 22d.

The No. appended to each name below, is the No. of the *Herald* to which the money credited pays. By comparing it with the present No. of the *Herald*, the sender will see how far he is in advance, or how far in arrears. No. 554 was the closing No. of last year. No. 580 is to the end of the first six months of the present year; and No. 606 is to the close of this year.

Mrs. W. Allen, 566; C. R. Smith, 560; P. Carpenter, 586; J. D. Hyde, 586; A. Bradford, 606; G. W. Gifford, 606; M. Perkins, 602; John Sylvester, 606; T. Tripp, 606; S. C. Berry, 606; R. F. Berry, 606; F. M. Berry, 606; S. Edmonds, 542—\$1 50 due; J. H. Edmonds, 606; Rev. A. H. Newton, 606; M. Winslow, 602, and books sent; C. N. Ford, 580—the best you can—each \$1.  
D. Fletcher, 544; D. T. Beebe, 606; and Y. G.; G. Burrows, 625; D. W. Sornberger, 606; and Y. G.; R. Moran, 606; Z. Rich, 566; D. Rich, 606; L. F. Jenkins, 612; J. Kinney, 632; P. Howard, 606—each \$2.  
Ira Curtis, 612—\$5. S. F. Rogers, 606; W. Lewis, 710; J. B. Scotland, 691—each \$1 77. G. Carter, 570—72 cts. J. Thilon, 678—\$1 67. D. Minor, 606; J. W. Marden, 580—each 50 cts. J. H. Peck, 619, and Y. G.—\$2 25. J. Small, 605—75 cts. E. Chandler, 580—\$1 75.